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THE BOOK OF

ARDA VIRAF.

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ARDA VIRAF.

THE PAHLAVI TEXT

PREPARED BY

DESTUR HOSHANGJI JAMASPJI ASA,

VISED AND COLLATED WITH FURTHER MSS., WITH AN ENGLIS
ANSLATION AND INTRODUCTION, AND AN APPENDIX CONTAININ
THE TEXTS AND TRANSLATIONS OF THE

GOSHT-I FRYANO, AND HADOKHT-NASK

BY

MARTIN HAUG, PH. D.,
PROFESSOR OF SANSCRIT AND COMPARATIVE PHILOLOGY AT THE UNIVERSITY OF MUNICH,

ASSISTED BY

E. W. WEST, PH. D.

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Preface.

The book of Ardâ-Vîrâf is one of the most interesting works of Pahlavî literature, as it contains the account of an imaginary journey of a pious Pârsî priest through heaven and hell, which often reminds one of Dante's Divina Commedia. Since its contents have been hitherto very imperfectly known in Europe through Pope's English translation which was based only on modern Persian and Gujarâti versions, I recommended the Government of Bombay, before my departure from India, in the year 1866, to intrust Destur Hoshangji Jamâspji Asa, among other works, with the preparation of an edition of the original Pahlavî text of this work with a glossary. My request was readily acceded to, and the MS. which the Destur had prepared, was forwarded to me early in 1870, by the Director of Public Instruction, for revision and publication.

As it will probably be a very long time before another edition of the original text will come out, I thought it advisable to make this *editio princeps* as correct as possible, by subjecting the Destur's MS. to a thorough revision, and making use of all the materials which were available in Europe, but inaccessible to the Destur. He had used five MSS., besides several Pâzand versions, in preparing the Pahlavî text, but none of them was particularly old. And as the two oldest and most valuable MSS. of the Ardâ Vîrâf nâmak are in Europe, the one being deposited in the University Library at Copenhagen (No. 20), the other being in my

own possession (H_6), it was incumbent on an editor to collate them carefully. In order to accomplish this task, I went in the autumn of 1871, in company with my friend Dr. E. W. West, to Copenhagen, where we found further useful materials in the splendid collection of Zand and Pahlavî MSS. which had been made by E. Rask during his stay at Bombay.

To facilitate the reading of the complicated and ambiguous Pahlavî character, a complete transliteration of the whole text has been added, which we have based on a kind of regular system, as may be learnt from the second of the introductory Essays. It is true, Destur Hoshangji had sent, along with his text, a complete transliteration which was of great use to us; but as the text we prepared, differed in many points from that which he had sent, as well as our system of transliteration from that which he had followed, we thought it expedient, for the sake of uniformity, to adhere to our own system.

As the Pahlavî language is but very little understood in Europe, I deemed it advisable to add a complete translation with notes for the general reader. It is as literal as possible, and since great care has been bestowed on it, it may be relied upon.

The Ardâ-Vîrâf nâmak being, in the two oldest MSS., joined to the Gôsht-i Fryânô, which interesting tale has been as yet wholly unknown in Europe, I resolved upon adding an edition of it, with a transliteration and translation, in the form of an appendix. This has been prepared by Dr. West with his usual care.

Since several long passages in the Book of Ardâ Vîrâf, on the fate of the soul after death, are taken from original Avesta texts, such as are to be found in the fragments of the Hâdôkht Nask which are still extant, I thought it expedient to add, in a

second appendix, an edition of both the Zand and Pahlavî texts of those fragments (the latter being here published for the first time), with a transliteration of the Pahlavî, an English translation of the Zand text, and notes.

For the introductory Essays I made largely use of the notes and remarks which had been forwarded to me by Destur Hoshangji to whom my best thanks are due.

During the preparation of this work, I have received great assistance from Dr. E. W. West, without which its publication would have been much delayed. My best thanks are due to him for his most valuable services.

I have also to acknowledge the great liberality and friendliness with which the librarians at the University Library at Copenhagen allowed us free access to their valuable Zand and Pahlavî MSS. during our stay in that city.

The Glossary to all the texts contained in this volume will be published separately, next year.

Munich, 8th September 1872.

M. Haug.

Introductory Essays

by

M. Haug, Ph. D.

and

E. W. West, Ph. D.

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I.

The MSS. used in preparing the texts, with an account of the versions of the Ardâ-Vîrâf nâmak

The text of the Arḍâ-Vîrâf nâmak, originally prepared by Destur Hoshangji from the Pahlavî MSS. B., N., P. and some Pâzand MSS. hereinafter described, has been carefully collated with Dr. Haug's MSS. H_6, H_{17}, H_{18} and the Kopenhagen MSS. K_{20} and K_{26}, and several additions and corrections have been derived from these sources.

The text of the tale of Gôsht-i Fryânô has been prepared from three of the same MSS.; H_6, K_{20} and K_{26}, and collated with H_7 and a copy of L_{15}. While the text of the Hâḍôkht Nask has been taken from H_6 and K_{20}; with a few various readings of the Zand version from P_7, which are given by Westergaard in his notes to the Yasht Fragments XXI. and XXII. The following is a detailed description of all the MSS. used.

H_6 is a very old and correct codex in Dr. Haug's collection, carefully written, very legible, and in good preservation. It contains the series of Pahlavî works commonly known to the desturs as the 'greater Bundehesh', in two volumes, large octavo, comprising, respectively, 17 and 13 *dastak*, *jûzû*, or bundles, of eight folios each, written 17 lines to the page, except the last 5 folios of the first volume, and the last 32 of the second, which are written closer.

The first volume has 13 extra folios of equally old paper, but more carelessly written, prefixed to the 136 already mentioned; and three more of the extra folios (Nos. 12, 13 and 16) are missing. The contents of these extra folios are: the Khurshêd Nyâyish and Khurshêd

Yasht in Zand and Pahlavî, the gifts and qualities of the thirty Yazads (imperfect), the Zand alphabet, and a fragment of the first chapter of the Arḍâ-Vîrâf nâmak, I. 1—38, which is designated H6a in the notes to the text. And the contents of the 136 folios, properly belonging to the first volume, are as follows:

1. Visparad, Z.-Pahl., with a colophon dated the 29th of the ninth month A.Y. 766 (corresponding to the 1st of October A.D. 1397).

2. Selections from the Gâthas *(Chîḍak avistâk-i gâsân-i afzûnîkîh)*, Z.-Pahl., comprising Yasna 45, 1-6. 46, 6, 7, 17. 48, 3. 51, 8-9. 52, 1-4. 53, 1, 2, 8. 28, 1. 30, 1. 31, 6, 21. 33, 11. 34, 8, 10. and 59, 30, 31. either wholly, or in part.

3. Three fargards of the Hâḍôkht Nask, Z.-Pahl., as published in this volume, p. 269—300.

4. Auharmazd Yasht, v. 31, preceded by the sentence: *ahê narsh ashaonô . . . . fravareta*, mentioned in Westergaard's note; Z.-Pahl.

5. Pahlavî Rivâyat, part I.; Destur Hoshangji states that this is the work which is also called Shâyist-lâ-shâyist.

6. Zand-Pahlavî Glossary, as published in 1867.

7. Pahlavî Rivâyat, part II.

8. Patit-i khûd, in Pahlavî.

9. The duties of the seven Ameshâspends, in Pahlavî.

10. Valuation of sins, in Pahlavî.

11. Miscellaneous passages, in Pahlavî, as to when meat must not be eaten; the three heinous sinners, for whom there is no resurrection; the respect due to a man who knows the scriptures by heart; and the place where a man will rise from the dead, which is the spot on which he died, or the first spot his corpse touched, if he died suspended in the air.

The contents of the 104 folios of the second volume, are as follows:

12. The book of Arḍâ Vîrâf, in Pahlavî, as published in this volume, p. 3—138.

13. The tale of Gôsht-i Fryânô, in Pahlavî, with colophons, the latest of which is dated the 19th day of the eleventh month A.Y. 766

(corresponding to the 20th of November A. D. 1397). This tale is published in this volume, p. 207—246.

14. The lengths of shadows at noon, and at the *aûzâîrînô* gâh; in Pahlavî.

15. Bundehesh in Pahlavî, containing 30 of Anquetil's chapters in the following order: ch. 15—23, 1—14, 24—27, 31, 33 and 34.

16. Yasht of the seven Ameshâspends v. 11—15, in Zand.

17. Khurdad Yasht in Zand.

18. Akharman's directions to Âêshm, regarding the Gahanbârs, Myazd and Khvaêtvadath; in Pahlavî.

19. When the formula *Yathâ ahû vairyô* is to be recited, from once to thirteen times; in Pahlavî.

20. Miscellaneous sentences, in Pahlavî, containing advice on religious subjects, and breaking off incomplete, at the end of the volume [1].

The texts in this MS. are more correct than in any of those which follow, and supply many omissions in the other old codex K20. In the Ardâ-Vîrâf nâmak, it supplies a sentence in ch. 53, which is missing in all other MSS., including those copied from itself; but it also omits sentences in ch. 5, 32 and 34, which are found in K20, K26 and H18. There is every reason to believe, from the apparent age of the paper, and the relative positions and dates of the colophons, that these latter have not been copied from an older MS., as sometimes happens, but that this codex was actually written in A. D. 1397, by the Pêshyôtan Râm Kâmdîn whose name occurs in the colophons; the 50 days difference in their dates, being necessary for writing the 151 folios which intervene between them.

K20 is also a very old codex, No. 20 of Rask's collection in the university library at Kopenhagen; it is a contemporary of H6, but is not so well preserved; several folios being lost, and many others torn and much worn. It is a large octavo, written 20 lines to the page, of

[1] A Pâzand version of these sentences, and of article 18, occurs in the London MS., India office library, Z. and P. XXII., appended to the Bundehesh, fol. 105—110; and most of that MS. is derived from H6.

which 173 folios remain, the last one being blank; the folios supposed to be missing are fol. 1, 121, 145, 154, 155 and several which followed 177. The contents of this codex are as follows:

1, 2. The same as 12 and 13 in H6, with a colophon (see notes on p. 245) dated the 18th of the tenth month A.Y. 690 (corresponding to the 8th of November A.D. 1321); the first folio is missing.

3, 4, 5, 6. The same as 14, 3, 4 and 18 in H6, followed by a colophon dated the 18th of the ninth month A.Y. 720 (corresponding to the 2d of October A.D. 1351).

7. The same as 5 in H6, followed by a Persian colophon dated the 9th of the seventh month A.Y. 700 (corresponding to the 30th of July A.D. 1331).

8. The same as 6 in H6.

9. Bundehesh in Pahlavî, as published, in fac-simile, by Westergaard in 1851; one folio is missing. This is the text translated by Anquetil, and differs in arrangement from that in H6, besides supplying the extra matter contained in Anquetil's ch. 28—30 and 32.

10. Bahman Yasht in Pahlavî.

11. Answers of دانسپرم, the sage, to his pupil, in Pahlavî; of which one or two folios are missing [1].

12. The tale of the accursed Abâlish; in Pahlavî.

13. Replies of Âtarôpâd-i Mârspendân, a Greek and a Hindû, to the Persian king; in Pahlavî.

14. Yasht fragment XXII. 39—42 of Westergaard, Z.-Pahl., which breaks off incomplete at the end of a folio, the next two being lost.

15. Srôsh Yasht Hâdôkht, v. 6—22, Z.-Pahl.; the beginning is lost with the missing folios.

16. Selections from the Yasna, Z.-Pahl., comprising Yasna 11,17.—13,8. and part of 29,6.

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[1] This part of the codex wants re-arrangement; the proper order of the folios (as they were numbered last year) seems to be as follows: 142, 147, 146, then probably two missing folios, 143, 144, 148 and thence onwards.

7, 18, 19. The same as 19, 7 and 8 in H_6; but the latter portion (about one-seventh) of the concluding Patit is lost.

It appears from the above lists of contents, that each of the old codexes contains articles which are not in the other, although nearly three-fourths of their contents are common to both; thus, the articles 1, 2, 9, 10, 11, 16, 17 and 20 in H_6 are wanting in K_{20}, and the articles 10—16 in K_{20} are wanting in H_6, while the Bundehesh in K_{20} differs from that in H_6.

The three dates, found in the codex K_{20}, follow one another in the irregular order A. Y. 690, 720, 700; and although extending over a period of thirty years, they occur within a space of 36 folios, in which every fresh article begins on the same page as that on which the preceding one ends, with hardly any interval and no change in the handwriting. The colophons must, therefore, have been copied, by the writer of this codex, from the original MSS. which he was copying. Judging, however, from the state of the paper, the codex must be about 500 years old, or nearly contemporary with H_6. It is worthy of notice that Mihrbân Kai-Khusrô, the writer of the original MSS., from which the articles 1—7 were copied, appears to have been a great grand-nephew of Rustam Mihrbân, the writer of the original MS. whence the articles 12—13 in H_6 were copied; this may be clearly inferred from the genealogies given in the colophons (see p. 245, 266). Furthermore, it appears from their colophons, that the same Mihrbân Kai-Khusrô copied the old Yasna and Vendidâd, K_5 and K_1, now at Kopenhagen, from MSS. written by the same Rustam Mihrbân, his great grand-uncle.

The actual writer of K_{20}, whose name is unknown, is probably responsible for the numerous omissions of words with which it abounds; and he must, therefore, have been a rather careless copyist. But his trivial blunders are thrown altogether into the shade by those of the writer of K_{21}, which is a copy of K_{20} made about a century ago, in the handwriting of Destur Dârâb, as Rask believed, but this is doubtful, as the writer often makes nonsense of his text by misreading the ori-

ginal. K_{21} contains 158 folios written 17 lines to the page (except the first), followed by 14 extra folios which contain a repetition of part of the text. As it very rarely supplies anything more than is now legible, in the defective parts of K_{20}, it must have been written when that MS. was, very nearly, in its present state; it omits words, phrases and even folios (such as fols. 133—141, 146 and 147 of K_{20}), and misreads words which are still plainly legible.

Another copy of K_{20}, written by Kâûs Frêdûn in A. D. 1737, is P_7, No. 7 in Anquetil's collection at Paris. This seems to contain the same matter as K_{20} in its present state, with the addition of the Nâmstâyishnî and Sîrôzah, which follow the Patit.

N. represents two MSS. used by Destur Hoshangji, which agree very closely in the text of the Arḍâ-Vîrâf nâmak, and have both been chiefly derived from H_6. One was written by Destur Asâji Nôshîrwânji, of the family of Destur Jâmâsp Asâ, some fifty or sixty years ago, but is not dated; it consists of the articles 2—13 in H_6. The other was written by Destur Nôshîrwânji Jâmâspji Asâji Frêdûnji Bagaryâ [1], and consists of the following treatises: article 1 from H_6, four Nîrangs in Pâzand, articles 2, 3, 4, 15 and 6 from H_6, Patit-i pashîmânî, Nâmstâyishnî, Kâr-nâmak-i Ardashîr Pâpakân (all three in Pahlavî), and articles 12, 13, 5 and 9 from H_6. According to a colophon at the end of article 6, that portion was completed on the 7th day of the third month A. Y. 1108 (corresponding to the 29th of December A. D. 1738).

K_{26} is an imperfect, but very carefully written, MS. of the Pahlavî tales of Arḍâ Vîrâf and Gôsht-i Fryânô, No. 26 in the university library at Kopenhagen; its date is lost with its last folios, but the paper seems more than two centuries old. Only 53 octavo folios remain, written 15 lines to the page; the missing folios are 1—7, 41—48, 51—54 and those which followed 72, and the missing text is Arḍ. Vîr. ch. $1_{,1}$.—$4_{,6}$. $64_{,8}$.—$83_{,8}$. $89_{,10}$.—$100_{,4}$. and Gô. Far. ch. $4_{,23}$. to end.

[1] Bagaryâ, or Bhagadyâ, is the surname of all the Parsi priests having their share in the *panthak*, or diocese, of Nausârî. It is from *bhâga*, Z. *bagha*. [Dest.]

This MS. has not been derived from either H_6, or K_{20}, but is probably descended from the same original as the very old Pâzand MS. H_{18}, hereafter described. That it has not come from H_6, is proved by its supplying the phrases omitted by H_6 in Ard. Vîr. ch. 4, 35. 5, 4-5. 32, 2-6. and 34, 5-6. And that it has not come from K_{20}, is pretty clear from the variations noted in Ard. Vîr. ch. 8, 4. 10, 2. 11, 3. 12, 1. 14, 3. 17, 13. 18, 3, 8. and 54, 11. While some connection with H_{18} is proved by that MS. sharing in all these differences from the others.

B. is a Pahlavî MS. of the Arḍâ-Vîrâf nâmak, used by Destur Hoshangji; the name of its writer is unknown, and it is not dated, but is supposed to be about a century old, having been corrected throughout, and interlined with Persian, in the handwriting of Destur Bahmanji Jamshêḍji Jâmâsp Asâ. This MS. omits ch. 41 and 42.

P. is another Pahlavî MS. of the same, belonging to Destur Pêshôtanji Behramji Sanjânâ of Bombay, and written by his ancestor Mobad Nawrôzji Sanjânâ at Surat; it has been corrected by Destur Pêshôtanji, and a copy of it seems to have been used by Destur Hoshangji.

H_{17} is a modern MS. on European paper, No. 17 in Dr. Haug's collection; it is hastily written, but tolerably correct, and contains the Pahlavî texts of the Pand-nâmak-i Âtarôpâḍ Mâraspend, and the Arḍâ-Vîrâf nâmak, ch. 1, 1.—44, 3. The latter seems to be copied from a revision of the text in H_6, as many small alterations are introduced, like those in ch. 7, 1. 8, 1, 2. and 17, 9., which are often judicious, but must be received with caution, being merely modern guesses of some one well-versed in Pahlavî; as it closely resembles P., in ch. 12, 11-13. 15, 9. 16, 9, 10. etc., it may possibly be a copy of the revised text in that MS.; it also agrees with B. in omitting ch. 41.

L_{15} is the London MS., India office library, Z. and P. XV.; containing 119 folios, octavo, written 10 to 12 lines to the page; its contents are as follows:

1. Rules regarding the Drôn ceremonial, in Pahlavî; being the conclusion of article 7 in H_6.

2, 3, 4. The same as 8, 9 and 13 in H_6, and evidently derived from that codex.

5. Patit-i Âtarôpâd Mâraspend in Pâzand, by another hand, and on different paper; with a Persian colophon dated on the evening of the 5th of the tenth month, but no year is mentioned, and the writer's name has been carefully blotted out.

6. Shikand-gumânî in Pahlavî, by the same writer as the first four subjects, but containing only the first three-eighths of the text.

This MS. was one of the collection of Dr. Samuel Guise, and its age can be approximately ascertained from the fact that the MS. L_{26} (which is in the same peculiar handwriting as the Pahlavî portion of L_{15}) contains a colophon on fol. 62, dated the 17th of the tenth month A. Y. 1106 (corresponding to the 6th of August A. D. 1737); but the name of the writer is not mentioned.

H_{18} is a very old Pâzand-Sanskrit MS. of the Arḍâ-Vîrâf nâmak, No. 18 in Dr. Haug's collection. It is a square duodecimo of 103 folios, the first 98 containing the alternating Pâz.-Sans. text, written 11 to 17 lines to the page, and concluding with the following Sanskrit colophon:

Saṅvat 1466 varshe Chaitras'udi 13 bhaume navîna Arddâ-Vîrâya-nâma pustakam ervada-Râmeṇa ervada-Kâmdîna-sutena sundareṇa samâdhânena likhitam: 'In the Samvat year 1466, on the 13th of the light half of Chaitra, early on Tuesday (?), the book of the Arḍâ-Vîrâf nâmak was written, with suitable devotion, by the herbad Râm, the son of herbad Kâmdîn'.

This date corresponds to the 18th of March A. D. 1410[1]; and the writer may possibly have been the Râm Kâmdîn who was the father of Pêshyôtan, the writer of H_6, although his writing is dated 12½ years later than that of his son.

The Pâzand text of this MS. corresponds pretty closely with the

[1] It must be observed that the Samvat year, in Gujarât and the Konkan, begins with Kârttik s'ud, or seven months later than in northern India.

Pahlavî of the old codexes, and especially with K_{28} as already noticed; but it differs from them, in supplying a passage, in Ard. Vîr. ch. 87, 1-5., which seems necessary to complete the sense, and some others in the last two chapters, which are not so requisite; its orthography, moreover, is bad, and its misreadings numerous.

Among the Pâzand MSS. used by Destur Hoshangji, is one without Sanskrit, which also corresponds very closely with the Pahlavî text, though very corrupt in orthography and minor details. It is neatly written and partially interlined with Pahlavî, and has the following date appended: *Saṅvat 1838, S'ake 1704 pravartmâne, Phâlguṇavadi chaturdas'î*: 'The fourteenth of the dark half of Phâlguṇ, Samvat 1838, in the course of S'âka 1704 [1] (corresponding to about the 13th of March A. D. 1782).

A third Pâzand version of the Arḍâ-Vîrâf nâmak is accompanied by a translation both in Sanskrit and old Gujarâti, the three versions of each sentence being written successively. Of this version, Destur Hoshangji possesses two copies. The first is in a very old MS., containing the Khurshêd, Mihir, Mâh and Âtash Nyâyishes, the Auharmazd Yasht, the Dahman, Ardâfravash and Gahaṅbâr Âfrîngâns, the Dhup Nîrang, a Patit and Âshîrvâd, all with a Sanskrit version; also the Arḍâ-Vîrâf nâmak and Bahman Yasht, both with Sanskrit and Gujarâti versions. The date A. Y. 784 (A. D. 1415) is appended to the Âshîrvâd, and the Arḍâ-Vîrâf nâmak has the following colophon: *yâdris'am pustake dṛishṭaṅ tâdris'aṅ likhitam mayâ; yadi s'uddham as'uddhaṅvâ mama dosho 'na dîyate; ervada-Râṇâ (Râmeṇa?) ervada-Kâmdînasuta likhitam*: 'As seen in the book, so it was written by me; whether correct, or incorrect, no blame is attributable to me; written by herbad Râm (?) son of herbad Kâmdîn' (probably the same as he who wrote H_{18} five years before).

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[1] This can be correct only if *Chaitra vad* of the S'âka year (which is the same as *Phâlguṇ vad* of the Samvat year) be taken as belonging to the same year as *Chaitra s'ud*; which is not the general rule.

The other copy is described by Destur Hoshangji as being well written, and exactly similar to the first, but the copyist seems to have been unaccustomed to Sanskrit. It concludes with two colophons in Prakrit, one from the original MS. whence it was copied, and the other mentioning the actual writer of the copy; these may be translated as follows: 1. 'Written by the priest Bahirâm, son of the priest Lakshmidhar; in the Samvat year 1507, on Monday, the 12th lunar day of Mârgas'îrsh, in the course of the Varîyân yoga, in the As'vini nakshatra (corresponding to about the 16th of November A. D. 1450); in the lands of Nâgasârakâ (the old name of Nausârî)'. — 2. 'On Wednesday the 4th of the dark half of S'râvaṇ in the Samvat year 1844 (corresponding to the 21st of August A. D. 1788) the 14th day of the 11th [Parsi] month; on this day the book of Ardâ-Gvîrâ-nâma is made complete; written by herbad Shâpûrji [son of] Frêdûnji [son of] the heaven-residing mobad Mâṇekji Homji Kekabâd Kâvasji Hîrârâṇâ of Surat'.

This third Pâzand version commences with a Pâzand transliteration of the following couplets from the Shâhnâmah:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

خداوند نام و خداوند جای خداوند روزی ده و رهنمای

It is also remarkable for great alterations in the introduction, which make Ardâ Vîrâf a contemporary of king Gushtâsp. The following is a translation of this introduction, prepared from a copy of the text supplied by Destur Hoshangji; its late date is proved by the use of the word *khashm*, Ar. خصم, for 'husband'.

In the name and honor of the good creator of all those who behave well *(vasâm vazâvañd)*, and with the assistance and blessing of the good pure religion of the Mazdayasnians, the words of this narrative of Ardâ Vîrâf [1] are recounted.

At the time when king Gushtâsp received the good religion of the Mazdayasnians from Aûharmazd, the lord; and the pious Zaratûsht Spitama

[1] Written *Ardâ Vîrâ*, Sans. *Arddâ Gvîrâ purusha*, throughout.

was gone to glory; as Gushtâsp, Dalag, Gôspadasht, Frashôshtar, Maidyômâh and other Mazdayasnians were seated together, and happily influenced, they said thus: 'Let us select, from the Mazdayasnians, one who is very 'free from sin; and let us give him a narcotic to eat, so that his soul may 'go to the other world, that it may see the soul of the descendant of Spi-'tama, the pious Zaratûsht; that it may see the thrones of Aûharmazd and 'the archangels; that it may see heaven, and the Chinvat bridge, and Rashn 'the just; and that it may see hell, and the souls of the wicked in hell. 'And it will know whether these good works, which we Mazdayasnians per-'form, are effectual, or not; and it will bring us intelligence, if the endea-'vours we make be effectual, and if those we dont make be ineffectual'. And they were unanimous about it, and said thus: 'Ardâ Vîrâf is the most 'innocent and best of us Mazdayasnians'. [*Then as in the Pahl. text of ch. I. 36—41; nearly verbatim.*]

Then king Gushtâsp and the other Mazdayasnians arose, and went into the abode of the *sacred* fires; and they cast lots among themselves, and the lot came to Ardâ Vîrâf.

Afterwards, seven sisters, the seven wives of Ardâ Vîrâf (as all of them were his wives, and had learnt the religion by heart, and recited the prayers), when they heard those tidings, they were as grievous to them as if they had come upon them most severely; and they went before king Gushtâsp and the other Mazdayasnians, and bowed and stood upon their feet, and they spoke thus: [*as in the Pahlavî version, II. 8—12; nearly verbatim.*]

Then king Gushtâsp, when he heard those words, became angry and said to them thus: 'May the wind carry you away, and the wolf devour you 'and tear off your bones'.

Then Ardâ Vîrâf, as he saw that Gushtâsp was angry, appeased them; and he went before Gushtâsp, joined his hands on his breast, paid his respects, and said thus: 'If it be customary, let me eat food, and pray to the 'departed souls, and make a will *(andarz)*; and afterwards, give me the 'narcotic'. Then king Gushtâsp said thus: 'Act accordingly'.

Afterwards, Ardâ Vîrâf went to his own sacred fire, and performed the Yazishn ceremony, and prayed to the departed souls, and ate food.

And the sisters prepared a narcotic, and flavored it with a cup of wine, and dressed Ardâ Vîrâf with other clothes, and gave notice to king Kai Gushtâsp and the other Mazdayasnians.

Then king Gushtâsp and the other Mazdayasnians came, and they gave Ardâ Vîrâf the narcotic, and he slept upon the carpet. And they instructed the herbads, intrusted with the place, that they should protect the body of Ardâ Vîrâf, by watching, and should recite the Nasks. And those seven sisters sat around the carpet of Ardâ Vîrâf, and repeated the Avesta during seven days and nights. [*Then as in the Pahlavî version, III. 1—4.*]

And those sisters, as they saw that Ardâ Vîrâf looked up, became as joyful as if they were in heaven during life; and the herbads offered salutation to Ardâ Vîrâf, and went before king Gushtâsp, Dalag, Gôspadasht, Frashôshtar, Maidyômâh and the other Mazdayasnians, and gave them notice; and they went towards Ardâ Vîrâf. And Ardâ Vîrâf, as he saw king Gushtâsp, went to meet him, and spoke thus: 'A blessing from [*as in the Pahlavî version, III. 8—11; nearly verbatim.*]

Then king Gushtâsp said thus: 'A perfect heart hast thou, Ardâ Vîrâf, 'who art the messenger of us Mazdayasnians, and may the blessing be thine; 'tell us truly about that which thou hast seen'. And having taken his hand, all the Mazdayasnians sat down together, and spoke thus: 'Say what thou 'hast seen in heaven and hell, and at the Chinvat bridge; of these speak 'truly, so that we also may know of those who have possession of Garôdmân'.

Then Ardâ Vîrâf said thus: 'I am hungry and thirsty; first food is to 'be given to the body, and afterwards questions are to be asked, and work 'appointed'. Then king Gushtâsp ordered that they should bring, for Ardâ Vîrâf, nice food, well-cooked and savory broth, and cold water, and pleasant wine. Then Ardâ Vîrâf consecrated the Drôn and Baresman, and ate the food, and completed the *sacred* repast with sweet basil *(ocymum)* and wine, and said grace. [*Then as in the Pahlavî version, III. 21, etc.*]

Destur Hoshangji observes that the Pâzand orthography of this introduction is 'horrible'; it is however scarcely so bad as that of some other modern MSS. The remainder of this Pâzand text differs but little from the Pahlavî version, and that chiefly in certain omissions, and alterations in the order of the chapters.

Besides the Pahlavî, Pâzand, Sanskrit and old Gujarâti versions of the Arḍâ-Vîraf nâmak, there exist versions in Persian prose and verse, and in modern Gujarâti, which all differ materially from the original Pahlavî, especially in the introduction which is referred to the time of Ardashîr Pâpakân. Of the Persian prose versions, one is contained in H_{28}, No. 28 in Dr. Haug's collection, an incomplete octavo MS., apparently more than two centuries old, consisting of 91 folios, written 7 and 8 lines to the page, and mostly in a very large handwriting; from 3 to 5 other folios are missing (viz. either fol. 48, 90 and 94, or fol. 48, 49, 91, 95 and 96), which must have contained the text corresponding to the Pahlavî ch. $14,_{19\text{-}21}$. $50,_{4.}$—$51,_{5.}$ and $101,_{20}$ to end. The introduction, which forms about one-eighth of the whole, combines the Pahlavî account of Arḍâ Vîrâf, as Destur Hoshangji remarks, with the earlier tradition of Ardashîr Pâpakân's proceedings for re-establishing the religion. The following is a complete translation of this introduction:

I maintain praise for the One God who created us just as he willed and wills, and unto our prophet.

They say that when Ardashîr Bâbagân was king, as he settled himself in the monarchy, he slew ninety kings (some say he slew ninety-six kings), and cleared the world of enemies, and restored it to tranquillity. He summoned before him all the Desturs and Mobads who existed at that time, and said thus: 'The true and correct religion which Almighty God revealed 'to Zaratusht (*peace be* unto him), and Zaratusht made current in the world, 'no longer remains with me, so that I would make a collection of tenets and 'assertions and sayings, from the world, and place confidence in only one'. And he sent people through all the provinces, and every place where learning and priestcraft existed, and summoned all to his court. A multitude of forty thousand men went up to court.

Afterwards, he demanded and said: 'Which are those who are the 'wisest of these?' Then they inquired, and selected four thousand of the wisest, out of that assembly, and informed the king of kings. And he said, a second time: 'Be careful a second time, and separate from that assembly,

'such persons as are discerning and wise, and possess a better recollection 'of the Avesta and Zand'. Four hundred men appeared who possessed a better recollection of their Avesta and Zand. Another time they were careful, and from the midst of these, they selected forty men, who possessed a recollection of the whole of their Avesta. Again, among these select, were a certain seven men, in whom no sin had appeared, from their earliest years till the age at which they had arrived; and they were excessively careful, and pure-hearted in thoughts and words and deeds, and their hearts clave unto God. Afterwards, they conducted the whole seven to king Ardashîr.

Then the king directed thus: 'It is necessary that I should dispel these 'suspicions and doubts from the religion, and all men should be of the reli-'gion of Aûharmazd and Zaratusht, and adopt the assertions and sayings of 'the religion; so that it may become clear to me and the learned and wise, 'what the religion is, and that these suspicions and doubts may disappear 'from the religion'. Then they replied thus: 'No one is able to give this 'information, except one who has committed no sin, from the early age of 'eight years, unto the time which has arrived; and this man is Vîrâf, than 'whom there is no one purer, or more spiritually enlightened, or more true-'speaking; and on this account, it is necessary to make choice of him. And 'we six others will carry on, in some place, the Yazishn *ceremonies* and 'Nîrang *prayers* which are appointed, in the religion, for all such matters; 'until God, the revered and glorious, shall reveal the facts to Vîrâf, and 'Vîrâf shall give us information of them, so that everyone may become free 'from doubts about Aûharmazd and Zaratusht'.

Vîrâf himself undertook this affair; and king Ardashîr welcomed those words. Then they said, this affair would not be rightly accomplished, unless they went into the precincts of the sacred fire. Then they arose and performed their design and went away.

Afterwards, those six men, who were desturs, performed the Yazishn *ceremonies* on one side of the place of fire, and on the other sides, those forty, with the forty thousand men of the desturs who had come into the precincts, all performed the Yazishn *ceremonies*. And Vîrâf washed his head and body, and put on clean clothes, and perfumed himself with sweet scent; he stood before the fire, and repented of all sins.

Vîrâf had seven sisters, and as they received those tidings, all the seven came, weeping and lamenting, and said thus: 'We are seven veiled 'heads at home, and have no brother but this one; and our trust is all in 'him; now you wish to send him to the other world, and we know not 'whether we shall see his face again, or not, for you will leave us unpro-'tected; we are without father and mother, and you will also leave our 'home without a brother. We shall not permit it, for we have only one 'brother; choose some one else, and let this brother remain with us'.

The desturs, as they heard these words, said: 'Suffer and fancy no 'anxiety,' for we will deliver Vîrâf to you again, safe and sound, in the 'course of seven days'. And they swore an oath; and the sisters were satisfied, and returned.

Afterwards, Ardashir, the king of kings, with horsemen clothed in armor, kept watch around the place of fire, so that no heresy should do anything, with concealed enmity, against Vîrâf; and that no danger should approach him, nor anything occasion evil in the midst of the Yazishn *ceremony*, during which prayers were offered up.

Afterwards, in the midst of the place of fire, they placed a throne, and threw clean clothes upon it; and they seated Vîrâf upon that throne, and let down a face-veil upon him. And those forty thousand men stood performing the Yazishn *ceremony*, and consecrated the Drôn *cakes*, and placed a little fat upon one of those Drôns, as they consecrated the whole. They gave one cup of wine to Vîrâf with well-thought thoughts, and they gave him one cup with well-spoken words, and they gave him one cup with well-done deeds[1]. Afterwards, Vîrâf, when he had drunk the three cups, dropped his head on to the cushion at once, and slept.

Then during seven nights and days they performed the Yazishn *ceremony* on the spot. Those six desturs were seated by the cushion of Vîrâf; and those thirty-three other men, who were selected, performed the Yazishn *ceremony* around the throne; and those three hundred and sixty additional men who were selected, performed the Yazishn *ceremony* around these; and those thirty-six thousand performed the Yazishn *ceremony* around the cupola

[1] This sentence is abbreviated, as well as the two which follow, owing to a folio being torn in the MS.

of the place of fire [1]. And the king of kings, clothed in armor and seated on horseback, with his troops, encircled the outside of the cupola, and allowed no passage there for the air; and in every place where they sat performing the Yazishn *ceremony*, a company of people were stationed with drawn swords and clothed in armor, so that the troops themselves were in every place, and no one else mingled with them; and at that place where the throne of Vîrâf was, infantry in armor were stationed around the throne, and allowed no passage, to the throne, to anyone else but those six desturs. Whilst the king of kings went in and came out of that place, and kept watch around the place of fire, and disturbed with this responsibility, he remained watching Vîrâf whilst seven nights and days elapsed.

After the seven nights and days, Vîrâf moved again and revived and sat up. And the people and desturs, when they saw that Vîrâf returned from sleep, were glad and joyful, and received pleasure; and standing on their feet, they bowed and said: 'Thou art welcome, Ardâ Vîrâf; look back 'again at that which is the holy heaven; how hast thou come? and how 'didst thou go? and what didst thou see? tell us too, that we also may 'know the description of the other world'.

Ardâ Vîrâf said: 'First bring something, that I may eat; for it is 'seven nights and days, since this one has obtained anything, and I am 'hungry. Afterwards, ask whatever you wish, so that I may inform you'.

Immediately, the desturs consecrated a Drôn *cake;* and Ardâ Vîrâf muttered grace, ate a little with water, and said grace. Then he said: 'Now fetch a skilful writer, so that I may relate whatever I have seen; 'and you will send it, early, into the world, so that a knowledge of 'spiritual matters and heaven and hell may extend to everyone, and they 'may know the value of virtuous actions, and may abstain from bad ac-

[1] It is evident that the text has omitted the 3600 who must have been stationed between the 360 and the 36,000. It will be observed that Vîrâf and the 6 others are the 7 last selected; these and the 33 of the first circuit, are the 40 previously selected; these and the 360 of the second circuit, are the 400 of the earlier selection; these and the 3600 of the third circuit, which have been omitted, are the 4000 of the first selection; and these, with the 36,000 of the outer circuit, constitute the whole 40,000 priests.

tions'. Then they brought a skilful writer, and he sat down in the presence of Ardâ Vîrâf.

This introduction, which corresponds to the first three chapters of the Pahlavî text, closely resembles Pope's English translation [1], p. 1—9, but gives more details. The same resemblance continues throughout the remainder of this Persian prose version, which corresponds, more or less, to the Pahlavî text of ch. 4—33, 44—48, 34, 35, 38—41, 49—52, 101; it omits the additional details given in Pope's translation p. 14, 15, 37—40, but contains the long homily in p. 41—48 of the same. Pope states, in his preface, that his translation is made from three Persian versions, the first in prose, by Nôshîrvân Kirmânî; the second in verse, by Zaratusht Bahirâm (which will be shortly mentioned); and the third in prose, by the same, (which may possible be that in H_{28}). His translation contains all that is in H_{28} (except the equivalent of ch. 14, 1-6, 19-21.), in a rather condensed form, together with the additional matter in his p. 14, 15, 37—40 and 93—101.

Destur Hoshangji mentions another Persian prose version, without an introduction, which is contained in the Rivâyat of Râmâ Khambâyatî, and in other respects, does not differ much from those in verse.

Of the versions of the Arḍâ-Vîrâf nâmak in Persian verse, mentioned by Destur Hoshangji, the principal one is that by destur Zaratusht Bahirâm, which was composed in A.Y. 900 (A.D. 1530—1531) from an anonymous prose version (possibly that in H_{28}), which destur Zaratusht states he has closely followed.

A second version in Persian verse was written, in A.Y. 902 (A.D. 1532—1533), by the celebrated Parsi traveller Kâûs [2], who had come

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[1] The Ardai Viraf Nameh, or the Revelations of Ardai Viraf, translated from the Persian and Guzeratee versions, by J. A. Pope. London 1816.

[2] It appears from the story of Kâûs and Afshâd (translated from Persian into Gujarâti, in the Hâdesâ Nâmu, by Frâmji Aspendiârji, Bombay, A.D. 1831), that they were two Parsi merchants of Yazd in Persia, who made a trading voyage to India in A.Y. 900 (A.D. 1531), and were wrecked near Dîv, losing all their goods,

from Persia, with his companion Afshâd, to Nausârî, where he had thrown much light upon religious matters. His work is more condensed than that of destur Zaratusht, but appears to be derived from the same sources, as it agrees with it in referring the introduction to the time of Ardashîr Pâpakân.

A third version in Persian verse was composed by destur Nôshîrvân Marzbân Kirmânî, and a copy of it is contained in fol. 46—50 of the Rivâyat No. 29a in the collection of the Bombay Govt., written in A.Y. 1048 (A.D. 1679) by herbad Dârâb Hormazyâr, who extracted it from the Rivâyat of Bahman Pûnjyah, who brought it from Iran. It consists of 398 couplets, of which 32 are introductory, 110 are descriptive of heaven, 236 of hell, and 20 contain the author's peroration; it is preceded by a treatise, of which only the last 187 couplets remain, giving a tedious explanation of his reasons for undertaking the work. The introduction merely mentions that Arḍâ Vîrâf was sent to the other world by Ardashîr Pâpakân, and refers to Zaratusht Bahirâm's work for further particulars; the author further states that, on reading a prose version of Zaratusht Bahirâm's verses, and comparing it with the *zavârish*, in company with two desturs, he determined to write his poem. In this version, Vîrâf's first vision is that of the dog Zarîngôsh, as given in Pope's translation p. 14—15, but which does not occur in the Pahlavî and Pâzand versions, nor in H28; then follows a short general description of heaven, and an account of hell condensed into fourteen visions, all differing considerably from the original. In the same Rivâyat No. 29a, fol. 275—276, is a repetition of 30 of the

except a few pearls. At Dîv they received an invitation from Mânekshâh Châṅgâshâh, an influential Parsi of Nausârî, then 70 years old, who wanted information about religious customs. They travelled by the circuitous land route, through Khambâyat, Bhroch, Oklasîr and Surat, at all of which places they found the Parsis very ignorant of their religious customs. Arriving at Nausârî, they were entertained by Mânekshâh who consulted them about several religious observances which had fallen into disuse, and especially about building a new *dakhma* for the dead. Finally, these two Iranian Parsis quarreled and separated.

couplets referring to Zarîn-gôsh, with an addition of 58 couplets about the duty of well-treating dogs, otters and hedgehogs.

Besides the old Gujarâti translation attached to the third Pâzand version of the Arḍâ-Vîrâf nâmak, Destur Hoshangji mentions another, which is separate and by an anonymous translator, based upon Zaratusht Bahirâm's Persian text; judging from its language, this translation must be fully 150 years old. A free modern Gujarâti translation of the same Persian text, was published in Bombay, some twenty years ago, at the 'Jâm-i Jamshêd' press; and it has been re-published since.

The only other MS. which remains to be mentioned is H7, a Pârsî[1]-Persian MS. No. 7 in Dr. Haug's collection, which has been used in preparing the text of the tale of Gôsht-i Fryânô. It consists of 235 folios, octavo, neatly written by Dârâshâh Mihrbânji, 15 lines to the page, the Persian equivalent of the Pârsî texts being often interlined; and its contents are as follows:

1. Mînôkhird. 2. Risâlah-i Mînôkhird-i dîgar, in Persian only. 3. The seven things made by Jamshêd in Pârs, Persian only. 4. Bundehesh, part I., containing Anquetil's ch. 18—23, 1—14, 24—27 and 31, with a colophon dated Wednesday the 7th of the twelfth month A.Y. 1178 *qadîm* (corresponding to the 9th of August A. D. 1809). 5. Questions and answers, with the names of the twelve beings to be honored, the names of the ten species of men, and of the ten demons who trouble them, in Persian. 6. Bundehesh, part II., containing Anquetil's ch. 15—17. 7. Divers statements from the Avesta and Dîn. 8. Jâmâsp nâmah. 9. The story of Akhd-i Jâdû and Gôsht-i Paryân. 10. Risâlah-gujastah Abâlish bâ mobad. 11. Risâlah-i hêrbadân hêrbad u dastûr-i ân ayâm bâ 'ulamâ-î Islâm, in Persian. 12. Discussion between a Destur and Musulman, regarding God and Ahrîman, in Persian. 13. The book of Dâdâr bin Dâd-dukht, in Persian, with a colophon dated Friday afternoon the 2d of the first month A.Y. 1179, or the 27th of the

[1] By 'Pârsî' is here meant what Parsi writers call 'Pâzand' written in the Persian character.

seventh month A.H. 1224, (corresponding to the 8th of September A.D. 1809). 14. Conversation between Auharmazd and Zaratusht regarding religion. 15. A repetition of part of article 6. 16. Yasna 45, 2, 3, 5, 6. Zand-Pârsî. 17. Short fragments about religious customs, and Zaratusht's genealogy, in Persian. 18. Vendidâd 1, 3-6. Zand-Gujarâti. 19. Part of Yasht 17, 2, 16. Zand-Persian. 20. Yasna 30, 3. Z.-Pahl.-Pârsî; and a few miscellaneous sentences.

II.

The system of transliteration adopted for the Pahlavî texts.

Although the correct reading of the words may be the most difficult task of an editor of a Pahlavî text, the most perplexing question for his consideration is the settlement of a satisfactory system of transliteration, and his most troublesome duty is to adhere strictly to the system he has adopted. How far these difficulties have been overcome, in the present instance, the reader will be able to judge, after he has carefully considered the rules which the editors have adopted and endeavoured to carry out, together with their reasons for adopting such rules.

With regard to the correct reading of texts, it is only necessary to mention that the difficulty of identifying Pahlavî words rapidly diminishes as the student extends his reading and enlarges his vocabulary. The number of words which really admit of more than one identification is small, and Pahlavî orthography is quite as fixed as that of modern Persian. So long as the reader confines his attention to old MSS., he seldom meets with serious grammatical, or orthographical, difficulties; the old copyists often omit words and phrases, by mistake, but they are satisfied with copying the text as they find it, to the best of their ability, and very rarely insert emendations of their own; so their language does not differ much from that of the original writer, and is generally grammatical and intelligible. Modern

copyists, including most of those of the last two centuries and many of the present day, are generally more ambitious; they are not satisfied with simply copying the old copies as they find them, which would limit their errors to a few omissions and miswritings, but they make numerous emendations, which are rarely improvements, but almost always corruptions of the text. That this is no exaggeration, may be inferred from the fact that the editors of the Arḍâ-Vîrâf Nâmak have had to consider many such modern emendations of difficult passages, and in nine cases out of ten they have found the old reading preferable to the emendation.

Having identified the words, the question of transliteration next arises, and may be solved by reference to three authorities. First, the Sasanian inscriptions which, being records nearly contemporary with most of the Pahlavî works, are especially valuable for fixing the original pronunciation of such words as can be identified with certainty; unfortunately, the existing copies of the longer Sasanian inscriptions[1] are so imperfect, that comparatively few words have been satisfactorily identified, and the pronunciation of some of the Sasanian letters is ambiguous. The second authority is the traditional pronunciation preserved by the Parsis in their Pâzand versions of the Pahlavî texts,

[1] Any traveller in Persia who would obtain and publish correct copies of any of the following Sasanian inscriptions, would do much towards settling many disputed points in Pahlavî pronunciation and construction:

a) An inscription of 31 lines in a side compartment of the central bas-relief of Naksh-i Rajab.

b) Two inscriptions of 11 and 12 lines in the inner chamber of the Hall of Columns at Persepolis.

c) An imperfect inscription of 70 lines behind Shâpûr's horse at Naksh-i Rûstam.

d) Fragments of a long bi-lingual inscription on the detached stones of Pâî Kûlî in latitude 35 deg. 7 min. and longitude 45 deg. 35 min.

When these inscriptions have been fully deciphered, considerable modifications will have to be made in any system of transliteration of Pahlavî which can now be proposed.

which, unless it can be traced back to Sasanian times, can be used as a guide only so long as it is not contradicted by better authority. The third authority is an etymological comparison of the words with their known equivalents in other languages, which must be conducted with great care not to transgress the bounds of probability, and unless confined to the three, or four, languages which are known to contribute most of the Pahlavî words, the results of such an enquiry must be extremely doubtful, if they are not confirmed by one of the other authorities. In the transliterations of Pahlavî texts, contained in this volume, the following fundamental rule has been adopted, with reference to these three authorities, and every endeavour has been made to carry it out, with a due regard to the precautions indicated above:

1) The orthography of the Sasanian inscriptions, so far as it can be reconciled with the Pahlavî letters, is to be considered indisputable, whenever it can be ascertained with certainty; in other cases, the traditional pronunciation is to be followed, so long as it is not inconsistent with the Pahlavî orthography, and is not clearly contradicted by etymology.

Before proceeding into further details, it is necessary to adopt some general rule with regard to the vowels, as they are indispensable for articulation. The Pahlavî writings, like the Sasanian inscriptions, cuneiform and modern Persian, and nearly all Semitic languages, have only three characters to represent vowels; but it would be hazardous to assume (as has been rashly done in the case of ancient Persian) that the language possessed only four simple vowel sounds, three expressed and one understood; such an assumption would be contrary to all analogies, whether Arian, or Semitic. Arabic has fewer simple vowel sounds than any other Semitic language, but it assumes that three vowels (*a*, *i*, *u*) are understood, in addition to the three (*â*, *î*, *û*) which are expressed. Other Semitic languages add, to these six vowels, the sounds of *e*, *ê*, *o*, *ô*; and the sounds of *e*, *ê* and *ô* are also added in modern Persian, as pronounced in India. Sanskrit has eight simple vowel sounds, *a*, *â*, *i*, *î*, *u*, *û*, *e* and *o*; to which Zand has added three

additional (*ê*, *ê* and *ô*). Now as ancient Persian is closely allied to Zand, and Pahlavî is a lineal descendant of ancient Persian, with a limited admixture of some Semitic language resembling Chaldee, it is reasonable to suppose that Pahlavî must have inherited most of the vowel sounds of those languages, to which so many of its words can be traced; more especially those vowels which are again found in its own descendant, modern Persian. In accordance with these views, the following general rule has been adopted, which secures the use of a circumflex with all vowels expressed in the original characters, except an initial short *a:*

2) The Pahlavî letters 𐭠, 𐭡, 𐭢, when they are vowels, must be read either *a* or *â*, *î* or *ê*, *û* or *ô*, and the short vowels *a*, *e*, *i*, *o*, *u* may be inserted, wherever etymology can show good reasons for the existence of such vowels [1].

As the authority of the Sasanian inscriptions is accepted as paramount, it is now necessary to consider how far this authority is available. The Sasanian characters are quite as ambiguous as the Pahlavî, in some cases; thus, both characters use only three letters to express the vowels, 𐭠 = 𐭠, 𐭡 = 𐭡, 𐭢 = 𐭢, and both use the same character 𐭧 = 𐭠 for *h* and *kh*, and 𐭯 = 𐭩 for *f* and *p;* in many cases also, the Sasanian confounds 𐭫 *r* and 𐭤 *l*, and when it does not, the 𐭫 *r* and 𐭢 *w*, *v* are identical; 𐭣 *d* and 𐭮 *t* are also used very indiscriminately, and the consonants 𐭩 *y* and 𐭢 *w*, *v*, being also used to express the vowels *î*, *ê* and *û*, *ô*, are indistinguishable from them. These ambiguities also occur in Pahlavî; but in addition to these, there is a special practical difficulty of distinguishing between the Sasanian

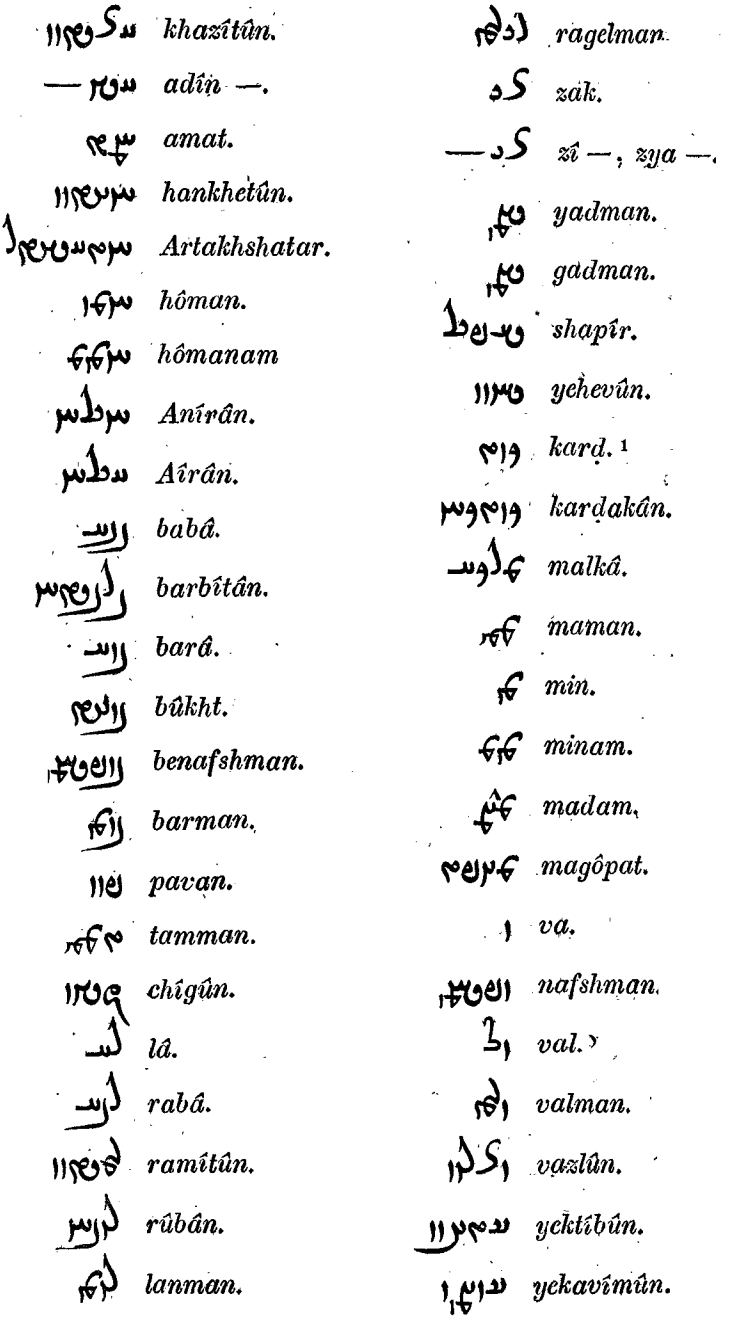
[1] In the Pahl.-Pâz. Glossary, p. 246, it was proposed to use *e* and *o* for any unexpressed vowel corresponding to *i*, *î*, or *u*, *û*, in the cognate languages; and to use *i* and *u* only when those vowels were expressed in Pahlavî, and merely understood in the cognate languages. This is the usual plan of the Pâzand writers, but when rigidly followed, it leads to such unnatural results that it has been abandoned for the more natural and regular system adopted in the text.

𐭫 *sh* and 𐭫 *v*, *û*, *r* + *v*, *û*, *r*. It follows from these remarks that, in Sasanian words, the consonants 𐭣 *d*, 𐭯 *f*, *p*, 𐭧 *h*, *kh*, 𐭤 *l*, *r*, 𐭫 *sh*, 𐭮 *t*, 𐭥 *v*, *r*, 𐭩 *y* and all the vowels are more, or less, ambiguous; and only the consonants 𐭡 *b*, 𐭧 *ch*, 𐭪 *g*, 𐭦 *k*, 𐭬 *m*, 𐭭 *n*, 𐭮 *s* and 𐭱 *z* can be transliterated with certainty. As compared with the Pahlavî ambiguities, however, the Sasanian readings afford means of distinguishing between 𐭠 = 𐭤 *â* and 𐭠 = 𐭧 *h*, *kh*; between 𐭣 = 𐭪 *g* and 𐭣 = 𐭣 *d* and 𐭣 = 𐭩 *y*; between 𐭤 = 𐭭 *n* and 𐭤 = 𐭥 *v*, *û*, *r*; between the Semitic suffix 𐭿 = 𐭬 *man*[1] and the ordinary syllable 𐭿 = 𐭭𐭬 *man*; and between such compounds as 𐭢 = 𐭱𐭤 *az*, or 𐭧𐭤 *ach*, and 𐭢 = 𐭯𐭤 *af*, or *ap*; 𐭟 = 𐭤𐭣 *dâ*, 𐭟 = 𐭤𐭪 *gâ*, 𐭟 = 𐭤𐭩 *yâ*, 𐭟 = 𐭫 *sh*, etc.

The words already identified in the Sasanian inscriptions, confirm the transliteration attached to each of the following Pahlavî words, subject to such ambiguities as are mentioned above; the vowels being supplied in accordance with rule 2:

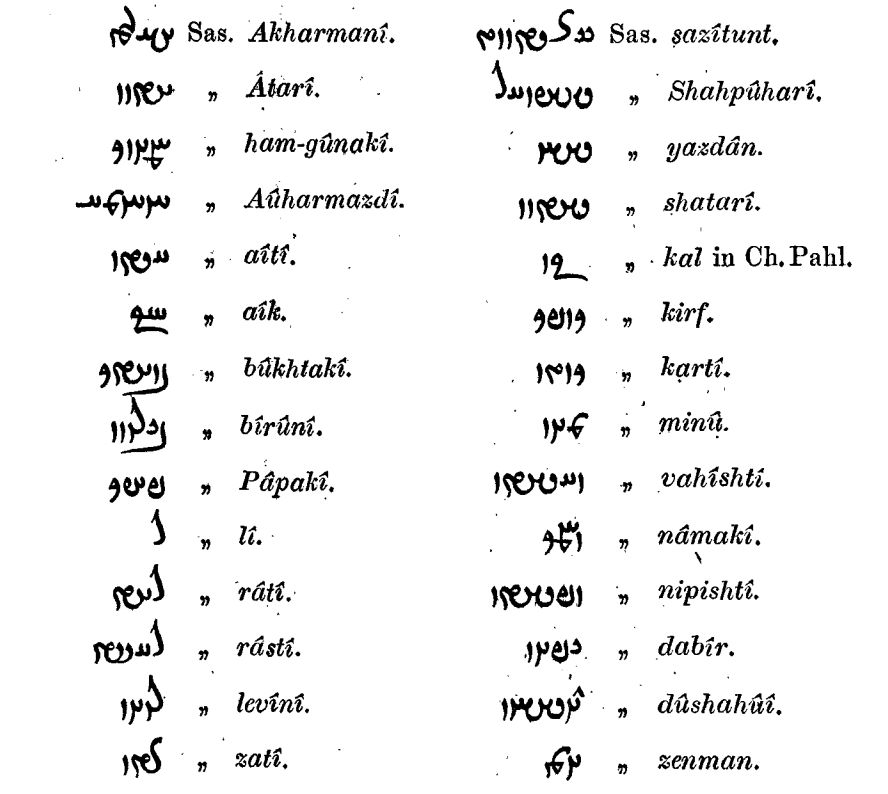
𐭠𐭫𐭢 *akhar.*	𐭤𐭬𐭧𐭢 *hatîmûn.*
𐭧𐭢 *hat.*	𐭟𐭫𐭢 *afash.*
𐭟𐭫𐭧𐭢 *khitayâ.*	𐭿𐭢 *afam.*

[1] Mr. Thomas, in his latest remarks on this letter (Journal R. A. S. n. s. vol. V. p. 410—413), still adheres to his opinion that it represents the sound *î*, because 𐭬 resembles the *î* in the Phœnician and some other old alphabets, and also 𐭬 in Zand and Pâzand, and because in one word (out of twelve identified) 𐭬𐭥 corresponds to בְּרִי *barî* in Chaldæo-Pahlavî. These arguments would have some weight if there were no facts to contradict them; but it has been shown, with tolerable certainty, (Journal R. A. S. n. s. vol. IV. p. 364—368) that the Sasanian 𐭬 corresponds to the Pahlavî 𐭿, and it has also been shown, in Haug's Essay on Pahlavî, p. 112—114, that the pronunciation *man* can be etymologically explained, and the word 𐭬𐭠𐭮 (Hâjiâbâd inscrip. lin. S. 9, C. 8) actually occurs in Chaldee, in the form תַּמָּן which fully confirms the reading *tamman* of the Parsis.



[1] It will be explained, hereafter, that *d̤* is used to express a Pahlavî 𐭣 when it has, probably, the sound of *d*; therefore, *t* and *d̤* express the same Pahlavî letter.

The correct transliteration of the following Pahlavî words can also be easily settled from that of the Sasanian equivalent, which is attached to each, although the latter differs slightly from the Pahlavî orthography, and is subject to the ambiguities mentioned above:



In the following words, the orthographies are not quite correspondent: Sas. *âtashî*, Sas. *aêharpat*, Sas. *Mazdayasn*, (etymologically *yâmtûn*) Sas. *yahmtûn*. And the plural suffix = *ân* elides a final *â* in Sasanian, but not in Pahlavî; as in *malkâân*, Sas. *malkân*; *shêdâân*, Sas. *shêdân*.

A cursory comparison would lead one to suppose that the common Sasanian final *î* was equivalent to the equally common Pahlavî

final 𐭥 *û, ô;* but closer investigation does not quite confirm this supposition. Of the 22 Sasanian words ending in 𐭩 *î*, which are detailed above, five never have a final 𐭥 in Pahlavî, fifteen have it only sometimes; and only two have it constantly. On the other hand, the Pahlavî final 𐭥 is often found in words which never have a Sasanian final 𐭩 *î;* such as all plural nouns (of which nine have been recognized in Sasanian) and the following: 𐭠𐭣𐭭 Sas. *adîn*, 𐭠𐭭𐭲𐭩𐭭 Sas. *Anîrân*, 𐭠𐭲𐭩𐭭 Sas. *Aîrân*, 𐭥𐭫𐭩𐭭 Sas. *rûbân*, 𐭩𐭣𐭭 Sas. *yazdân*, 𐭪𐭭 Sas. *kîn*, 𐭫𐭩𐭯𐭩𐭫 Sas. *dabîr;* so the correspondence of these two finals cannot be considered as proved, although the frequent occurrence of final 𐭯𐭩 *tî* and 𐭪𐭩 *kî* in Sasanian inscriptions, and of 𐭩𐭤 and 𐭩𐭦 in certain rare Pahlavî books, is an argument in its favor.

Next to the contemporary evidence of the Sasanian inscriptions, it is necessary to consider what amount of reliance can be placed upon the so-called traditional readings of the Pâzand, the second authority we have adopted. A very little examination discovers that every writer of Pâzand has his own system of orthography with regard to some words, and no system at all with regard to others; thus, in three MSS. of the Mainyô-i Khard, we find *ameshâspeñdâ* spelt eight ways; *hizvâ*, seven ways; *Hôrmezd*, six ways; and *qadâê*, eleven ways. All idea of ascertaining the traditional pronunciation of the vowels, must vanish when it is found that the writers not only differ from each other, but also from themselves, in most words; and where they are consistent, they may be reasonably suspected of exhibiting rather the orthographical ideas of their own time, than any old traditional usage. Among the simpler words, Destur Hoshangji writes, at the present time, *borzashn*, *chêm*, *dô*, *dorast*, *dosh*, *doshman*, *e*, *goptan*, *gomêkhtan*, etc.; while MSS., 350 years old, have *burzhishn*, *chim*, *du*, *durust*, *dush*, *dushman*, *i*, *guftan*, *gumêkhtan*, etc.

Admitting that modern Pâzand readings can have no traditional authority, when they differ from those of old Pâzand, it remains to be seen what reliance can be placed upon the Pâzand of 350 years ago. Comparing this old Pâzand with Sasanian, we find such inconsistencies

as the following: 𐭠𐭩𐭲𐭪 Pâz. *aigin*, Sas. *adîn*; 𐭥𐭱 Pâz. *vash*, Sas. *afash*; 𐭥𐭬 Pâz. *vaêm*, Sas. *afam*; 𐭠𐭫𐭠𐭱 Pâz. *Êrã*, Sas. *Aîrân* (Z. *Airyana*). Comparing it with the Pahlavî orthography, we find several inconsistencies, such as 𐭧𐭠𐭬 Pâz. *hamê*; 𐭠𐭥𐭫𐭣𐭠𐭣 Pâz. *Amerdâd*; 𐭠𐭥𐭫𐭥𐭣 Pâz. *Awerdâd*; 𐭠𐭥𐭱 Pâz. *awã*; 𐭱, 𐭱, Pâz. *ê*; 𐭠𐭫𐭠𐭱 Pâz. *Êraz* (Z. *Airyu*); 𐭠𐭱 Pâz. *râ*; 𐭠𐭱𐭲𐭠𐭩𐭱𐭲𐭠 Pâz. *dâêstã*. Comparing it with the Zand equivalents, we also find many inconsistencies, such as 𐭥𐭣 — Pâz. *avê* —, Z. *vî* —; 𐭠𐭫𐭠𐭲𐭩𐭱𐭲𐭠𐭫 Pâz. *aratishtâr*, Z. *rathaêshtârô*; 𐭲𐭥𐭬 Pâz. *tukhm*, Z. *taokhma*; 𐭩𐭲 Pâz. *dîn*, Z. *daêna*.

The only safe conclusion that can, therefore, be drawn from a careful examination of Pâzand, is that, although it probably preserves many old traditional readings of the Pahlavî, it is impossible to distinguish these, with any certainty, from the mere mannerism of the writer, or that of his time. However valuable, therefore, the Pâzand may be as an interpreter of the ambiguous Pahlavî, in a general way, it cannot be accepted as an authority in the smaller details of transliteration, unless confirmed by careful etymology, when the Sasanian reading is unknown, or ambiguous.

These remarks apply, of course, specially to the orthography of Iranian words which, with a few exceptions, are all that the Pâzand actually transliterates. For the sounds of the Huzvâresh words, which the Pâzand nearly always translates, the traditional guide is the Pahlavî-Pâzand Glossary, and Destur Peshotan, in the preface to his useful Pahlavî Grammar [1], argues that this Glossary, being more than 1200 years old, must have been compiled at a time when the pronunciation of the Huzvâresh words was well known; he cannot, therefore, recommend any deviation from the pronunciation so recorded, and he attributes its variations from other Semitic languages to corruption when the foreign words were first adopted by the Persians (Gram. p. 40).

[1] A Grammar of the Pahlvî Language, by Peshotun Dustoor Behramjee Sunjana, Bombay, 1871.

This argument depends upon three assumptions: first, that the correct pronunciation was known when the Glossary was compiled; second, that it was written down in Pâzand at that time; and third, that it has never been altered by subsequent copyists. It is not easy to prove any of these assumptions, but it is perfectly easy to compare the possibly contemporary pronunciation of the Glossary with the undoubtedly contemporary authority of the Sasanian inscriptions; and the result of such a comparison is that out of the 51 Huzvâresh words identified in the Sasanian inscriptions, as given in the lists on p. xxvi-viii, the pronunciation of 25 differs from that given in the traditional Glossary; while, on the other hand, only three, or four, of the Sasanian readings present any serious etymological difficulties. The inevitable conclusion from these facts, is that careful etymology is a safer guide to the correct pronunciation of Huzvâresh words, than the Pâzand transliterations of the Glossary.

Having thus examined the principles upon which a systematic transliteration of Pahlavî may be based, it remains to be explained how these principles have been carried out, in the transliteration of the Pahlavî texts contained in this volume. And in doing this, it is necessary, in the first place, to define the limits of careful etymology, on which so many of the details are found to depend.

As the Huzvâresh portion of the Pahlavî appears to be a remnant of some dialect of the Assyrian [1], differing from that of the cuneiform insciptions, but closely allied to Chaldee and Syriac, those languages afford the safest basis for etymology, and the more distantly connected Semitic dialects, such as Hebrew, Arabic and Ethiopic should be used only in cases of difficulty, and with great caution. The Iranian portion of the Pahlavî, which is identical with the Pâzand, being a descendant of ancient Persian, and one of the parents of modern Persian, can be best explained from those languages, but wit some special exceptions. Nearly all the extant Pahlavî writings are either translations from the

[1] See Haug's Essay on Pahlavî, p. 138—142.

Zand, or are closely connected with the Zoroastrian religion; the translator would, naturally, be much influenced by the orthography of his text in all words except those in constant colloquial use; and the religious writer would have to draw his inspiration from such translations; the influence of the Zand orthography upon the Iranian portion of the Pahlavî must, therefore, have been greater than would be supposed from the distant relationship between the two languages. The ancient Persian is of little use in distinguishing between the vowels *ê* and *î*, *ô* and *û*; and the pronunciation of these vowels, given in dictionaries of modern Persian, appears to be merely that current in India, where the vernaculars have a special tendency to corrupt *î* into *ê* and *û* into *ô*[1]; in Persia itself, the vowels *ê* and *ô* are said to have nearly disappeared under the predominating influence of Arabic; under these circumstances, the most obvious course is to refer to the Zand, whose elaborate vowel system is likely to afford assistance in determining these vowels. In accordance with these remarks, the limits of careful etymology may be defined by the following rules:

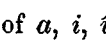
3) Semitic words should be traced, if possible, to Chaldee and Syriac; and derivations from Hebrew, Arabic and Ethipoic should be treated with great caution[2].

4) Iranian words, relating specially to the Parsis, or their religion, should be traced direct to Zand, even when they also occur in Persian; but when they are not specially Parsi words, they should be traced to

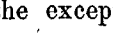
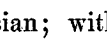
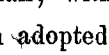
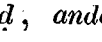
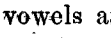
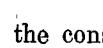
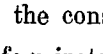
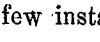
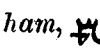
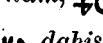
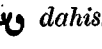
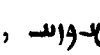
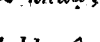
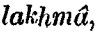
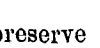
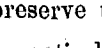
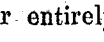
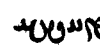
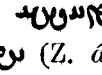
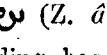
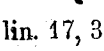
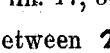
[1] This tendency is particularly strong in Parsi Gujarâtî, and leads to such pronunciations as *Angrej*, *behesht*, *bojorg*, *del*, *dojakh*, *ehesân*, *ekhtiâr*, *ensâf*, *golâm*, *goso*, *hokam*, *keâmat*, *kheâl*, *sâheb*, *Zaratosht*, etc.

[2] It is necessary to guard against the idea that the Persians pronounced the Semitic words whilst reading, or used them in conversation; for they appear to have always translated them into Persian, and used the Persian equivalent; as the English write *viz.* and *lbs.*, and read *namely* and *pounds.* This habit accounts for the total disappearance of these Semitic words, as soon as the Pahlavî character was disused; see Haug's Essay on Pahlavî, p. 127, 130.

Persian, merely referring to the Zand equivalent to ascertain if *e*, *ê*, *o*, or *ô* should be used instead of *a*, *i*, *î*, *u*, or *û*.

In applying these rules, many doubtful cases occur, which can only be settled, somewhat arbitrarily, on their several merits; thus the Zand prepositional prefix *hañ-* generally becomes *an-* in modern Persian (*hangâm* being one of the exceptions), so that  and would be read *hanjaman* and *handâm* if traced to Zand, or *anjaman* and *andâm* if traced to Persian; with a due regard, however, for rule 4, the Zand reading has been adopted for *hanjaman*, and the Persian reading for *anbâr*, *andêshîḍ*, *andâzîḍ*, *angârḍ*, *andâm*, *andarz*, *andôkht*, etc.

The transliteration of , and is beset with many complications, as they stand for both vowels and consonants, and for more than one of each.

The letter represents the consonants *h* and *kh* in many words, of which the following are a few instances; it stands for *h* in  *hat* *hazâr*,  *hasht*,  *ham*, *hangâm*,  *hûmat*; *chahâr*, *zahabâ*, *dahishn*,  *mahmân*, *vahisht*;  *zreh*,  *stih*,  *shukûh*,  *mâh*,  *vêh*; and it stands for *kh* in  *khâr*,  *khâk*, *khân*, *khrafstar*, *khvâst*,  *khûḍ*,  *khûn*; *akhar*,  *apâkhtar*,  *bakht*,  *lakhmâ*,  *sakht*;  *akh*,  *mûkh*; when the *h*, or *kh*, is final, the is often enlarged into . There is a tendency in Pahlavî to preserve the consonant before *sh*, in cases where it has nearly, or entirely, disappeared in Persian, as in  *Zaratûhasht* and  *pâḍakhshah*; for this reason, it is doubtful whether (Z. *âtarsh*) should be read *âtakhsh*, or *âtâsh*, but the latter reading has been adopted, as the more probable; the words , and occur in the Naksh-i Rûstam inscription, lin. 17, 34, 36, but owing to the practical difficulty of distinguishing between *sh* and *rô*, *ûr*, it is doubt-

ful whether these words are to be read *âtashî* and *âtashân*, or *âtarôî* and *âtarôân*, or *Átûrî* and *Átûrân*.

The initial vowel 𐭠 is generally a short *a*, like ا and א, there being no other way of expressing the short initial *a*; in some cases however, the initial vowel is lengthened in the cognate languages, and then the initial 𐭠 should be read *â*, as in 𐭠𐭲𐭮𐭱 *âtâsh*, 𐭠𐭲𐭥 *âtarô*, 𐭠𐭥 *âv* and *âz*, 𐭠𐭥𐭲𐭣𐭠𐭭 *âvâḍân*, 𐭠𐭦𐭲 *âzarḍ*, 𐭠𐭦𐭲𐭥 *âzarm*, 𐭠𐭥𐭲𐭪𐭲 *âvîkht*, 𐭠𐭦𐭥 *âzûr*, or *âzvar*, 𐭠𐭥𐭦𐭲 *âvôrḍ*, 𐭠𐭱𐭮𐭮𐭠𐭲𐭭𐭪 *âpûstanŏ*, 𐭠𐭱𐭥 *âfrînô*, 𐭠𐭦𐭣𐭠𐭪 *âlûḍak*, 𐭠𐭮 *âs*, 𐭠𐭮𐭮𐭠𐭮 *âsân*, 𐭠𐭮𐭮𐭣𐭠𐭫 *âsrûk*, 𐭠𐭮𐭮𐭥𐭠 *âsyâv*, 𐭠𐭮𐭮𐭮𐭠𐭮 *âsmân*, 𐭠𐭮𐭱 *âsn*, 𐭠𐭮𐭲𐭥𐭲𐭪 *âshtîh*, 𐭠𐭮𐭱𐭫 *âshûp*, 𐭠𐭫𐭠𐭮 *âkâs*; 𐭠𐭫𐭮𐭥𐭲 *âkûst*, 𐭠𐭥𐭲𐭪 *âmûkht*, 𐭠𐭥𐭦𐭲𐭱𐭲 *âmûrzishn*, 𐭠𐭱𐭭 *ângûn*, etc. With a few doubtful exceptions, 𐭠 is the only initial vowel in Pahlavî, like ا in Persian and Arabic, and א in Hebrew and Chaldee; but it forms initial diphthongs with the other two vowels, 𐭩 and 𐭣, as in 𐭠𐭥𐭮𐭲𐭮𐭱 *Aûharmazd*, 𐭠𐭩𐭫𐭮 *aûbash*, 𐭠𐭩𐭱𐭦𐭲 *aûpârḍ*, 𐭠𐭩𐭱𐭲𐭠𐭥𐭮𐭱 *aûftînand*, 𐭠𐭩𐭱𐭮𐭲 *aûpast*, 𐭠𐭦𐭣𐭮𐭲𐭩𐭮 *aûzdistâr*, 𐭠𐭦𐭥 *aûrvar*, 𐭠𐭦𐭩𐭮 *aûzîr* (Z. *uzayara*), 𐭠𐭮𐭲𐭮𐭣 *aûstâḍ*, 𐭠𐭦𐭮𐭲𐭣𐭠𐭪 *aûsturḍak*, 𐭠𐭦𐭱𐭣𐭮𐭩 *aûsôfrîḍ*, 𐭠𐭩𐭫𐭠𐭮 *aûshbâm*; 𐭠𐭩𐭲 *aît*, 𐭠𐭦𐭲𐭮 *Aîrân*, 𐭠𐭦𐭲𐭣 *Aîrîch*, or *Aîrîv*, 𐭠𐭩𐭢 *aîgh*, 𐭠𐭩𐭥𐭥 *ayûf*, 𐭠𐭩𐭥𐭮 *aînman*, etc. It may be observed that in none of these words, can the initial diphthong be traced to an original *ô*, or *ê*, although the Pâzand writers often use *o*, or *ê*, to represent such diphthongs, which practice[1] is justifiable in only a few cases, such as the following: 𐭠𐭩𐭢 *aôj*, 𐭠𐭮 *aê*, 𐭠𐭩𐭲𐭥𐭱 *aêtûn*, 𐭠𐭩𐭣𐭠𐭭𐭣 *aêchand*, 𐭠𐭩𐭦𐭲𐭱𐭫 *aêrpat*, 𐭠𐭩𐭮𐭮𐭫 *aêshm*, or *khêshm*. Excepting the idhâfat 𐭣 *i*, the only available instances of words com-

[1] This practice has, no doubt, a close connection with the aversion of Parsi Gujarâtî to the diphthongs *ai* and *au*, which it always changes, if possible, into *e* and *o*, as in *eb*, Ar. عيب; *esh*, Ar. عيش; *ojâr*, Ar. اوزار; *olâd*, Ar. اولاد; *okhaḍ*, *oshaḍ*, Sans. *aushadha*; etc.

mencing with any other vowel but 𐬀, are the rare and uncertain forms 𐬀𐬵𐬎𐬵𐬎𐬵𐬀𐬎 *ûzdahîshnîh*, 𐬀𐬌 *în* این, 𐬀𐬎𐬎𐬀𐬌 *îstâdak* ایستاده, and 𐬀𐬎𐬎𐬀𐬌𐬀𐬎𐬎 *Isaḍvâstar;* when 𐬌𐬎𐬎 *yażishn* is intended to commence with a vowel, it is written 𐬀𐬌𐬎𐬎 *aîzishn*, as often occurs in the Dîn-karḍ.

The medial, or final, vowel 𐬀 is always a long *â*, but it is sometimes used where only the short *a* occurs in the cognate languages, as in 𐬀𐬵𐬎𐬵𐬀 *âtâsh* آتش; 𐬱𐬀𐬥𐬀𐬌𐬎 *amâvand*, Z. *amavañtem*, which is sometimes further lengthened into 𐬱𐬀𐬥𐬀𐬌𐬎𐬎; 𐬵𐬀𐬎𐬎 *bâkht* بخت; 𐬵𐬀𐬎 *bâhar* بهر; 𐬵𐬀𐬎𐬡 *Bâhrâm* بهرام; 𐬵𐬀𐬎𐬌𐬎 *pâhrêj* پرهیز; 𐬯𐬀𐬎𐬎 *pâhnâî* پهناى; 𐬯𐬀𐬥𐬀 *pânâk* پناه; 𐬯𐬀𐬎𐬎 *tâkht* تخت; 𐬯𐬀𐬎𐬎𐬵𐬀𐬰𐬀𐬯𐬌 *Tâkhmôrapŏ*, Z. *Takhmô-urupa;* 𐬘𐬀𐬵𐬀𐬎𐬌𐬎 *châshîḍ* چشید; 𐬘𐬀𐬎 *zâhar* زهر; 𐬘𐬀𐬎𐬵 *zâkham* زخم; 𐬯𐬀𐬎𐬎𐬀𐬥𐬀𐬎 *sâhmgûn* سهمگین; 𐬎𐬀 *dânar*, Z. *danare;* 𐬎𐬀𐬌𐬎𐬀 *Gâyômarḍ*, Z. *Gayô* + *mareta*; and 𐬥𐬀𐬵𐬎𐬀𐬎𐬎𐬀𐬘 *mâzdayasnân*, Z. *mazdayasna*; etc.

The letter 𐬌 often represents the consonants *n* and *v*[1], and sometimes *r* and *l;* when initial, it seems to be always a consonant, like 𐬎 and 𐬵, except in the doubtful instance mentioned above, and is limited to the sounds *n* and *v*, being often the conjunction *va*, which is nearly always joined to the following word in MSS., though sometimes to the preceding one, if it end in 𐬌 or 𐬀. The letter 𐬌 stands for *n* in 𐬀𐬥𐬀𐬵 *nâmak*, 𐬱𐬯𐬀𐬎𐬌𐬥𐬀𐬯 *nafshman*, 𐬱𐬎𐬎 *nask*; 𐬀𐬥𐬀𐬵 *anâk*, 𐬭𐬀𐬘 *ranj*, 𐬯𐬀𐬎𐬘 *sang;* 𐬀𐬎𐬎𐬀𐬥 *âsân*, 𐬭𐬀𐬯𐬀𐬎 *rôshan*, 𐬀𐬌 *kîn*, etc.; and it stands for *v* in 𐬌 *va*, 𐬌𐬎𐬀 *vâḍ*, 𐬌𐬀𐬎𐬀𐬰𐬀 *vartâ*, 𐬌𐬀𐬎𐬎𐬀𐬱𐬎𐬎 *Vishtâsp;* 𐬱𐬀𐬎𐬎𐬌 *harvisp* 𐬌𐬀𐬥 *khavîḍ*, 𐬌𐬀𐬎𐬎𐬀𐬘 *zîvast*, etc.; as a final *v* it is rare, though it can be found in the rather doubtful forms 𐬀𐬌𐬎 *nîv* نیو, and 𐬎𐬌 *jav* جو. When 𐬌 represents the Chaldee *y*, it seems best to follow the Semitic

[1] More probably the English *w*.

practice and consider it a consonant, as in *pavan*, *levîn*, *kevan*, *mandavam*, *vâdûn*, *val*, *varîkûn*, *vad*, etc.; and the same rule may be reasonably adopted when = Chald. א, as in *vakhdûn*, *valman*, *vazlûn*, etc.

The occasional use of for *r* and *l*, in addition to its common sounds of *n*, *v*, *û*, *ô*, is best explained by the history of the Sasanian characters representing those letters [1]. On the earliest Sasanian coins, the character for *n* is like , while a letter like is used for *r*, *l*, *v* and *û*; somewhat later coins and the earliest rock inscriptions have for *n*, for *r*, *v* and *û*, and for *l* and *r*; and later inscriptions make still more use of for *r*. In the course of time, *n* and *r*, *l*, *v*, *û*, both changed into which thus inherited the sounds *r*, *l*, *n*, *v* and *û*; and *l*, *r* changed into and , both of which retained the sounds of *l* and *r*; thus we find both and *kartî*, in the inscriptions, for and *kartô*. In Pahlavî writings, the following words have been noticed, in which stands for *r*: *âtarô*, *avârîk*, *âfrînagân*, *âfrînô*, *khamrâ*, *Amerôdaḍ*, *Aûharmazd*, *Artakhshatar*, *Artakhshîr*, *khûrsand*, *Horvadaḍ*, *barâ*, *beratman*, *barman*, *frâz*, *farzand*, *parashayâ*, *pûrsîḍ*, *fardand*, *tôrâ*, *Spendarmaḍ*, *sardâr*, *shatrô*, *shatvêrô*, *kirfak*, *karḍ*, *karîtûn*, *kîrâ*, *Mârspend*, *Mitrô*, *maranâ*, *marantâ*, *gabrâ*, *dapîrŏ*, *Ganrâk*, *drûst*, *gûrd*, etc. And stands for *l* in *pelag*, *shlam*, *ghal* (Chaldæo-Pahl. *kal*, a harsher pronunciation of *val*), *kolâ*, *milayâ*, *gamlâ*, *yemalelûn* (also written), *jalḍ*, etc.

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[1] See Thomas's Notes on Pehlvi coins, etc. Journal R. A. S. vol. XIII. p. 377—379.

When medial 𐬉 is a vowel, it may be read either *û*, or *ô*, according to the etymology of the word; thus we read it *ú* in all cases where it cannot be traced to any other vowel but *u*, or *û*, in the cognate languages, as well as in those cases where the etymology is quite uncertain; a few instances, in which it corresponds to *û*, are 𐬑𐬀𐬯𐬌𐬌 *khefrûn* and other Huz. verbs, 𐬯𐬀𐬱𐬯𐬀𐬌𐬌 *ashnûḍ*, 𐬯𐬀𐬌𐬌 *hûkht*, 𐬌𐬌 *khûn*, 𐬑𐬀𐬌𐬌 *bîrûn*, 𐬨𐬀𐬌𐬌𐬀𐬉 *pûmman*, etc. It corresponds to a short *u* in other languages, in such words as 𐬌𐬌- *hû-*, 𐬀𐬌𐬌𐬯𐬀𐬌𐬌 *âmûrzishn*, 𐬯𐬀𐬌𐬌 *angûst*, 𐬑𐬀𐬌𐬌𐬑𐬀𐬌𐬌 *bûrḍâr*, 𐬑𐬀𐬌𐬌 *bûrz*, 𐬑𐬀𐬌𐬌 *bûland*, 𐬑𐬀𐬌𐬌 *pûr*, 𐬯𐬀𐬌𐬌𐬑𐬀𐬌𐬌 *pûrsîḍ*, 𐬯𐬀𐬌𐬌 *kûnishn*, 𐬯𐬀𐬌𐬌 *nakhûst*, 𐬑𐬀𐬌𐬌 *daregûsh*, 𐬯𐬀𐬌𐬌 *gûft*, 𐬑𐬀𐬌𐬌 *gûrbak*, 𐬑𐬀𐬌𐬌 *gûrḍ*, 𐬑𐬀𐬌𐬌 *gûrg*, 𐬌𐬌- *dûsh-*, 𐬯𐬀𐬌𐬌 *gûmân*, 𐬑𐬀𐬌𐬌 *dûmbak*, 𐬯𐬀𐬌𐬌 *drûst*, etc.; also in the superlative suffix 𐬌𐬌 *-tûm*, and the ordinal suffix 𐬌 *-ûm*. The medial vowel 𐬉 is transliterated *ô*, first, when it corresponds to *ao*, or *ô*, in Zand, or Chaldee, as in 𐬯𐬀𐬌𐬌𐬯 *hû-rôst*, 𐬀𐬌𐬌𐬯 *anôshak*, 𐬑𐬀𐬌 *bôî*, 𐬨𐬀𐬌𐬌𐬀𐬉 *parâhôm*, 𐬑𐬀𐬉 *pôryô*, 𐬌𐬌𐬯 *tôkhm*, 𐬌𐬌𐬀 *tôrâ*, 𐬯𐬀𐬌𐬯 *rôst*, 𐬯𐬀𐬌𐬯 *rôshan*, 𐬯𐬀𐬌𐬌 *Srôsh*, 𐬯𐬀𐬌𐬯 *shôlman*, 𐬑𐬀𐬌 *kôf*, 𐬑𐬀𐬌𐬌𐬀 *kôkbâ*, 𐬑𐬀𐬌 *môr*, 𐬑𐬀𐬌𐬌 *drôn*, 𐬯𐬀𐬌𐬌𐬯𐬀𐬌𐬌 *gôspend*, 𐬑𐬀𐬌𐬌 *gôsh*, 𐬯𐬀𐬌𐬌𐬀𐬌𐬌𐬯 *yôshdâsar*, 𐬌𐬌 *yôm*, etc.; secondly, when it appears to correspond to any other vowel, or diphthong, in the same languages, besides those already mentioned[1], as in 𐬀𐬌𐬌𐬯 *afsôs*, 𐬀𐬌𐬌𐬯 *âvôrḍ*, 𐬯𐬀𐬌𐬌𐬀𐬌𐬌 *ashkômbŏ*, 𐬯𐬀𐬌𐬌 *Amerôdaḍ*, 𐬯𐬀𐬌𐬌𐬯 *andôkht*, 𐬌𐬌𐬀𐬌𐬌 *barcsôm*, 𐬑𐬀𐬌𐬌 *bôndak* 'a slave', 𐬯𐬀𐬌𐬌𐬀𐬌𐬌𐬯 *pâḍôkhshah*, 𐬯𐬀𐬌𐬌 *frôḍ*, 𐬯𐬀𐬌𐬌 *pôst*, 𐬯𐬀𐬌𐬌 *pôsht*, 𐬌𐬌𐬯 *tôhîk*, 𐬌𐬌𐬀𐬌𐬌 *tûbânôm*, 𐬌𐬌𐬀𐬌𐬌 *tômîk*, 𐬌𐬌𐬀𐬌𐬌 *rasîḍôm*, 𐬑𐬀𐬌𐬌 *zôfar*, 𐬑𐬀𐬌𐬌𐬀𐬌𐬌 *mastôrg*, 𐬑𐬀𐬌 *môzd*, 𐬑𐬀𐬌 *môg*, 𐬑𐬀𐬌𐬌 *varôîshn*, 𐬑𐬀𐬌𐬌 *vîmônd*, 𐬑𐬀𐬌𐬌 *gôhar*, 𐬯𐬀𐬌𐬌 *dôst* (anc. Pers. *daustar*), 𐬑𐬀𐬌𐬌 *gôndak*, etc.

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[1] This is the general rule of the Pâzand writers, so far as can be judged from their very irregular readings; its adoption, therefore, prevents any very wide departure from the Pâzand, with regard to this vowel; and the same remarks apply to the similar rule regarding the vowel 𐬇 *ê*.

The transliteration of final 𐬀 is complicated with a question of orthography which leads to much uncertainty and requires careful consideration. There is no difficulty when the final 𐬀 is clearly *n*, or *v*, as in the examples already given (p. xxxv), to which may be added such words ending in 𐬀 as 𐬫𐬁𐬎𐬀 *barîjan*, 𐬎𐬁𐬀 *lajan*, 𐬎𐬁𐬨 *levîn*, 𐬨 *min* and *man*, and many words ending in 𐬎 *-ân*, 𐬎𐬱 *-ishn* and 𐬨 *-în*, *-ên*; also such words ending in 𐬁 as 𐬀𐬨𐬱𐬁 *apîyûn*, 𐬁𐬁 *bûn*, 𐬁𐬀𐬱 *pavan*, 𐬁𐬨 *chûn*, 𐬁𐬎𐬱 *shîvan*, 𐬁𐬁 *kevan* and *kûn*, 𐬁𐬨 *mûn*, 𐬁𐬍𐬀 *drôn*, all crude Huz. verbs in 𐬁 *-ûn*, and many words ending in 𐬁𐬀 *-rûn*, 𐬁 *-ûn*, and 𐬁𐬭 *-gûn*. In a few words, the final 𐬀 appears to be *û*, as in 𐬎𐬀 *ahû*, 𐬁𐬀 *abû*, 𐬁𐬁𐬀 *tanû*, 𐬫𐬁𐬱𐬀 *Rashnû*, 𐬀 *rû*, 𐬨 *mû*, 𐬎𐬱𐬱𐬀 *dûshahû*; but of these we also find the forms 𐬁𐬎𐬀, 𐬁𐬀, 𐬫𐬁𐬎, 𐬍𐬁, 𐬍𐬨 and 𐬁𐬎𐬱𐬱𐬀. And in some cases, a final 𐬀 can be readily identified with a Zand 𐬭 *ô*, or 𐬭𐬀 *âo*, as in 𐬁𐬁𐬫𐬎 *Âtarô* (Z. gen. *âthrô*, pl. nom. acc. *âtarô*), 𐬁𐬁𐬍 *dînô* (Z. pl. nom. acc. *daênâo*), 𐬁𐬁𐬱𐬎 *shatrô* and 𐬁𐬁𐬨𐬭 *Mitrô* (Z. nom. *Mithrô*); but this explanation is not applicable to the infinitive suffix 𐬁𐬁𐬀, which seems to be the only remaining case where the final 𐬁 is constant.

The chief difficulty, however, in transliterating a final 𐬀, arises in those cases where it seems to be an optional final, either added, or omitted, by the writer, without any apparent reason, but according to some vague rule which practically divides the MSS. into three classes. First, the modern MSS., in which the writer is not satisfied with copying his text, but revises it with doubtful success; such writers generally add an extra 𐬀 to every final 𐬀 *n*, except that of the Semitic suffix 𐬨 *man*, and often to the syllables 𐬎 *ân*, 𐬎𐬱 *shn* and 𐬨 *în*, when they are medial; but they rarely add the optional final 𐬀 to 𐬀, or any other letter. Second, the very old MSS., which are much more sparing in the use of 𐬀 after 𐬀, and after 𐬀 they generally separate it, and read it as the conjunction 𐬀 *va* beginning the next sentence; from a careful examination of 3 chapters of the Bundehesh and 16 of the Arḍâ-Vîrâf

nâmak in the MSS. H6 and K20 (which are nearly 500 years old), it appears that the old writers used the optional final ا only once in an average of nine occurrences of the plural suffix ان -*ân*, the pronominal suffixes مان -*tân*, شان -*shân*, مان -*mân*, and most words ending in ان -*ân;* while they used it after the abstract suffix ایشن -*ishn* and the word روبان *rûbân*, nearly as often as they omitted it. Third, the MSS. which seem to have been rarely copied, such as the Dîn-kard and Nîrangistân, but of which only modern copies have been examined; these add the extra ا to a final ا *n* oftener than they omit it, but they also add it to most words ending in ت *t*, ک *k*, پ *p*, *f*, and چ *ch*, *j*. When a suffix is added to the word, it generally elides the optional final ا; but there are many exceptions to this general rule, in all classes of MSS. Turning to the Pahlavî legends on coins[1], we find the optional final ا sparingly used on the coins of the Arab governors of Persia, and the rulers of Tabaristân, shortly after the downfall of the Sasanian dynasty in A. D. 651; it is added occasionally to م in several numerals ending in شصت *shast*, نوم *navad* and صد *sad*, in the names خالد, خسرو شید *Khûrshêd*, مهلب, عبدالعزیز, etc. and in افزود *afzûd;* it is added to پ in مهلب, to چ in عبدالعزیز, and to final ن in مروان *Marvânân*, کرمان *Kirmân* and other more doubtful readings; but the merely optional character of this final ا is as evident on the coins as in the books, by the numerous instances in which it is omitted; it is also worthy of note that it is added to the same letters, م, پ, چ and ا, in both cases, while the remaining letter ک, which takes the extra ا in some books, does not occur as a final on these coins, so far as has been observed; and the only certain instance of a plural in ان -*ân* (which occurs in

[1] See Mordtmann's essays in the Zeitschrift der D. M. G., and Thomas's in the Journal of the R. A. S.

the khalîf's title 𐭠𐭬𐭩𐭫𐭥𐭫𐭥𐭭 𐭠𐭥𐭩𐭫 *amîr-i varôîshnîkân*, 'commander of the believing') does not take the optional final, although it occurs several times.

If this final 𐭩 were a consonant, or indicated a change of sound in the preceding consonant, it would be so essential a part of the word, that its frequent omission would be difficult to explain; and if it merely indicated the end of a word, or the suppression of a final short vowel, it ought to be much more frequently used. But its optional character indicates that it is no essential part of the word. Destur Hoshangji considers it as a representative of any final vowel, in the same way as 𐭠 and 𐭰 are representatives of a short initial vowel, and he extends this hypothesis to many cases where medial 𐭩 takes the place of *a* and *i* in the cognate languages; this was evidently the opinion of most of the writers of modern MSS., in many cases; and also of the older writers, with regard to 𐭩𐭥. That certain Pahlavî words retained an original final vowel, in a modified form, is evident from the frequent occurrence of the final 𐭩 *î* in the Sasanian inscriptions, which seems to be used in a similar manner to the final 𐭩 in Pahlavî, although it cannot be shown to be quite equivalent to it (see p. xxix). And there is nothing impossible in the hypothesis that the Pahlavî, whilst generally dropping the complex terminations of the languages whence it derived its words, may occasionally have retained such a termination; in fact, we know this was done in such cases as the termination 𐭭 *-ûn* of the crude Huzvârêsh verbs, the word 𐭠𐭲𐭮𐭲𐭩𐭭 *âtâsh* (Z. nom. *âtarsh*), etc.; and we have only to extend this hypothesis, by supposing that some writers rejected all vowel terminations, while others occasionally retained a vowel to represent them, and we obtain an explanation of the optional use of a final vowel.

That the Zand terminations 𐬬 *ô* and 𐬎𐬀 *âo* often become 𐭩 in Pahlavî, instead of being dropped, is proved by the compound words 𐭠𐭥𐭱𐭲𐭥𐭮𐭲𐭥𐭭𐭩 *ameshôspend*, Z. pl. nom. acc. *ameshâo spenta*; 𐭯𐭥𐭫𐭩𐭲𐭥𐭪𐭪𐭩𐭩 *pôryô-dkêsh*, Z. *paoiryô-dkaêsha*; 𐭯𐭩𐭭𐭧𐭲𐭥𐭪𐭪𐭩𐭩 *pêshyôtanû*, Z. *peshôtanu*; 𐭠𐭩𐭫𐭪𐭥𐭭𐭲𐭥𐭯𐭪 *Tâkhmôrapŏ*, Z. *Takhmô-urupa*; 𐭱𐭫𐭲𐭥𐭱𐭫𐭲𐭥𐭪𐭪𐭩𐭩 *srôshô-cha-*

ranâm, Z. *sraoshô-charana*; 𐬒𐬀𐬬𐬭𐬀𐬌 *Gâyômarḍ*, Z. *gayô* + *mareta*; 𐬯𐬀𐬎𐬭𐬌𐬵𐬀𐬌 *vâstryôsh*, Z. *vâstryô-fshuyãs*; 𐬦𐬀𐬭𐬌𐬵𐬀𐬍𐬎 *Nêryôsang*, Z. *Nairyô-saṇha*; 𐬒𐬀𐬭𐬀𐬙𐬌𐬙𐬀𐬥 *garôḍmân*, Z. *garô-demânâ*; etc. We are, therefore, prepared to find that the optional final 𐬌, as well as the constant final (in the words quoted in p. xxxviii), sometimes represents the same Zand terminations, and may therefore be read *ô*, as in 𐬀𐬵𐬭𐬌𐬥𐬌 *âfrînô*; 𐬀𐬭𐬱𐬀𐬑𐬌 *arashkô*, Z. *araskô*; 𐬭𐬌𐬥𐬀𐬑𐬌 *rûbânô*, Z. pl. nom. acc. *urvânô*; 𐬭𐬌𐬱𐬀𐬑𐬌 *rôshanô*, Z. *raochaṇhô*; 𐬵𐬀𐬭𐬌𐬑𐬌 *zarînô*, Z. *zairinô?*; 𐬯𐬀𐬭𐬌𐬥𐬀 *srûbô*, 'horn', Z. pl. acc. *srvâo*; 𐬌𐬎𐬀𐬑𐬌 *yêdatô*, Z. *yazatô*; 𐬌𐬎𐬀𐬵𐬌𐬱𐬌 *vahishtô*; 𐬌𐬎𐬀𐬵𐬌𐬱𐬌𐬯𐬀𐬙𐬀𐬥𐬌 *nabânazdishtô*; 𐬙𐬀𐬭𐬌𐬥𐬌 *drônô*; 𐬌𐬎𐬀𐬱𐬌 *dastô*; 𐬙𐬀𐬱𐬌𐬑𐬌 *dashinô*; 𐬙𐬌𐬥𐬀 *dûmbô*; all past participles ending in 𐬑𐬌 *-tô*, as 𐬑𐬀𐬭𐬌 *kartô*, Z. *keretô*; etc. With a due consideration for these facts, and for the obscurity in which the identification of this letter still lies, the following general rule has been adopted for its transliteration; while care has been taken not to admit this optional final 𐬌 into the texts, except where it occurs in the old MSS.

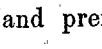
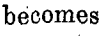
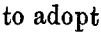
5) Whenever it is possible that the optional final 𐬌 may be the equivalent of the termination *ô*, or *âo*, in some form of the word in Zand, it should be transliterated by *ó*; in all other cases it is supposed to represent some obscure vowel sound which can be represented by *ŏ*.

The same obscure vowel *ŏ* can also be used for the final of the infinitive suffix 𐬑𐬌 *-tanŏ*, and of a few other words, where the final 𐬌 is constant, but cannot be traced to an original *ô*, *âo*, *u*, or *û*.

The letter 𐬎 often represents the consonants *y*, *d* and *g*, and sometimes *j*; when initial it seems to be always a consonant, like 𐬌 and 𐬀, except in the doubtful instances mentioned in p. xxxv. It stands for *y* in 𐬌𐬎𐬌 *yazishn*, 𐬌𐬙 *yôm*; 𐬭𐬌 *rûyîn*, 𐬯𐬌 *zîyân*, 𐬨𐬌𐬉 *mûyak*, etc.; it stands for *d* in 𐬎𐬀𐬱𐬌 *dastô*, 𐬙𐬌 *denman*; 𐬀𐬙𐬌𐬯𐬱𐬀𐬙 *andêshîḍ*, 𐬯𐬀𐬎𐬀 *shêdâ*; 𐬨𐬀𐬙𐬌𐬥𐬀𐬙 *hômand*, 𐬱𐬌𐬯𐬎 *pazd*, etc.; it stands for *g* in 𐬒𐬭𐬀𐬥 *gabrâ*, 𐬒𐬭𐬌 *garm*; 𐬀𐬑𐬌𐬥 *ângûn*, 𐬱𐬌𐬎𐬀𐬒𐬌𐬯 *saḍîgar*; 𐬒𐬌𐬎 *pelag*, 𐬙𐬀𐬭𐬑 *ta-*

karg, etc.; and it stands for *j* in ـــ *jih*, ـــ *jâm*, ـــ *Jâmâsp*, ـــ *jâmak*, ـــ *jân*, ـــ *jânûk*, ـــ *jald*, ـــ *javîd* and a few others.

When medial ـــ is a vowel, the rules adopted for reading it *î*, or *ê*, are similar to those for reading *û*, or *ô*, for ـــ. A few instances, in which it corresponds to *î*, in the cognate languages, are ـــ *âfrînô* ـــ *avîrân*, ـــ *aîtŏ*, ـــ *bîm*, ـــ *tînâ*, ـــ *nîz*, etc. It corresponds to a short *i* in other languages, in such words as ـــ *hîkhar*, ـــ *hû-chîhar*, ـــ *Tîshtar*, ـــ *tîshgâ*, ـــ *tîshn*, ـــ *chîgûn*, ـــ *chîm*, ـــ *Chînûvat*, ـــ *rapîtûvîn*, ـــ *zîsht*, ـــ *dîl*, ـــ *nâîrîk*, ـــ *nîhân*, ـــ *nîhîp*, etc. The medial vowel ـــ is transliterated *ê*, when it corresponds to *aê*, *é*, or *e*, in Zand, or Chaldee, as in ـــ *âkhêzîd*, ـــ *arateshtâr*, ـــ *khûrshêd*, ـــ *andêshîd*, ـــ *khvêtûkdas*, ـــ *khvêsh*, ـــ *aêrpat*, ـــ *khêshm*, ـــ *bêtâ*, ـــ *bêsh*, ـــ *bêvar*, ـــ *Frêdûn*, ـــ *pêsîd*, ـــ *zên*, ـــ *gês*, ـــ *kêsh*, ـــ *mêzîd*, ـــ *mêsh*, ـــ *nêshman*, ـــ *nêmak*, ـــ *gêhân*, etc.; an exception has been made in the case of the word ـــ *dînô*, as the Pâzand writers adhere strictly to that Arabic pronunciation, although the original Zand word *daêna*, pl. nom. acc. *daênâo*, indicates that *dênô* ought to be the old Persian pronunciation. The medial vowel ـــ is also transliterated *ê*, when it appears to correspond to any other vowel, or diphthong, in the same languages, besides those already mentioned, as in ـــ *pêstân*, ـــ *pêsh*, ـــ *dêr*, ـــ *yêdatô*, ـــ *Shatvêrô*, ـــ *kêf*, ـــ *kêshvar*, ـــ *vêh*, ـــ *Nêryôsang*, ـــ *vêsh*, etc.; exceptions have been made in the words ـــ *mînîd*, ـــ *mînishn*, ـــ *mînavad* and others from the same root, in which ـــ ought to be read *mên-*, according to the general rule, as it represents the Zand *main-*. It would,

no doubt, be more satisfactory, in all cases, to depart from the general rule of the Pâzand writers, which substitutes *ē* for *ai*, as they have themselves done in *minîḍ* and *mainyô;* and the various Pahlavî equivalents of the Zand prefix *paiti*, indicate that there is no very good reason for condensing the diphthong into a single vowel; thus, Z. *paiti* becomes in *paḍash*, *patkâr*,  *patkûft*, *paḍmânak*, *paḍmûkht*, *paḍvast*, *paḍvand*, etc., and in *patîyârak*,  *paḍîraft*, *paḍîrak*, etc.; it becomes in *pâḍakhshah*, *pâḍafrâs*, *pâḍadahishn*, etc., and in *pâḍyâv*, etc.; it becomes in *pêḍâk*, *pêtkham*, etc., and in  *pêtîshtân*, etc.; besides the further modified forms of *pa-* and *pâh-*, in a few words. Now it is evident that, if we admit the principle of the short vowel *i* being understood as well as *a*, all these forms closely approximate in sound, thus we can read *paiti-*, *paitî-*, *pâiti-*, *pâitî-*, *paîti-* and *paîtî-*; it has been thought, however, too wide a departure from 'tradition', to adopt such readings in the transliteration of the texts.

There are several words which occur in two forms, one in which the vowel , or , is expressed, and the other in which it is omitted; this variation in orthography indicates clearly that the short vowel *u*, *o*, *i*, or *e*, must be understood in the latter forms, thus, we find both *anâmûrz* and *anâmurz*, *hûmat* and *humat*, *tûkhshîḍ* and *tukhshîḍ*, *sakhûn* and *sakhun*, *vazûrg* and *vazurg*, *drûkht* and *drukht*, *gazdûm* and *gazdum;* *rôst* and *rost*, *môzd* (Z. *mîzhdem*) and *mozd*; *avîstâk* and *avistâk*, *harvîsp* and *harvisp*, *rîst* (Z. *îrista*) and *rist*, *dahîshn* and *dahishn*,

vahîsht and *vahisht*, *nîhân* and *nihân*, *dîlîr* and *dilîr*, the suffix *-îch* (Z. *cha*) and *-ich*; *khêshm* and *kheshm*, *rêsh* and *resh*, *kêm* and *kem*, *gajêstak* and *gajestak*, etc.

But besides these, there are many other words in which the same short vowels occur in the cognate languages, and may therefore, be reasonably inserted in the transliteration of Pahlavî; such are *afsurḍ*, *astukhvân*, *aûsturḍak*, *burîḍ*, *pasukhô*, *shukûh*, *nuhûm*, *numûḍ*, *Horvadaḍ*, *kolâ*, *Vohûman*; *khâkistar*, *khiraḍ*, *harvist*, *li*, *stih*, *shikast*, all abstracts in *-ishn*, *kirm*, *kirfak*, *Mitrô*, *min*, *nipisht*, *Vishtâsp*, *nishast*, *nikâs*, *nikûn*, *nikîrishn*, *girḍ*, *giryân*, *dashin*, *Yim*; *aperenâyîk*, *lekûm*, *kabed*, *kerp*, *Keresâspô*, *marenchînîḍ*, *varenô*, *daregûsh*, *gôspend*, *denman*, etc.

As many Zand verbs have a different vowel in the crude form of the present, to that in the past participle, a difficulty arises in determining, according to rule 4, whether the vowel of the Pahlavî verb should be *î* or *ê*, *û* or *ô*. The simplest solution of this question, is to adopt the Zand practice, and use both forms, as is already done in Persian in other instances, such as داد and دهد, ستود and ستاید, فرمود and فرماید, مُرد and میرد, نمود and نماید, etc. Thus we read *pâhrîkht* and *pâhrêjêḍ*, *rîkht* and *rêjêḍ*, *sûkht* and *sôjêḍ*, *gûmîkht* and *gûmêjêḍ*, etc.

Next to the vowels, one of the most uncertain points in Pahlavî

is the sound of 𐭬 in many words; and the confusion of its two sounds, *t* and *d*, dates from Sasanian times, as the inscriptions have both *yaztân* and *yazdân*, *vazlûnt* and *vazlûnd*, *havînt* and *havînd*, *hatîmûnt* and *hatîmûnd*.[1] The sound of *t* for 𐭬 cannot be justified in 𐭠𐭫𐭥𐭬 'earth', 𐭱𐭥𐭱𐭠 'ruler', 𐭣𐭥𐭣𐭥𐭱𐭠 'teacher', 𐭣𐭥𐭬 'river', 𐭣𐭥𐭣𐭠 'third', 𐭥𐭣𐭥𐭱𐭠 'mule', 𐭠𐭫𐭥𐭱𐭠 'rose', 𐭣𐭥𐭣𐭠 'second', 𐭲𐭥𐭣𐭥𐭲 'wheat', etc. As two sounds of this letter must, therefore, be admitted, they are represented by *t* and *d*; the latter being used whenever it is deemed best (in accordance with rule 4) to trace the 𐭬 no further than a Persian د, as in all verbal suffixes ending in 𐭬 (those ending in 𐭬𐭥 *tô, tŏ*, being traced to Zand). It is worthy of notice that though Pahlavî generally retains a Zand 𐭬 unaltered, yet after 𐭭 *n* it always changes it into 𐭮, if the orthography be correct; thus 𐭭𐭥𐭬 *zûd*, Pers. زود, must not be confounded with 𐭭𐭥𐭮 *zand*.

A final 𐭪 *k* is always retained in the transliteration, as it can be shown that it was formerly pronounced in Persian[1], although it has generally been softened into ﻫ, or dropped altogether, in later times. The old sound of *k* is still retained in a few Persian words, thus we find both سوزاك and سوزا, شپرك and شپره, etc.; and the Persian plural and abstract suffixes ـگان *-gân* and ـگی *-gî*, in which گ takes the place of ﻫ in the original word, can only be explained by assuming an original sound of *k* for the ﻫ. When a suffix is added to a Pahlavî word ending in 𐭪 *k*, the letter is rarely altered, but sometimes 𐭮𐭪 becomes 𐭮𐭬, 𐭫𐭪 becomes 𐭣𐭫, 𐭠𐭪 becomes 𐭣𐭠, etc., as we also find that 𐭣𐭠 is the usual form of 𐭣𐭪, 𐭣 of 𐭣𐭫, etc.; in all such cases, the *k* sound is retained, to avoid unnecessary confusion, as the change of form is only partially adopted, probably to expedite the writing, and the rare occurrence of 𐭢 *g* in the Sasanian inscriptions, indicates that the sound of *g* was not very common in Pahlavî.

[1] This subject was fully discussed in M. J. Müller's 'Essai sur la langue pehlvie', published in the Journal Asiatique for April 1839.

In a few cases, the termination -*gân* is added to a final *k*, as in *rûbânîkgân* and *rûḍîkgân*, which forms indicate the influence of modern Persian on the copyist. The final *g* is sometimes substituted for a final *ô*, chiefly in modern MSS., as in the suffix of the past participle -*tak*, Pers. ـتہ, ـده, for -*tô*; and for ; for ; for ; for ; etc.; and it is occasionally substituted for a final ـه, as in for . It may also be noticed that a final Persian *s* is not always the modern representative of a Pahlavî *g*, especially when the former follows a long vowel; thus we find *panâh*, *panjâh*, *tapâh*, *châh*, *sipâh*, *mâh*, *giyâh*; *shukûh*, *gûh*; *vêh*, *zreh*, etc.

Comparing the Pahlavî abstract suffix with the terminations of the words just quoted, and especially with that of *vêh*, it may be suspected that the modern Persian abstract suffix ی -*î* has dropped an original final *h*, in the same manner as the adjective suffix ی -*î* has dropped the final *k* of the Pahlavî ـد -*îk*. This suspicion is confirmed, to some extent, by the occurrence of several words ending in -*îhî*, in the Sasanian inscriptions, which appear to be abstract nouns[1]. It may further be noticed that the Pahlavî suffixes and ـد sometimes interchange, as in and , and , and . With a due regard for these facts and probabilities, the Pahlavî abstract suffix has been transliterated

[1] Some of the Sasanian legends on gems supply further confirmation, see No. 58 and 60 of Thomas's catalogue of Sasanian gems, in the Journal R. A. S. vol. XIII. p. 424, on both which gems the word *râstîhî* occurs, which can hardly be any other word than the Pahlavî *râstîh*; the legend on No. 54 is also probably *râstîh*.

-îh. Some of the old Pâzand writers read this suffix as *-ash*, probably mistaking it for the other Persian abstract suffix ش *-ish*, Pahl. 𐭩𐭱; but this latter is added merely to crude verbs, whereas 𐭩𐭥 *-îh*, Pers. ی, is a general abstract suffix.

The Pahlavî suffix 𐭩𐭱, just mentioned as forming abstract nouns from crude verbs, is still found occasionally in Persian, as in پریشن, رویشن, کُنِشن, مِنِشن, etc.; but in most cases the final ن *n* has been dropped. In accordance with the Persian pronunciation, this suffix is transliterated *-ishn*; or *-îshn* when the vowel is expressed in Pahlavî, as in 𐭣𐭠𐭲𐭩𐭱 *dahîshn* and a few others.

The suffix 𐭩𐭥 is used for two purposes. First, for forming adverbs from adjectives (like the English suffix *-ly*), in which case, it is transliterated *-yîsh*, being taken as a Semitic suffix, see Haug's Essay on Pahlavî, p. 116; the Pâzand writers read it *-îhâ*, and might quote the Persian adverb تنها, Pahl. 𐭲𐭭𐭠𐭩𐭥𐭠 *tanûîhâ*, as a confirmation of their reading; but it may be noticed that this adverb is derived from a substantive, and not from an adjective like other adverbs ending in 𐭩𐭥. Secondly, a suffix of the same shape is used to form the plural of a few nouns; this is also transliterated *-ihâ* by the Pâzand writers, and as it is ها *-hâ* in Persian, their reading has been followed in the texts; the following are instances of this plural form, which is rare in Pahlavî 𐭧𐭫𐭩𐭮𐭬𐭠𐭫𐭩𐭥 *khrafstarîhâ*, 𐭪𐭠𐭣𐭥𐭩𐭥 *khadûînakîhâ*, 𐭩𐭥𐭣𐭠𐭲𐭩𐭥 *bandakîhâ*, 𐭯𐭥𐭮𐭩𐭥 *pôstîhâ*, 𐭦𐭠𐭪𐭫𐭩𐭥 *zakarîhâ*, 𐭩𐭥𐭠𐭪𐭩𐭥 *jâmakîhâ*, 𐭪𐭥𐭮𐭩𐭥 *kûstîhâ*, 𐭲𐭠𐭪𐭩𐭥 *naskîhâ*, etc.

The verbal suffix of the 2d person singular, which is variously written 𐭮, 𐭫, 𐭱, 𐭩, or 𐭩𐭮, is transliterated *-ih*, *-îh*, or *yîh*, on the assumption that it bears the same relation to the Zand suffix *-hi*, as the suffixes 𐭠𐭥 *-am* and 𐭩𐭣 *-êd*, of the 1st and 3d persons singular, bear to the Zand suffixes *-mi* and *-ti*, the final vowel *i* being dropped in the Pahlavî suffixes; thus we read *hômanih* for 𐭧𐭥𐭲𐭥𐭩𐭮 and 𐭫𐭧𐭥𐭲𐭥𐭩𐭮, *hômanîh* for 𐭱𐭧𐭥𐭲𐭥𐭩𐭮 and 𐭩𐭮𐭧𐭥𐭲𐭥𐭩𐭮, and *hômanyîh*

for 𐭩𐭧𐭥𐭲𐭥. In 𐭩𐭥𐭥𐭲𐭩𐭥𐭩 *yehevûnâsh*, the suffix 𐭩𐭥𐭩 *-âsh* is merely the termination of the Pâz. 𐭩𐭥𐭩 *bâsh* = Pers. باش.

The Pahlavî 𐭯 often corresponds to the Persian ب, as in 𐭩𐭥𐭲𐭯 *âshûp*, 𐭲𐭥𐭯 *khûp*, 𐭥𐭯 *bûp*, 𐭲𐭥𐭫𐭯 *charp*, 𐭲𐭥𐭩𐭯 *shap*, 𐭥𐭯𐭫𐭥𐭭 *napartŏ*, 𐭥𐭯𐭩𐭥𐭯 *nîhîp*, 𐭫𐭥𐭯𐭲 *dapîrŏ*, etc. Some of these words have an alternative form in Persian, in which 𐭥 is substituted for ب, and in such cases, it might be better to read *v* for 𐭯, as has been done in 𐭥𐭯 *âv*, 𐭩𐭥𐭲𐭥𐭥𐭩 *zûvânîh*, 𐭲𐭥𐭫𐭥𐭩𐭲𐭫𐭥𐭥𐭩 *kârûvânîkân*, etc.

The two letters 𐭥𐭥 often correspond to the Persian و, and when the word is a compound ending in 𐭥𐭫 *-bâr*, 𐭥𐭲 *-bân*, or 𐭫 *-bar*, the 𐭥 is assumed to be the Zand final 𐬎 *ô* of the first member of the compound, as in 𐭲𐭫𐭥𐭥𐭲𐭥𐭲 *astôbân*, 𐭲𐭫𐭥𐭫𐭥𐭫 *asôbâr*, 𐭲𐭫𐭥𐭥𐭫𐭥𐭫 *hûstôbâr*, 𐭫𐭥𐭥𐭫𐭫 *dastôbar*, etc. The letters 𐭥𐭥 sometimes also correspond to the Zand 𐬯 *v*, and are then generally transliterated *ûb*, in accordance with the Persian example of زُبان (Z. *hizva*); thus, we read 𐭩𐭥𐭫𐭲𐭫𐭥𐭥 *yashtarûbŏ*, 𐭲𐭥𐭥𐭯𐭲 *tûbân*, 𐭫𐭥𐭥𐭲 *rûbân*, 𐭲𐭥𐭥𐭲 *zûbân*, 𐭲𐭥𐭥𐭫𐭲𐭫𐭥𐭲 *dûbârast*, etc.; and the same reading has been adopted in 𐭫𐭥𐭥𐭩 *rûbâk*, 𐭫𐭥𐭥𐭲 *rûbishn*, 𐭲𐭫𐭥𐭥𐭲𐭥𐭲 *dâtôgûbân*, 𐭲𐭥𐭥𐭲 *gûbishn*, etc., although the last two words might perhaps be preferably read *dâtôgôbân* and *gôbishn*, in accordance with the vowels in the ancient Persian forms *gaubataiy* and *agaubatâ*. In 𐭲𐭫𐭥𐭫𐭥 *hû-srôb* and 𐭫𐭥𐭫𐭥 *srôbŏ*, where 𐭥𐭥 corresponds to Z. *av*, the reading *ôb* has been preferred to *ûb*.

The two letters 𐭥𐭯 also correspond to the Zand 𐬯 *v*, and are then transliterated *ûv*, as in 𐭲𐭥𐭯𐭫 *Chînûvat*, 𐭫𐭥𐭥𐭩𐭲 *zrûvânô*, 𐭲𐭥𐭥𐭩𐭥𐭩 *zûvânîh*, etc.; and they correspond occasionally to the Zand 𐬫 *w*, as in 𐭯𐭥𐭲𐭥𐭯𐭥𐭩 *rapîtûvîn*.

It would appear from these examples, and from 𐭲𐭫𐭥𐭥𐭯𐭲 *hûvarsht*, Z. *hvarshta*, that the Pahlavî writers considered the Zand 𐬯 *v* as a double letter. In a similar manner, they usually take the Zand

y as a double letter, and represent it by , or , *îy*, as in *pâdîyâvîh*, *patîyârak*, *zîyânô*, *nîyâz*, etc.

The letter is used as a final in a few words of Semitic origin; it represents *r* in *akhar*, *zakar*, and sometimes in *mekhâr*; and it represents *l* in *al* and *val*. When a suffix is added to these words, the remains unaltered, as in *akharîch*, *zakarîh*, etc.; and the same remark may be made with regard to the final *s*, as in *âkâsîh*, *vanâskâr*, etc.

The letter *gh* is found in only a few words as *azagh*, ازغ; *aîgh*, Sas. *aík*; *bagh*, Z. *bagha*; *1000*; *rôghan*, Z. *raoghna*; *ghal*, Chaldæo-Pahl. *kal*; *ghôzal*, 'a fowl'; *magh*, Z. *magha*; *drôgh*, Z. *draogha*; etc.

When the letter corresponds both to the Zand and the Persian ز z, it is usually transliterated *j*, as in *tajîd*, *rêjêd*, *sôjêd*, etc.

In reading Pahlavî, it is necessary to recollect that the writers of MSS. frequently omit a loop in the formation of compound characters, and occasionally add extra loops, thus may be either or , may be or , may be or , may be or , etc.; is used for , and probably stands for in = *ameshôspend*, although the former (which seems to be a comparatively modern form) can be read *amahraspend*, with some degree of probability. The most remarkable instances of the addition of extra loops, occur in variants of the word *shêdâân*, which has seven loops, instead of four, in one instance in the MS. H6. The compound , which is provisionally read *aîyy*, may also perhaps be best explained as *ay* with the addition of extra loops, in the words *aîyyâd*, ياد; *aîyyâr*, يار;

aîyyâsak, ياسه; etc. The compound is sometimes written , when it occurs in the Huzvâresh verb *vâdûn*, 'do, make', in order to distinguish it from the verb = *vakhdûn*, 'hold, take'; and the same kind of tail is occasionally added to , probably indicating that is to be pronounced *êd*, like the Zand letters . It may be further remarked that the letter *ch* is sometimes written , and occasionally like the Zand *th*; this change of *ch* into *th* accounts for the word *chîsh*, Pers. چیز, becoming *thish*, or *this*, in many Pâzand MSS.

The words and are read *yêdatô* and *yadadân*, because the *z* in Z. *yazatô* is more likely to become *d* than *j* in Pahlavî, as Z. *azem* = anc. Pers. *adam*, etc., and some words are written in Pahlavî with either *d*, or *z*, indifferently, as *farzand* and *fardand*, *zamân* and *damân*, *zamastân* and *damastân*, *zamîk* and *damîk*, etc.

In *Aûharmazd* and *Yazdakard*, it is doubtful whether the is merely a contraction, or whether the original *zd*, corrupted into *dd*, has finally become . The reading *zd* has been retained in accordance with the Sasanian orthography *Aûharmazdî* and *Yazdakartî*.

The preposition is read *yîn*; and when the same compound character occurs as a verbal suffix, it is read *-yên*, being identified as the Zand suffix *-yen* of the 3d person plural of the optative mood.

In some words, *d* appears to have been substituted for *b*, thus we find both *mekadlûn* and *mekablûn*; *neked*, Heb. נְקֵבָה; and *yezderûn*, Chald. דִּבַּר. It would be hazardous to assume that this substitution has arisen from any regular phonetic change; but it can be readily explained as a mere misreading of ill-formed letters, the *b* being easily mistaken for a large *d* which is a common final form of in old MSS.; when medial, the *b* has

probably first become 𐭥 *v* (as in 𐭥𐭩𐭣 for 𐭥𐭩𐭣, etc.) and this 𐭥 has been turned at the bottom to join the following letter, which would change it into 𐭣, as occurs thrice in the MS. H6 in the word 𐭣𐭩𐭣𐭥𐭩𐭣𐭣𐭩𐭣𐭩𐭣𐭩𐭣 for 𐭣𐭩𐭣𐭥𐭩𐭣𐭣𐭩𐭣𐭩𐭣𐭩𐭣. This mechanical change of 𐭥 *b* into 𐭣 *d*, also explains the derivation of 𐭩𐭥𐭣 *yûdân* from Z. *yavan*, the regular form of which would be 𐭩𐭥𐭥, according to the rule whereby the Zand »» becomes 𐭥𐭩 in Pahlavî.

A final 𐭩 *î*, in Persian nouns, is often traceable to a Zand *dh*, as in بوی 'scent' Z. *baodha*, پای 'foot' Z. *pâdha*, روی 'face' Z. *raodha*, etc. In Pahlavî, such words end in 𐭣 which is often circumflexed and must then be read *d*, in accordance with the Zand form rather than the Persian, as in 𐭥𐭩𐭣̂ *bôd* and 𐭣̂𐭥 *rôd*. And these examples have been considered sufficient authority for reading *d* in other cases, where 𐭣̂ corresponds to Pers. 𐭩 *î* and the Zand equivalent is unknown, as in 𐭣̂𐭥 *rûd* 'brass', 𐭣̂𐭲 *mûd* 'hair', 𐭩𐭲𐭥̂ *nadûk* 'good', etc.

As all the Pahlavî numerals, from 'two' to 'ten', are Semitic, it is natural to suppose that the numeral 'one' must be also of Semitic origin and traceable to Chald. חַד; this assumption is further confirmed by the traditional reading of the word, the circumflex with which it is often written, and its Sasanian orthography, all of which indicate that it contains the letter *d*, and 𐭲𐭥𐭥 = 𐭲𐭥̂𐭥 'one' is therefore read *khadûk*. When this numeral is the first member of a compound word, its final 𐭥 is often omitted, as in 𐭲𐭥𐭥𐭣 *khadû-bâr*, 𐭲𐭥𐭥𐭣𐭥 *khadû-tâk*, 𐭲𐭥𐭥𐭥 *khadû-mûk*, etc. In 𐭲𐭣̂𐭩 *khadîh* 'anyone', and 𐭲𐭣̂𐭩𐭩𐭣 *khadîhân* 'any people' (traditionally *adash* and *adashân*), the numeral appears to be further abbreviated into 𐭲𐭣̂ *khad*. When the numeral 'one' is appended to a noun, like the Persian 'idhâfat of unity', it is generally represented by the cypher 𐭥 in old MSS., which is transliterated by the Roman numeral *I*, as in 𐭲𐭥𐭣𐭥 *gabrâ-I* 'a man', 𐭲𐭥𐭩𐭥 *nêshman-I* 'a woman', etc.; in modern MSS., this cypher is usually corrupted into the common idhâfat 𐭣 *i*; sometimes, in old

MSS., 𐬎 *aê* is substituted for 𐬌, especially in 𐬎𐬀𐬙 *aê chand* for 𐬌𐬀𐬙 *I chand*, Pers. یکچند, 'several'; and 𐬎𐬵 *hîch*, Pers. هیچ = ایچ 'any', may perhaps also have been 𐬌𐬵 originally. The Pâzand writers read *ē* for this cypher, as well as for 𐬌𐬭, but whether it should be read *aê*, or *khad*, is very uncertain.

The habit of reading the Pâzand *yak*, or *ē*, for the Huzvâresh 𐬭𐬀𐬰 *khadûk*, appears to have led Pahlavî writers to the conclusion that 𐬭𐬀 was a proper representative of any initial *ya*, *aya*, or *aî;* thus we find 𐬭𐬀, or 𐬎𐬭, substituted for 𐬎 in 𐬭𐬀𐬎 *khadûf*, 𐬭𐬀𐬎𐬎𐬀𐬱 *khadûkânak*, 𐬭𐬀𐬎𐬀𐬱 *khadûînak*, etc. It is also possible that the use of the compound 𐬎𐬌 for an initial *y*, or *ây*, (see p. xlix) may have arisen from this substitution of 𐬭𐬀 *khadû*, or 𐬭𐬀𐬌 *khadû-I*, for 𐬎 *ay*. In 𐬭𐬀𐬌𐬎 *giyâh*, Pers. گیاه, the cypher 𐬌 appears to have been substituted for 𐬛 *y*.

It will be observed that most of the words beginning with 𐬭𐬀 *khadû* and 𐬭𐬀𐬰 *khadûk*, are hybrids, partly Semitic and partly Aryan; so also are all the forms of Huzvâresh verbs with the Aryan suffixes 𐬨, 𐬭𐬨, 𐬭𐬛, 𐬭𐬱, 𐬀, 𐬎, 𐬎, 𐬱, 𐬭𐬱, 𐬭, 𐬭, etc. Other hybrid words are 𐬀𐬭𐬱𐬎 *abîdar*, 𐬀𐬭𐬛𐬎 *amîdar*, 𐬀𐬭𐬭𐬱 *barmanar*, 𐬀𐬭𐬭𐬱𐬎 *akhtmanar* and 𐬭𐬭𐬱𐬎 *gabrâûm*[1], in which the superfluous finals 𐬀𐬨, 𐬀 and 𐬭 can only be explained as the finals of the Pâzand equivalents پدر, مادر, برادر, خواهر and مردم; and in 𐬀𐬭𐬨 *tanid* and 𐬌𐬰 *dyin*, the superfluous circumflex can be best explained as merely indicative of the *d* in دیگر and اندر. In the hybrids 𐬱𐬱𐬱-𐬱𐬱𐬱 *shêdayyâ-yazakîh* and 𐬛𐬭𐬰-𐬱𐬱𐬱-𐬱𐬱𐬱𐬛𐬱 *javîḍ-shêdayyâ-dâḍ*, the Huz. 𐬱𐬱𐬱 *shêdayyâ* is merely substituted for the Pâz. *dêv*. In 𐬱𐬛𐬱𐬱-𐬱𐬛𐬱𐬱 *yashar-*

[1] This rare form occurs in the MS. K_{20}, in the tale of Gôsht-i Fryânô, II. 45; and it may be merely a blunder, as the proper Huzvâresh of *marḍûm* is *anshûtâ*, rather than *gabrâ*.

âîsh, 𐭩𐭱𐭥𐭫𐭬𐭥𐭪 *yasharmôk*, 𐭩𐭱𐭥𐭫𐭥𐭥 *yasharûbŏ*, 𐭩𐭫𐭥𐭱𐭩 *fravyashar* and similar words, the 𐭩 in 𐭩𐭱𐭩 can hardly be satisfactorily explained, unless we assume that a Huzvâresh form 𐭩𐭱 *yashar*, Heb. יָשָׁר, has been substituted for the Zand *ash*, *asha*, *ashe*, or *ashi*; whether this explanation can be extended to 𐭪𐭩𐭱𐭥𐭫 = Z. *vahishtem*, is yet doubtful.

A few Pahlavî words can be read either as Semitic, or Aryan, thus 𐭠𐭭 may be *hânŏ* (Z. *anya*), or *akharan* (Chald. אָחֳרָן); 𐭠𐭭 may be *anâ* (Z. *ana*, *anâ*), or *hanâ* (Syr. ܗܢܐ); 𐭠 'this' may be *aĉ* (Z. *aêm*, *aya*), or *hî* (Syr. ܗܝ); 𐭠 'one' may be *aĉ* (Pâz. *ē*), or *khad* (Chald. חַד); 𐭪𐭭 may be *shnom* (Z. *khshnaoma*), or *shlam* (Chald. שְׁלָם); etc.

Of the Huzvâresh verbs formed with the prefix 𐭩 *ye*, only two retain the sound *ye* uncorrupted in the Pahl.-Pâz. Glossary, namely, 𐭩𐭪𐭥𐭠 *yezbekhûn* (which owes the preservation of the *ye* sound, probably to its Pâzand equivalent commencing with the same sound) and 𐭩𐭪𐭫𐭠 *yezdcrûn*. In fourteen of these verbs, the *y* has been corrupted into *j* in the Glossary, as often happens in modern Persian (as in جادو for Z. *yâtu*, جمشید for Z. *Yima khshaêta*, etc.), although the *y* is always found in such of them as occur in the Sasanian inscriptions (see p. xxvii); these verbs, with their corrected pronunciations, are 𐭩𐭠𐭬𐭠 *yâtûn*, 𐭩𐭠𐭪 *yakhsenun*, 𐭩𐭠𐭥𐭬𐭠 *yâmtûn*, 𐭩𐭠𐭥 *yehevûn*, 𐭩𐭠𐭩𐭠 *yâîtûn*, 𐭩𐭠𐭩𐭠𐭪 *yâîtyûn*, 𐭩𐭩𐭥 *yctîbûn*, 𐭩𐭫𐭥𐭫𐭩 *yektelûn*, 𐭩𐭫𐭥𐭩𐭥 *yektibûn*, 𐭩𐭫𐭠𐭥𐭠 *yekavîmûn*, 𐭩𐭫𐭫 = 𐭩𐭫 *yemalelûn*, 𐭩𐭫𐭥𐭬 *yemîtûn* and 𐭩𐭱𐭫𐭥 *yansegûn*. Three of these verbs are also found with the initial 𐭩𐭫 *yek* further corrupted from *jak* into 𐭪𐭫 *zek*, which corruption is retained in the transliteration, because the Pahlavî letter is changed; these verbs are 𐭪𐭫𐭫𐭩 *zektelûn*, 𐭪𐭫𐭥𐭩𐭥 *zektîbûn* and, more rarely, 𐭪𐭫𐭠𐭥𐭠 *zekavîmûn*. In four other Huzvâresh verbs, the prefix 𐭩 *ye* has been corrupted into 𐭣 *da* in the Glossary; these verbs, with their corrected

pronunciations, are 𐬬𐬀𐬵𐬀𐬵𐬀𐬵 *yekhabkhûn*, 𐬬𐬀𐬵𐬀𐬵 *yehabûn*, 𐬬𐬀𐬵𐬀𐬵 *yezbemûn* and 𐬬𐬀𐬵𐬀𐬵 *yedrûn*; in 𐬬𐬀𐬵𐬀𐬵, the circumflex may perhaps have been introduced to indicate that its Pâzand equivalent, 𐬬𐬀𐬵𐬀𐬵, begins with a *d*; but the corruption of *y* into *d*, in the other three verbs is not readily explained, unless we assume that the 𐬬 *y*, corrupted into *j*, was further altered into 𐬬 *z*, whence the final step to 𐬬 *d* is easy, either by phonetic change, or by misreading the letter.

It may further be noticed, with regard to Huzvâresh verbs, that the *û* in the final syllable of the crude verb, is not always expressed; thus, we always find 𐬬𐬀𐬵𐬀𐬵 *hêmnun* and 𐬬𐬀𐬵𐬀𐬵 *yakhsenun*, and very often 𐬬𐬀𐬵𐬀𐬵 *yemalelun*. In the Dîn-kard, several of the other verbs occur with the short *u* unexpressed in the last syllable; and the same is the case, in the Sasanian inscriptions, with regard to Semitic verbs ending in 𐬬𐬀𐬵 *-îtun*, such as 𐬬𐬀𐬵 *ramîtun*, 𐬬𐬀𐬵 *sazîtun*, 𐬬𐬀𐬵 *shadîtun*, 𐬬𐬀𐬵 *khazîtun* and 𐬬𐬀𐬵 *havîtun*.

It has been already mentioned that 𐬬 *v* is the usual representative of the Chaldee 𐬬 (see p. xxxv-vi), but in a few cases, the Pahlavî 𐬬 *g*, or 𐬬 *gh*, appears to be used for the same purpose, as in 𐬬𐬀𐬵 *tîshgâ*, 'nine', Chald. תִּשְׁעָה; and 𐬬 *ghal*, 'to', Chald עַל; see also *zô-pamaman*, Pahl.-Pâz. Glos. p. 243.

These remarks will probably be sufficient to point out the difficulties which any systematic transliterater must be prepared to overcome, and to show the mode of treating them adopted in this volume. The only exceptions which have been made to the general rules, are in the following words: the idhâfat 𐬬 *i* instead of *î*, 𐬬𐬀𐬵 *dînô* instead of *dênô*, 𐬬𐬀𐬵 *gûnak* instead of *gônak*, 𐬬𐬀𐬵𐬀𐬵 *mînishn* instead of *mênishn*, and other words in which 𐬬𐬀 *mîn*, standing for Z. *main*, ought to be read *mên* according to the Pâzand rule usual in other words.

III.

The Ardâ-Vîrâf nâmak, its contents, and probable age.

The visions in heaven and hell which are related in the book of Arḍâ Vîrâf, the pious Pârsî priest who is said to have gone, when still living, from this world to the realm of the dead, to bring an account of the fate of our souls after death, are still read with the greatest interest by the Pârsî community, and firmly believed in, especially by the female part of it. This is evidenced by the fact that there exist several Persian versions of the work in prose as well as in verse, and Gujarâti translations to make it accessible to all classes of the Zoroastrian community (see p. xxi). It was occasionally read before large assemblies of Zoroastrians, the effect of which is thus described by Destur Hoshangji: 'It speaks volumes both for the effective style 'of the Arḍâ-Vîrâf nâmak and for the implicit faith which the Pârsîs 'placed in what was written therein, that a few years ago, when the 'book used to be read before them, overpowered by consciousness of 'guilt, the punishment for which was so terrifically described, they, but 'especially the gentler sex, used to weep. It was a most affecting spec-'tacle to witness the awakening conscience exhibiting itself in trickling 'tears'. At the same time Destur Hoshangji, contrasting the present state of the Pârsî community, regarding matters of religious belief, with that in which it was about twenty-five years ago, remarks: 'The feel-'ings of Pârsîs, even a century ago, would have been much offended, 'had they been told that the Arḍâ-Vîrâf nâmak was nothing else but 'a mythological work. In our days of progress, not only a professor 'of another creed and religion, but even a Pârsî Destur is permitted 'to say so'.

In Europe it also excited considerable interest when its principal contents were, however imperfectly, first made known by J. A. Pope's English translation in 1816, which was not based upon the original

Pahlavî text, but on some of the later Persian versions (see p. XIX). It is principally the description of hell and of some of the punishments awarded to the wicked which bears occasionally a striking resemblance to the accounts to be found in *Dante's Inferno*, though it cannot be supposed for a moment, that the book was actually known to the great Italian poet. As the Arḍâ-Vîrâf nâmak contains, on the whole, much that corresponds to Christian notions of paradise and hell, some scholars have not hesitated to trace it to a Christian source. This they thought to have discovered in the so-called '*Ascensio Isajæ vatis*, i. e. the ascension of the prophet Isaiah, one of the many apocryphal works which have reached our time only in an Ethiopic version as preserved by the Christian church in Abyssinia [1]. But since the comparison which had been made between this Christian work and the book of Arḍâ Vîrâf, was based only on Pope's translation of the latter, which is by no means an adequate rendering of the original, wholly erroneous conclusions were drawn from it. There is, in fact, not a single circumstance which would justify us in deriving the visions of Arḍâ Vîrâf from those contained in the Ascension of the prophet Isaiah; but all tends to show that there exists not the slightest historical connection between them [2]. The only points in which they coincide are that Isaiah, as well as Arḍâ Vîrâf, journeyed through the heavenly regions, the splendor of which gradually increases, and that there are thrones, crowns and beautiful clothing awarded to the souls of the pious. But in all the numerous other particulars there is a great difference. In the

[1] The Ethiopic version has been published, along with Latin and English translations, under the title: '*Ergata 'Isâyeyâs nabîye* Ascensio Isaiæ vatis, opusculum pseudepigraphum, multis abhinc seculis, ut videtur, deperditum, nunc autem apud Aethiopas compertum, et cum versione latina anglicanaque publici juris factum a Ricardo Laurence LL. D. etc. Oxonii 1819.

[2] This has been shown at full length in Haug's Essay 'Über das Ardâi Vîrâf nâmeh und seinen angeblichen Zusammenhang mit dem christlichen Apocryphon, die Himmelfahrt des Jesaia betitelt. Sitzungsberichte der kgl. bayerischen Akademie der Wissenschaften. Jahrgang 1870. I. 3. pag. 327—364.

visions of the Jewish prophet, there are seven heavens mentioned, which are situated one above the other, the seventh being the uppermost and highest; but in the Pahlavî text of the Arḍâ Vîrâf there are only four heavens mentioned, the first three being the abode of those good and pious souls who had not professed the Zoroastrian religion, whereas the fourth, the *Garôdmân*, is reserved for the Zoroastrians. It is true, in one of the Persian versions and in Pope's English translation which is based upon it, there are seven heavens mentioned; but this is an adaptation to Mohamedan and Jewish notions which were strange to the Sasanian times in which alone, as we shall see, the book of Arḍâ Vîrâf was composed. In the Ascension of Isaiah, there are rulers mentioned over each heaven; but in the Arḍâ-Vîrâf nothing of this kind is found, nor are the angels on the right and the left side of the throne, which constantly occur in the former, mentioned in the latter. Isaiah does not descend to hell, nor does he give any description of the infernal regions; he only sees how diabolical powers fight with one another on the firmament, but he does not mention the particular punishment of any crimes and sins committed on earth. Besides, the religious ideas in the two books differ widely. In the Ascension all is thoroughly Christian, in the book of Vîrâf all is Zoroastrian. If the Ascension had been the source of the visions of Vîrâf, we should find some allusions to the Christian religion; but as not the slightest trace of them can be discovered, we may take it for granted that both works are quite independent of one another, and that the book of Vîrâf has certainly not been derived from any Christian source.

We shall arrive at the same result, if we compare this book with other works treating of visions in the other world, whether they be of Jewish, or Christian, origin. In the old Jewish literature, the most remarkable production of this kind is the 'History of Rabbi Joshua ben Levi (מעשה רבי יהושע בן לוי)'[1], which describes a journey undertaken by the said Rabbi (in the third century of our era) through heaven

[1] See A. Jellinek *Bet-hamidrash* II. pag. XVIII—XXI and pag. 48—53.

and hell. In paradise there are seven houses mentioned, in which the different classes of the souls of the pious reside; but they do not correspond, in any way, to the heavens mentioned in the book of Vîrâf; neither does the description he gives of the houses in hell, in which the souls of the wicked are confined, bear any resemblance to the punishments in Vîrâf's hell.

The originality of the visions of Arḍâ Vîrâf may be regarded as being beyond doubt. They are so thoroughly Zoroastrian that only a professor of that religion can have seen them. This will appear from a brief summary of the contents of the work, with such remarks as will be necessary for illustrating them.

The Arḍâ-Vîrâf nâmak which has been divided, in this edition, into 101 chapters, begins with a long and detailed introduction which occupies the first three chapters. It is just this part in which some of the Pâzand and Persian versions differ so considerably from the Pahlavî original as published here (see pag. xii-xix). The account which is here given of the state of the Zoroastrian religion in the times previous to the mission of Arḍâ Vîrâf, and of the reasons which induced the Magian priesthood to send him to the other world, is highly interesting. The Zoroastrian religion was during the first three centuries after its foundation by Zarathus'tra Spitama, in its purity. After the lapse of this period, the devil induced the wicked and accursed Alexander, who came from the west to destroy the residence of the Persian kings, to burn the sacred books which had been preserved in the archives of the residence and to kill the priests and learned men and other men of distinction. In consequence of this invasion by Alexander the Macedonian, and his destruction of Persepolis, the whole political order of Iran was reversed; many wars ensued, and the Zoroastrian religion decayed. Many religious creeds and sects arose, and there was none who knew the religion until, under Shâpûr II, the celebrated Adarbâd Mahrespand appeared, who proved the truth of the Zoroastrian religion by undergoing the ordeal of having melted brass poured upon his breast without being burnt by it. But notwithstanding such a

miracle, the doubts which existed as to the truth of the Zoroastrian religion, were not wholly removed. Then the spiritual guides of the Zoroastrian community, the Desturs, assembled to devise a new means for testing the truth of their religion and re-establishing it on a firm base. They resolved upon sending one from among them 'from the land of the living' to the land of the dead', to ask the heavenly spirits whether, or not, the different religious ceremonies performed by the priests had the desired effect. Now a large assembly was convened at the celebrated temple of the Frobâg fire. From the number of the priests who were assembled, the sum total of which is not stated in the original, seven were elected. These seven selected three out of their number, and these three, one by the name of Vîrâf who is also called the Nishapurian. Vîrâf accepted the dangerous and unpleasant mission to the other world only upon the condition that they should cast lots to ascertain whether he should be destined to enter on such an errand.

Vîrâf had seven sisters who were married to him according to the Zoroastrian custom of the next-of-kin marriage which was regarded as one of the most meritorious works to be achieved by a Zoroastrian. These came crying and weeping before the assembly to beseech the desturs not to send their brother and husband, their only support, on such a dangerous errand. They were comforted and promised that he should be delivered to them after the lapse of seven days. Then a place was selected for him at a certain distance from water, fire, etc. on which occasion he was treated as if he were already dead. After all preparations for the great journey had been made by washing his hands, putting on new clothes, etc., Vîrâf drank three cups filled with a narcotic, called *mang* (*bañga* in Zand), and fell asleep on the carpet on which he was sitting. Destur Hoshangji makes the following remarks on this draught:

'The administration of these doses of *Mang* mixed up with wine, 'causing a supernatural sleep of seven days duration, reminds one of 'the custom of *Dhattûra*, or stramonium, eating in India, which is well

'known in this country, particularly in Gujarât. It is believed there 'that when on a weekday, particularly on Saturday which is sacred to 'Hanumân, a few seeds of Dhattûra are given to a child of about seven 'years of age (it being then considered innocent), he or she will, if 'asked, prophesy all future events through its effect, and will even 'prescribe remedies for any difficulty. For instance, if a woman should 'be desirous of knowing whether she would ever be in the family way, 'and were to ask the Dhattûra eater about it, he would reply to her, 'that she would give birth to a child, if she did such and such a thing, 'or if she performed Yâtrâ (pilgrimage), or offered sacrifice, or that she 'would never become a mother, as the case might be'.

'The child to whom the Dhattûra is given, must be one who is 'born in an extraordinary manner. Thus, instead of being born with the 'head first, as is usual with the birth of children, it must be born 'with the feet first. One evening previous to taking the Dhattûra seed, 'two, or more, women go to the tree from which the seed is to be taken, 'and give it an invitation thus: 'come to-morrow into the body of such "and such a one and give all answers truly'; whereupon they pour 'some water on the tree. On the next day, early in the morning, they 'go and take the seeds off the tree, and give them to the child. Some 'times, if they be afraid of giving such a poisonous drug to a child, 'they administer it to an idiotic credulous man'.

'It is remarkable to note here, that the notion of seeing a celestial 'orb through the medium of somniferous or narcotic drugs, was prevalent 'amongst the ancient Persians for a long time, as we find in later 'books. For instance, in the Zartosht nâmeh there is mentioned amongst 'other miracles of the prophet Zoroaster that he once consecrated a 'cup of wine, and milk and fruit, and gave the consecrated wine to 'king Gushtâsp to drink; the king, then, was asleep for three days, 'during which he saw in heaven, amongst others, his own paradise and 'met there other celestial bodies at which he greatly rejoiced'.

All the time Vîrâf was sleeping, his seven sisters and the Desturs kept watch around him, recited Avesta and Zand and chanted the

Gâthas to protect him on his perilous journey. On the seventh day Vîrâf awoke. He ordered a skilful writer to write down all he saw, in heaven and hell, during a seven days' journey.

The account of the journey commences with the fourth chapter. In the first night Vîrâf was received by Sraosha and the angel of the fire, Âtarô Yazad, who acted as his guides during the whole journey. Being regarded as dead, he had two guides, and not only one; since a corpse is, according to the Zoroastrian law, always to be carried by two men. Taking three steps, he reached the Chinvat bridge, which separates heaven from hell, and this world from the other world. Here he saw the soul of a pious man sitting, whose fate he now describes. The description is identical with that one to be found in the Hâḍôkht Nask (see Appendix II, pag. 279—293), the Vishtâsp Nask and the Mainyô-i Khard, and is evidently taken from the first, or some similar Zand source. The most prominent feature in it, is the appearance of a beautiful virgin [1] who represents the good thoughts, words and deeds of the soul. This virgin appears to be the better half of the soul which remains in the invisible regions whilst the other part resides, endowed

[1] This beautiful maid has probably given origin to the Huris, or celestial virgins, of the Mohamedan paradise. It is true, the good works appear, according to Mohamedan notions, in the shape of a man who is splendidly dressed and perfumed (Mohamedanische Eschatologie, übersetzt von Dr. M. Wolff. Leipzig 1872. pag. 64). But the Huri, who exists in heaven long before the arrival of her husband, and is ready to receive him as soon as he has reached his destination, does also represent nothing but the better half of the soul. She conducts her husband to his celestial abode, where he then finds thousands of virgins who do not appear to be regarded as proper Huris (Mohamedan. Eschatologie pag. 201—203). As the idea of the appearance of a virgin to the soul of the deceased had been very common among the Zoroastrians already in ancient times, it is not to be wondered at, if Mohamed on his travels heard something about it. Such a virgin suited exactly his paradise; but as celestial joys and pleasures appeared rather dull to the Arabian prophet without sensual enjoyments, he converted this better half of the soul, its invisible root and counterpart, into a wife!

with a body, in the corporeal world. It is probably identical with the Fravashi. That this virgin was believed to exist, before the soul entered the body, clearly follows from the circumstance of her telling the pious man that her original beauty had been increased by his good works.

Vîrâf passed the Chinvat bridge with the assistance of his two guides and under tho protection of some other angels, such as Mithra, Rashnu razis'ta, etc. His guides declared themselves ready to show him the pleasures of paradise, and the terrors of hell (ch. 5). The first place he came to, after having passed the bridge, was the abode of the *Hamĕstagân* i. e. the ever stationary. As their good and evil works are equal, they must always remain in the same condition, until the day of resurrection; for their good works are strong enough to prevent them from going to hell, and the evil ones too strong to permit their passage to heaven (ch. 6).

Now he arrives at the different paradises. Their number in the Zoroastrian writings is generally four. The first which is called *Humat* is in the star track; the second called *Hûkht* in the moon track, and the third called *Huvarsht* in the atmosphere of the sun; the fourth is *Garôdmân* (*garô-demâna* in Zand). The souls which Vîrâf met in the first three paradises, were sitting on thrones and shining with the radiance of the stars, the moon and the sun, respectively. In the first two places are those who have done much good without having been devout and pious Zoroastrians. In the atmosphere of the sun are those monarchs and rulers who do not appear to have been professors of the Zoroastrian creed (ch. 7—9).

The Garôdmân is more fully described than the three preceding heavens. It is the abode of the pious Zoroastrians of all classes, who had recited the prescribed prayers, and completely conformed to the Zoroastrian law. On entering this heaven, he is called upon to taste 'immortality', or better, the draught which imparts immortality and makes the soul oblivious of all worldly cares (see note 1 on pag. 159 of the translation). Here the angel of the fire reproached him for having put green wood on the fire, which is forbidden in the Zoroastrian religion,

as all the wood, with which the sacred fire is fed, must be quite dry (ch. 10).

Now the archangel Vohuman received him, and brought him before Ahuramazda, the Ameshaspentas, and the Fravashis of Zarathus'tra Spitama, Kavi Vîshtâspa, and other promoters of the Zoroastrian religion. Ahuramazda then ordered his two guides to show him heaven and hell (11). He is now led through the different sections of Garô̊dmân. In the first place he meets the souls of the liberal, since liberality is regarded as the highest virtue by the Zoroastrians (comp. Mainyô-i Khard 37, 4.), which circumstance explains the princely donations made by the Pârsîs, up to the present day, for public purposes. Next to the souls who practised liberality when living, come those who had chanted the Gâthas, and repeated the prescribed prayers; then follow those who had contracted next-of-kin marriages, which is regarded as one of the most meritorious works by the Zoroastrians. After these come the souls of pious rulers, and monarchs (probably of the Zoroastrian creed), then those of the speakers of truth, since truthfulness is regarded as one of the greatest virtues (12).

After having seen the rewards given for liberality, piety, next-of-kin marriages, just ruling and headship, and truthful speaking, he was shown a number of female souls who seem to have been kept apart from the males. They had honoured water, fire, earth, trees, in short, the good creation, and behaved in every respect as pious Zoroastrians (13).

Now follows the bulk of Zoroastrians divided into four classes, or castes: priests, the performers of the Izeshne ceremony; warriors, with whom those are classed who killed many noxious animals, such as frogs, lizards, serpents, ants, flies, etc., which is considered a very meritorious work by the Zoroastrians; the agriculturists and artizans (14). A separate abode is assigned to shepherds who fed sheep and quadrupeds, and protected them. There are further especially noticed the souls of householders and justices who had made a desolate place prosperous, and carried out works of irrigation; the souls of the faithful, the teachers and inquirers, and those of intercéders and peace-seekers,

since intercession and mediation is a very meritorious work with the Pârsîs (15).

The rewards of all these classes of happy and blessed souls are not specified. They are all in great splendour, sit on thrones, or walk in pleasure and joyfulness, are dressed in clothing embroidered with gold and silver, etc.

Vîrâf, after having thus wandered through the various sections of Garôḍmân, was led by his two guides to a great gloomy river, which was the tears of those who make lamentation for the departed; for it is not allowed to lament the dead, as it does them harm (16).

Vîrâf was led back to the Chinvat bridge. Here he saw the wicked soul which wandered over the place where the life went forth. It was accompanied by a very ugly damsel representing its evil thoughts, words and deeds. She appears to have been its counterpart before entering the body, a kind of evil Fravashi, since her original ugliness had been increased by the wickedness of the soul to which she belonged (compare the same idea regarding the soul of the good). This soul then took three steps through the place of evil thought *(dushmat)*, that of evil word *(dushûkht)*, and that of evil deeds *(dush-hûvarsht)*, and reached hell by the fourth step (17).

Now he describes hell. It is dark and gloomy, cold and hot, and full of stench, and noxious creatures. No one sees the other; everyone thinks he is alone (18).

After this first preliminary description of hell, or rather of a part of it, there follow a series of punishments which were inflicted for various crimes and offences, many of them being described in great detail. The following crimes are deemed worthy of punishment: sodomy (19); approaching water and fire on the part of a woman during her menstruation (20); murder of a pious man i. e. a Zoroastrian (21); intercourse with a menstruous woman (22); talking when dining, since this is strictly forbidden in the Zoroastrian religion (23); adultery on the part of a woman (24); walking without shoes (25); scorning her husband on the part of a woman (26); cheating in weight and measure

(27); misrule (28); slander (29); unlawful slaughtering of cattle and sheep, since these animals are only to be slaughtered according to a certain rite (30); greediness and avarice (31).

In all these chapters no particular person is mentioned, on whom the punishment is inflicted; but now follows the name of a lazy man, Davânôs, who had much wealth and power, and whose only good work was that he once cast a bundle of grass, with his right foot, before a ploughing ox (32).

Now follow again various punishments for particular crimes and offences, such as: lying (33); throwing hairs into the fire (34); sorcery (35); apostacy (36); neglect of water and fire (37); polluting water and fire by bringing bodily refuse and dead matter to it (38); defrauding labourers of their hire (39); speaking falsehood (40); use of public warm baths (41).

The series of punishments for particular crimes and sins is again interrupted by the account of people who were always crying because they had no legitimate father (42); and then continues as follows: not acknowledging one's own children, on the part of a father (43); infanticide (44); perjury and extortion (45); acquisition of wealth by dishonest means (46); apostacy and deceit (47); killing, ill-treating and neglecting of dogs (48); false measuring of land (49); removal of boundary stones (50); making of false covenants (51); breach of promise (52).

After having witnessed the severe punishments which were inflicted in hell for the crimes and offences mentioned, Vîrâf was carried back to the mountain Chakât-i-Dâîtîh [1] below which the Chinvat bridge is situated, into a desert, and shown hell in the earth (53). Whether this hell is identical with that one already described in the preceding chapters, or different from it, does not seem to be very clear. But it appears from the description which is given in the 54th chapter, that it was considered as somewhat different, as may be concluded from the designation 'darkest hell', whereas that hell which was described pre-

[1] See *Pand-nâmak-i Âdarbâd Mâraspand*, by Sheriarjee Dadabhoy, pag. 80.

viously may be taken as hell in general. This 'darkest hell' is described as a very dark pit full of stench, and filled with an endless number of souls, everyone of which itself to be alone. This description agrees, on the whole, very well with that one given of hell in ch. 18. In the 'darkest hell' one expects to find the greatest criminals and sinners; but the crimes and offences for which punishments are inflicted are frequently the same, as those which were punished in hell in general; some are however different. The crimes here mentioned are the following: mortal sins, such as extinction of the Bahrâm fire (which is the most sacred of all), destruction of a bridge over a rapid river, speaking falsehood and false evidence, rebellion and anarchy (55); misappropriation of religious endowments (56); lamentation and weeping (57); washing oneself in large standing waters, fountains and streams (58); giving no milk to an infant, on the part of a woman (59); adultery on the part of man (60); unbelief (61); faithlessness and spitefulness on the part of a woman (62); disobeying to, and abusing a husband (63); pregnancy from other men, and destruction of the child (64); distressing the parents, and asking for no forgiveness (65); slander (66); bad administration of a city (67).

Now follows an account of a husband and his wife; the husband went to heaven, the wife to hell for having practised idolworship; she reproached him that he did not guide her to heaven; her only punishment in hell is to be in darkness and stench, whilst he sits in heaven full of shame (68).

Then are again punishments mentioned for the following crimes and offences: adultery on the part of a woman (69); abandoning the husband (70); sodomy, and seduction of the wives of others (71); not heeding menstruation (72); beautifying of faces and wearing of the hair of others (73); unlawful slaughtering of beasts, cattle and sheep (74); muzzling of the mouths of beasts and ploughing cattle (75); preparing of food during the time of menstruation (76); overworking and ill-treating of beasts (77); pregnancy from a strange man (78); taking bribes, and false justice (79); keeping short weights, bushels and other small

measures (80); adultery on the part of a woman (81); abusiveness (82); concealing of meat from the husband and eating it (83); poisoning (84); adultery on the part of a woman (85); violation of a next-of-kin marriage, on the part of a woman (86); nursing other children and not giving milk to one's own child (87); seduction of the wives of others (88); selfishness (89); telling lies (90); false judgment (91); keeping back benefits from mankind (92); inhospitality towards travellers, and charging money for what they use (93); emaciating of children by not giving them milk (94); leaving one's own child without milk, and running after a strange man (95); defrauding the earth of the seed which is due to her (96); speaking of falsehood (97); eating of dead refuse, and killing of a water-otter (98); rebellion and revolution (99).

At last Vîrâf saw Aṇrô-mainyus', the Evil spirit, who always mocked and ridiculed the wicked (100). He was then carried back to Ahura-mazda, admonished by him, and entrusted with a message to the Mazdayasnians, that the only way to heaven was the keeping of the Zoroastrian religion, and that all is perishable and becomes dust except he who, in the world, repeats the Ashem-vohû formula[1], and performs duties and good works, that is to say, he alone is privileged to rise on the day of resurrection. Thereupon was Vîrâf carried back to his place (101).

Regarding the nature of the punishments which are described, there is considerable variety. Darkness and stench are shared by all the inhabitants of the infernal regions; but there are particular means of punishment besides, such as: noxious animals of all kinds, like frogs, snakes, ants, worms; rain, snow, hail, heat and cold; devouring and drinking of nasty, filthy and impure matter, such as dead refuse, menstruous discharge, blood, eating of one's own flesh and brains. Further dreadful corporal punishments are employed, many of which are probably only an imitation of those which were actually used in Persia. Such ones are the following: hanging with the head down-

[1] On its importance see the 1st chapter of the Hâdôkht Nask.

wards; cutting out the tongue; flogging with darting serpents; breaking and separating of limbs; being torn by dogs, pricked by arrows, spurs, stones, etc.; cooking and frying of the body; plunging in mud and stench; eyes scooped out; trampled upon by demons; tongue scraped with a wooden peg; being dashed from side to side; etc. Many sinners are sentenced to useless and painful occupations, such as carrying a mountain on the back through snow; measuring dust and ashes, and eating them; standing up in hell with the body of a serpent and a human head; digging into a hill with the breasts, or with the fingers; scraping one's own body and face, and gashing the breast with an iron comb; licking a hot oven, and burning the hand under it.

In many cases there is a combination of punishments. For instance, scraping one's own body and face with an iron comb, and digging an iron hill with the breasts, as a punishment for a woman who gave no milk to her own infant, but nursed other children through a desire for wealth (87).

Very frequently the punishments are in accordance with the crimes and offences which have been committed by the sinners who are punished. Those who cheated in weight and measure, are measuring dust and ashes, and eating them (27). Those who muzzled the mouths of beasts, are lying under the feet of cattle, their bellies being torn and their bones being broken (75). Those who slaughtered unlawfully cattle and sheep, have their limbs broken and separated (30). Those who spoke false, have their tongues cut out (97). Slanderers have their tongues gnawed by serpents (66). Those who had improper sexual intercourse and seduced women, are suspended from a gibbet with the head downwards, having sexual intercourse in this posture, whilst semen is being poured into the mouth, ears and nose (88). The judge who gave false decisions, is sentenced to slay his own child and eat its brains (91). The wife who has been disobedient to her husband and abused him, is licking a hot oven, and has her hand burnt under it (63). Women who were starving their own children by giving them no milk, or killing them, have generally to dig a hill with their breasts (44. 78. 87). Those who have

been much lamenting and weeping, have the head cut off, and the tongue keeps crying (57). Adulterous women have their bodies gnawed by noxious animals (24); or have their tongues cut away, and eyes scooped out, being at the same time infested by noxious creatures (81); or have an iron coating on the body, the mouth being turned back to a hot oven (85). Unbelievers eat their own excrement (61).

These instances may suffice to show that the numerous punishments which are described, are not chosen at random, but bear some relation to the crimes and offences for which they are inflicted. It is the idea of the strictest justice which pervades the whole description of hell. No crime or offence, let it be moral, or ceremonial, or a mere misdemeanour, according to Zoroastrian notions, is left unpunished; but at the same time, no good work, however trifling it might have been, is left unrewarded even in hell. The lazy Davânôs who suffers in hell for not having used his great wealth and power for the relief of others, is rewarded for the single good work he did when living. With his right foot he cast once a bundle of grass before a ploughing ox; hence it was free from punishment, whilst his body was gnawed by a noxious creature (32). A lustful man who had often gone to married women, had with his right foot killed frogs, ants, snakes and scorpions; whilst his sinful body was placed into a brazen caldron, his right foot remained outside (60).

Regarding the arrangement of the crimes and offences mentioned, there is nowhere any system, or plan, perceptible. All are thrown together, the most heinous crimes may be followed by trifling offences. Several crimes and offences are mentioned more than once, for instance adultery (24. 60. 62. 69. 81. 85. 88. 95.), infanticide (44. 64. 78.), nursing other children (87. 94.); but each time the wording is different as well as the punishment.

The contents of the Ardâ-Vîrâf nâmak exhibit a fair specimen of the practical working of the Zoroastrian religion and code of law. We learn from it that the Zoroastrian morality differs in many points from the Jewish and Christian one, although those actions which are con-

sidered crimes according to our codes of law, are in almost all cases viewed in the same light by the Zoroastrians. We may thus divide all the crimes and sins which are mentioned, into two principal classes, viz. 1) those which are regarded as such by the Christians also; 2) those which are taken for sins only from a Zoroastrian point of view, being a violation of the precepts of the Zoroastrian religion.

1. Of the crimes and offences of the first class, which have been, or are still, punished according to our codes of law, are the following enumerated: 1) murder which is, however, confined to the killing of a Zoroastrian, as it is left undecided whether the slaughter of a man of another creed, especially of an idol-worshipper, is regarded as a punishable crime[1] (21); 2) adultery on the part of men, as well as on that of women (24. 60. 62. 69. 81. 85. 88. 95.); 3) infanticide (44. 64. 78.); 4) poisoning (84); 5) sorcery (35); 6) sodomy (19. 71.); 7) cheating in weight and measure (27. 80.); 8) breach of promise, whereof it is expressly stated that it makes no difference whether the promise should have been made to a Zoroastrian, or a non-Zoroastrian (52); 9) telling lies and deceiving (33. 55. 90. 97.); 10) false covenants (51); 11) slander and calumny (29. 40. 66.); 12) perjury (45); 13) dishonest appropriation of wealth (46); 14) taking bribes (79. 91.); 15) keeping back the wages of laborers (39); 16) misappropriation of religious property (56); 17) removal of a boundary-stone (50); 18) turning people out of their property (49); 19) misadministration and defrauding (67); 20) apostacy and heresy (36. 47.); 21) rebellion (99). There are further condemnable from a religious point of view: 1) abandoning the husband (70); 2) not acknowledging one's children, on the part of a father (43); 3) cruelty towards subjects, on the part of a ruler (28); 4) avarice (31); 5) laziness (32); 6) illiberality and egotism (89); 7) envy (92).

[1] According to the genuine Zoroastrian doctrine, which may be gathered from the Gâthas, it appears to have been meritorious to kill those who did not conform to the Zoroastrian religion, the so-called *dregvañtô* (Yas. 31, 18.). But the Zoroastrians do not appear to have converted as many by the sword as the Mohamedans; though the Magian priesthood has always been more or less fanatical.

2. The following actions are regarded as sins, punishable in hell, from a merely Zoroastrian point of view: 1) not heeding the laws regarding menstruation, on the part of women (72), by touching water or fire (20), or preparing food (76); 2) pollution of water and fire by washing in, standing, or running waters, or throwing impure matter into it, as well as into fire (34. 37. 38. 58.); 3) intentional extinction of fire in general (37), and that of the most sacred fire in particular (55); 4) use of public warm baths (41); 5) unlawful and unnecessary slaughter of cattle and sheep (30. 74.); 6) ill-treatment of animals of the good creation, such as cattle, sheep, dogs, water-otters, by starving, beating, or killing them (48. 75. 77. 98.); 7) carrying a dead body alone (38); 8) destruction of a bridge over a rapid river (55); 9) intercourse with a menstruous woman (22); 10) eating when talking, and muttering no grace (23); 11) eating the grain which is destined to be sown (96); 12) devouring dead refuse (98); 13) disregard of the poor and good (68), principally to travellers by not granting them what they ask for, or charging for what is given them (93); 14) distressing parents, and obstinacy (65); 15) lamentation and weeping (57); 16) disobedience of a wife to her husband, stealing property from him (63), concealing meat from him and eating it (83), and abusing him (26); 17) beautifying of faces, and wearing the hair of others (73); 18) nursing other children (87. 94.), and leaving her own child without milk (59. 95.); 19) violation of a next-of-kin marriage, on the part of a woman (86); 20) walking without shoes (25); 21) unbelief in the religion of Ahuramazda (61); 22) idol-worship (68).

After having mentioned all the crimes and evil actions which are rewarded with a place in hell, we may also cast a summary glance on the virtues and good actions by which heaven is gained (12—15). There are the following to be noticed: 1) liberality; 2) piety and observance of the religious rites; 3) next-of-kin marriages; 4) just government; 5) truth; 6) obedience; 7) keeping of fire, water, etc.; 8) killing of noxious creatures; 9) tending of sheep; 10) making desolate places prosperous; 11) irrigation; 12) teaching; 13) intercession and mediation for friends,

Of the meritorious works which are here enumerated there is one at which a Christian reader may be rather startled to find among their number. This is the next-of-kin marriage, which was in ancient times contracted not only between cousins, but between brothers and sisters, and fathers and daughters (see pag. 149, note 1). In our codes of law, marriages of this kind are strictly forbidden, as sexual intercourse between the nearest relatives is a punishable crime. The circumstance that it is so much recommended to the Zoroastrians, and such high merit attached to it, seems to indicate, that it has been revolting to the feelings of many Zoroastrians, and that they obeyed the religious commandment rather against their own will. Now it has fallen into disuse altogether, as there are only marriages between cousins permitted. This institution appears to be closely connected with the foundation of the religion. The purity in thoughts, words and deeds, which is the chief principle of Zoroastrian morality, was best preserved and propagated in the race, as they believed, when those who had a common origin were joined together for the same purpose.

Now the question arises as to the author of the book and the time in which it was written. From the notice contained in 3, 22—24. and 4, 1., one may conclude that there existed an account of the visions of Arḍâ Vîrâf which was believed to have been dictated by himself. But the whole contents and the wording of the introduction, at the end of which the passages in question are to be found, are such as to exclude the assumption that our work might be that original account. It is, however, not improbable that it may be based on a more original account. The introduction, which in the present work fills three chapters of some length, is certainly a later addition. Besides this one there exist two others which differ considerably from it in some points. The one which is prefixed to a Pâzand and Sanskrit version (see Introduction I. pag. xii-xiv), connects Arḍâ Vîrâf with the King Gushtâsp under whose reign Zoroaster flourished, and places the event after the prophet's death. The other opens one of the Persian versions (see Introduction I. pag. xv-xix), and connects Arḍâ Vîrâf with an event in the reign of Ardashîr

Bâbagân, viz. the restoration of the Zoroastrian religion, which is described with such detail that we may safely trace this account to an old historical, or legendary, source.

From these different introductions to our work, it appears to follow that the original account of the visions themselves had, in all probability, no introduction at all, and since no time was stated at which they took place, each subsequent author thought himself justified in connecting them with any of the great meetings of the Zoroastrian priesthood which had been convened for the purpose of settling matters of faith and ceremony, or reviving the religion.

If we consider the introduction which opens the Pahlavî text as published here, as that one which was prefixed to the earliest edition of the work, there can be no doubt that Arḍâ Vîrâf must have been living after the time of Âdarbâḍ Mâhraspand; for he is mentioned as being anterior to Vîrâf (1, 16, 33, 34.). Now the celebrated Zoroastrian divine lived at the time of Shâpûr II, the son of Hormazd (A. D. 309—379)[1], as we learn from a statement contained in the Dîn-kard (see the note on pag. 144, 145). Vîrâf might, therefore, have been flourishing in the 5th or 6th century A.D., or at least before the downfall of the Sasanian dynasty in the seventh century. As he is called 'the Nishapurian' (1, 35.), and there is several times a commentator on the Avesta mentioned by the same name (see pag. 148, note 1), it is not improbable that both are the same.

At whatever time Vîrâf may have been living, the book containing his visions belongs undoubtedly to the Sasanian times. There is absolutely nothing in it which might be adduced as an argument against this assertion, though we cannot exactly settle the time when it was written, nor the name of the author who wrote it.

[1] See *Mordtmann* 'Die Chronologie der Sasaniden' in the Sitzungsberichte der philosophisch-philologischen Classe der k. bayerischen Akademie der Wissenschaften 1871. pag. 11.

IV.

Gôsht-i Fryânô.

The tale of Gôsht-i Fryânô gives the details of the story of the *Yôishtô yô Fryananãm* mentioned in the Âbân Yasht 81—83, and the Fravardîn Yasht 120. It relates that Akht, the sorcerer, went to the city of Enigma-expounders, and threatened to destroy it and its inhabitants, unless some of them were able to solve thirty-three enigmas which he would ask them. Gôsht-i Fryânô was recommended as the best solver of enigmas, and after Akht had vainly endeavoured to get him to defile himself by involuntary contact with dead matter, whereby he would have lost the assistance of the holy spirits, Gôsht-i Fryânô prepares to solve the thirty-three enigmas, most of which are of a trivial character.

By deciding that a worldly paradise is better than a heavenly one, he avoids a snare set by the sorcerer, who was prepared to dispatch him at once to the heavenly paradise, if he considered it preferable, as had been already done in the case of nine hundred of the Magi, and the nine daughters of Spîtâma. His further replies are: that a dog is taller sitting than standing; that a sparrow walks without stepping; that a cock's tooth is horny and its horn fleshy; that a small knife is better than little eating; that wealth with piety is full, poverty with piety is half full, and poverty with wickedness is empty; that men wish to conceal old age, but cannot; that the man who neglects his duties, wishes to return to life when he meets the demon of death; what are the periods of gestation of various animals; that a man who is safe, contented and rich, lives in the greatest pleasure and comfort; that a king is like unto Aûharmazd and the archangels; that food acquired by honest exertion is the most savory; what things are the One, the Two, and so on, up to the Ten; that the coldest thing is the mind of

a wicked man (to prove which, he induces the sorcerer to kill his own brother); that the hottest thing is the hand of a pious man; that water is good when it subsides, fire when it cools, and a tyrant when he dies; that falsehood is heavier than a mountain, a tongue sharper than a knife, a fortunate child sweeter than honey, the earth fatter than a sheep's tail, Tîshtar the most liberal, and Vâyô the most just; that the foot of the angel of water is handsomer than that of Hû-parsh, his own sister and Akht's wife; that women have more pleasure from being with their husbands, than from dress and housewifery, which Akht denies and refers to his wife, Hû-parsh, who decides in favor of her brother, and is killed, in consequence, by her husband. The next enigma, which appears to describe some animal monster, puzzles Gôsht-i Fryânô, who obtains time for consideration, until Aûharmazd sends the angel Nêryôsang to inform him that the monster is a man ploughing with a yoke of oxen. His remaining answers are: what is the best horse; that dust is dry and will not burn, while grease is damp and will burn; what is a good king; and that his own riches are what he eats and wears and gives to the poor.

Having solved the thirty-three enigmas, Gôsht-i Fryânô, in his turn, propounds three enigmas to Akht, on pain of death. Akht takes time to consider, and goes to hell to consult Akharman, who refuses to give the solutions, for fear of injuring his own creatures. Akht returns from hell in despair, and is destroyed by Gôsht-i Fryânô.

With regard to the age of the work there are no indications. The name Mârspend in ch. 1, 7. can have no reference to the celebrated Âdarbâd Mârspend; and it is unlikely that the name Parvîz in ch. 2, 60. has any reference to Khusrô Parvîz, although one may be rather inclined to attribute many of the extant Pahlavî writings to his time, or that of Khusrô Nôshîrvân. Very little reliance can be placed upon the style of the language, as the style of the writers of such late works as the Bahman yasht, Gujastah Abâlish, long after the Mohamedan conquest, looks older, and is less like modern Persian, than that of the Dîn-kard

Since the subject matter of the tale of Gôsht-i Fryânô is already mentioned in the Zand texts, we may presume that a book, containing the enigmas of Akht, the sorcerer, and those of his opponent, Gôsht-i Fryânô, was in existence even long before the Sasanian times, perhaps as early as the latter end of the Achæmenian period. Whatever may be the age of the present work, it is, on the main, certainly based on ante-Sasanian sources.

Appendix.

I.

Introduction to the Pâzand-Sanskrit Arḍâ-Vîrâf Nâmah, translated in p. xii-xiv; transliterated from a copy supplied by Destur Hoshangji [1].

[**Pâzand.**] 1 Pa nāmi shanâishni dâdhâri vahê i vîspaêsām vasām vazâvañḍ, 2 avâî u vâfreñgāmni avîzh vahi dîn i Mazdayasnā, 3 ā mâdagā Aradâ Vîrâ wazhā khvâneñḍ.

[**Sanskrit.**] [2] Athedânîmatra Arddâ-Gvîrâ-nâma pustakañ likhyate.

1 Nâmamânyatâcha dâtuḥ uttamasya sarveshâncha sakarmmavatâm, 2 asya prabodhas'cha uttamâyâ nirmmalâyâ dînermmâjdaîasnyâḥ, 3 idam mahattarâ Arddâ-Gvîrâ iti nâma âkârayanti.

[1] In the original, the Pâzand and Sanskrit alternate in sentences, indicated here by the numbers, and a Gujarâti version follows the Sanskrit. The text is very corrupt, and none but the most obvious blunders of copyists have been corrected here.

[2] The cerebrals, *visarga*, and seventh vowel are represented by *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*, *ḥ* and *ṛi*. A medial *anusvâra* is resolved into *n*, before gutturals, palatals and dentals; into *ṇ*, before cerebrals; into *m*, before labials and vowels; and into *ñ*, before semivowels, sibilants and *h*. A final *anusvâra* is resolved into *ñ*, unless it is followed by a vowel, labial, or pause, in which cases *m* is used. The palatal nasal, after *j*, is represented by *n*; the first sibilant is a dental English *sh*, but is here represented by *s'*; the second, or cerebral, sibilant is here represented by *sh*, though elewhere it has been printed *sḥ* with the usual distinctive dot of cerebrals; the elision af an initial *a* is indicated by ', and words connected by a compound consonant are not separated.

4 O ā gâh darak Gushtâspa shâh dînī vahê Mazdayasnā ezh Hôrmizda khvadhâi padarafta, 5 va ashô Zarathushtra Spentamā pa bakhta shûḍ, 6 ki Gushtâspa u Dalag u Gôspardashta u Feresaushtra u Maidîômâh awarē Mazdayasnā pa aganî nishashta haṅḍ, 7 khshkârd guft heṅḍ 8 ku: Vazôshâum ezh Mazdayasnā yakē agunâhṭara, 9 mañgi ô khardan dahôm, 10 añdâ rvā ô ānañhâm shahoḍ, 11 vîned rvāni Spetamā ashô Zarathushtra, 12 vîned u gâha u Hôrmazda u ameshâspendān, 13 vîneḍ vahēshta u Chinuwaḍ puhal u Rasna i râsht, 14 u vîned dhôzhakha u rvā i darvañdān pa dôzhakh; 15 bē dâneḍ ku îñ kerba i ēmâ Mazdayasnān kunôm, hasht ayâo nē; 16 awmā âgahî âwereḍ, 17 agar hasht tukhshasni kunôm, agar nēsht kē[1] kunôm. 18 Vashā padash ham dâishtā bûḍ hend, 19 vasḥā guft 20 ku: Ezh ēmâ Mazdayasnā Ardâ agunâhatar u vahêtar. 21 Pash Ardâi Vîrâ chuñ shn[2] ā

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4 Tasmin samaye chattataṅ yadâ Gustâspo râjâ dînim uttamâm Mâjadaîasnîm Ahurmajdât svâminaḥ pratyakaroti, 5 puṇyâtmâ Jarathus'tro yaḥ Spintamaputro bhâgyo gataḥ, 6 râjna-Gustâspa-Dalagas'cha Gospadastas'cha Pharasa,us'tras'cha Ma,idîomâhâs'cha aparecha Majdaîasnyâ ekatra sannivishṭâ âsan, 7 satâ samâlochya avochat 8 yat: Sodhâyâmaḥ Majdaîasnebhyaḥ ekam apâpataram uttamatarancha, 9 mangicha khâdituṅ dadâmi, 10 yâvat âtmâ tasmin prades'e prayâti, 11 nirîkshayati âtmânaṅ yô Spitamaputrasya puṇya-âtmanô Jarathus'trasya, 12 nirîkshayaticha dhyânam Ahurmmajdasya amarâṇâncha gurûtarâṇâm, 13 nirîkshayaticha svargabhuvana-Chandorapuhulancha setuṅ Rasna-îajnaṅ satyam, 14 nirîkshayaticha narakabhuvanam âtmânas'cha ye durgatimatâṅ narakabhuvanam; 15 vis'eshatas'cha jânâti idam puṇyaṅ yat vayam Majdaîsnâ kurmmahe, asti kiṅvâ nahi; 16 asmâkam prabodhatâyâṅ samânayati, 17 yadyasti adhyavasâyaṅ kurmmahe, yadi nâsti no kurmahe. 18 Techa tatra ekamatâḥ sanjâtâḥ, 19 tais'cha uktaṅ 20 yattasmât Majdaîasnebhyaḥ Arddâ-Gvîrâ-purushaḥ apâpataraḥ puṇyavantaḥ uttamataras'cha. 21 Pas'chât Arddâ-Gvîrâ-purushaḥ yathaiva tadvachanamas'riṇot pâdâ-

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[1] Should perhaps be *nē*.

[2] Probably *shān*.

shakhun âshnuḍ, awar ô pâê ēshtâḍ, 22 vash dasht pa kash kard, guft 23 ku: Agaratā manishni shîheḍ, aigunûm mañgi ma dahēḍ añdâ nâhîcha awaganûm; 24 agar nâhîcha ô men âêḍ, kâm mañdaha shavôm ô ā añbām ashôā darvañdā, 25 îñ pēdām ô durushtihâ barôm, u râshtihâ awâzh âwarôm.

26 Pash Gushtâspa shâha u awarē Mazdayasnā âkhesht heñḍ, 27 u añdar mān âtashā shuḍ heñḍ; 28 awashā aganîn nâhîcha avagend heñḍ; 29 nâhîcha ô Ardâ Vîrâ maḍ.

30 Pash ā haptâ khvâhar hafta zan i Ardâi Vîrâ chuñ ish hamâ zan i ôi bûḍ henḍ, vashā dîn narm u yasht kard eshtâḍ heñḍ; 31 kashā ā shakhun âshnûḍ, aigashā awā garā bûḍ chûñ dashā u[1] garātûm maḍ hâê. 32 Vashā pēsh i Gushtâspa shâha u awarē Mazdayasnā shûḍ heñḍ, 33 namâza burd heñḍ, 34 bē pâê eshtâḍ hend, 35 vashā gufta

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bhyâm ûrddhasthitaḥ, 22 tenacha hastaucha kakshâyâñ kṛitau, uktancha 23 yat: Yadi bhavatâm manasaḥ spṛihayati, tadhânaga[2] mahyam mingim mâ dattaḥ yâvat ḍangarakam[3] âsphâlayati; 24 yadi ḍangarako mayi samâyâti, kâmavân prayâmi prades'añ yat muktâtmânâñ durgatimatâncha, 25 idancha dûtakâryañ sundaratayâ nayâmi, satyatayâcha vyâvṛityama samânayati.

26 Pas'chât Gustâsparâjâ aparecha Majdaîasnâ samuttasthuḥ, 27 antas'cha agnibhuvane samâyân; 28 techa samavâyena ḍangarakañ samâsphâlayan; 29 ḍangarakam Arddâ-Gvîrâ-purushañ samâyât.

30 Pas'chât tâḥ sapta bhaginyo yâ Arddâ-Gvîrâ-purushasya sarvâpi bhâryâḥ asya sambhûtâḥ santi, tâsâñ dînikomalânâñvarâcha kṛitâ âste; 31 yat tâbhiḥ etadvachaḥ s'rutam evañ duḥkhinyaḥ sanjâtâḥ yathâ kila tâsâñ tat yat mahâbhâritarañ duḥkhañ samprâptam. 32 Tâs'cha puraḥ Gustâsparâjno apareshâncha Majdaîasnânâñ samâyayuḥ, 33 praṇâmancha akurvvan, 34 pâdâbhyâm ûrddhasthitâ, 35 tâbhis'cha uktañ yat: Mâ

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[1] Perhaps *kashā i*, some words being omitted between them.

[2] Probably a miswriting of *tadânîm*.

[3] So in H_{18}; here it is variously written *dugaraka*, *ḍunguraka*, *ḍanguraka* and *ḍungaraka*.

ku: Ma kunēḍ shumâ Mazdayasnã iñ thesh, 36 chi ēmâ haft zan khvâhar hôm, ôi yakē khashma; 37 har haft zan khvâhar khvashm dâḍ jani hôm; 38 chûñ khvânaê ke haft frēshw[1], 39 ēshã frēspã shtûnaê azhēr añdâ kard eshtaḍ, 40 ka ã shtûn bē shtâneñḍ, ēshã haft frēspã bē ôfteñd.

41 Pash Gushtâspa shâha, kash ã sakhun âshnûḍ, khsham kard, 42 ô ēshã gufta 43 ku: Shumâ râ vâḍ bē barâd, 44 guraga bē khvarâḍ, 45 vatã agasht bē duñjâḍ[2].

46 Pash Ardâ Vîrâ, chuñsh ã dîḍ ku Gushtâspa shâha khshma kard, ēshã râ khvarēshañdî dâḍ; 47 vash ô pēsh i Gushtâspa shûḍ, 48 dasht pa kash karḍ, 49 shtâisni vash kard, 50 vash gufta ku: Agar dashtûr hēḍ, khvarasni khvarôm, 51 u rvãnî yazôm, 52 añdarj kunôm; 53 mañg pas dihēḍ. 54 Pas Gushtâspa shâh guft ku: Hamagûna kun.

55 Pash Ardâ Vîrâ âdarô i khvēsha shûḍ, 56 vash yazasni kard,

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kuru yûyam Majdaîasnâḥ idañ kinchidapi, 36 yato vayañ sapta bhâryyâḥ smaḥ, asau ekas'cha bharttâ; 37 saptacha bhaginyo asya bharttuḥ bhâryyâ asmi; 38 yathâ gṛihamekañ sapta kshaṇâḥ, 39 teshâñ kshaṇânâm adhastambha eko madhya vibhâgakṛite âste, 40 yadi adhastambhaḥ samâtutûshyât saptâpi kshaṇâḥ sampatanti.

41 Pas'chât Gustâsparâjâ, yat tadvachanamas'ṛinot, kopañ chakâra, 42 tâsâncha, uktañ 43 yat: Yushmân mahâvâto nayet, 44 vyâghrâḥ khâdantu, 45 bhavatînâñ svîye asthîni svâsanâkarshatu.

46 Pas'chât Arddâ-Gvîrâ-purusheṇa, yathaiva dṛishṭañ tat Gustâspo râjâ kopañ chakre, santoshaḥ pradattaḥ; 47 sacha purato Gustâsparâjâ agachchhat, 48 hastau kakshâyâñ vyadhât, 49 stuticha prachurâñ chakâra, 50 'techa avochat: Yadi âdes'o bhavati khâdyam bhakshayâmi, 51 âtmânam ârâdhayâmi, 52 samarthyaṇâncha karômi; 53 mangim pas'chât dattaḥ. 54 Pas'chât Gustâsparâjâ avochat yat: Ityevañ kuru.

55 Pas'chât Arddâ-Gvîrâ-purushaḥ agnibhuvane svîye avrajat, 56

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[1] For *frēsp*.

[2] Perhaps for *añgusht bê bañjâḍ* (or *dañḍâḍ*).

u rvân yaziḍ, khvaresni khvarḍ. 57 Ēshā khvâharā mañga shâkhta, 58 ô zâm i mai khvar kard; 59 ô Ardâ Vîrâ awarē vastarg kard; 60 Kai Gushtâspa shâh awarē Mazdayasnā âgahî dâḍ.

61 Pash Gushtâspa shâha u awarē Mazdayasnā amaq neng, 62 vashā ôi Ardâ Vîrâ mañgi dâḍ, 63 pa avar vashtarg anâvînid[1]. 64 Ērawadā gumârd gahê âmôkhteñḍ, 65 ku tan ôi Ardâ Vîrâ pa pâsh pâiñḍ, u naska gôiñḍ. 66 Ā haft khvâhar pêrâmûn i vashtarg i Ardâ Vîrâ nishasht heñḍ, 67 awashtâ gôiñḍ 68 añdâ haftem rôza shawā.

69 Rvān i Ardâ Vîrâ ezh tan shuḍ ô Chikâiti Dâhitî Chinvaḍ pahul, 70 ô haftem rôz awâz âmaḍ, 71 u andar tan gumēkhta. 72 Ardâ Vîrâ awar âkhesht, 73 chûm ki ezh ā i khvash khvâw âkhesht, 74 Vahman maneshni u hurma.

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sacha ijisnî chakâra, âtmânancha samârâdhayat, khâdyancha âkhâdayat. 57 Tâbhis'cha bhâryâbhiḥ manga-ushadhî pragaṇî kṛitâ, 58 pâtrecha madhubhakshaṇañ nikshiptam; 59 Arddâ-Gvîrâ-purushas'cha adhastâd-vastrâṇâñ nivasati; 60 râjno Gustâspas'cha apareshâncha Majdaîasnânâm prabodhaḥ kâritaḥ.

61 Pas'chât Gustâspo râjâ aparecha Majdaîasnâ samâyâtuḥ, 62 techa Arddâ-Gvîrâ-purushasya manga-ushadhî dadatuḥ, 63 vastras-yopari asvâpayat. 64 Ervadâs'ṛijantaḥ, 65 yathâ vapustasya Arddâ-Gvîrâ-purushasya praharakeṇa rakshanti, naskancha samuchcharanti. 66 Atas'cha sapta bhâryâḥ parivartulam Arddâ-Gvîrâ-purushavastrasya upavivis'uḥ, 67 avasthâvâṇicha samuchcharanti 68 yâvat saptamam ahorâtram.

69 Âtmâcha tasya Arddâ-Gvîrâ-puruṣhasya kâyât agachchhat Chakâita-Dâiti-nâmni girau Chandora-puhalecha setau, 70 saptamecha ahni avyâvṛitya samâgachchhat, 71 antas'cha tanau milataḥ. 72 Arddâ-Gvîrâ-purushaḥ uparishṭât udatishṭhat, 73 yathâ kila tasya sukhi nidrâyâḥ samuchchataḥ, 74 uttamamanâ uttamânândasya.

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[1] A misreading of the Pahl. 𐭧𐭥𐭩𐭯𐭲𐭩𐭭𐭩𐭣 *khvâpînîḍ* = Pers. خوابانید.

75 U ēshā khvâharā chuñshā Ardâ Vîrâ dîḍ kush awar nigarîḍ, 76 aigishā awā hûram bûḍ heñḍ chûm kashā pa zendagā pa vahēsht bûḍ heñḍ; 77 ēshā ērawadā pēsh i Ardâ Vîrâ ā namâzh buraḍ heñḍ, 78 shuḍ heñḍ pēsha i Gushtâspa shâha u Ḍilag u Gôspadasht u Fereshaoshtar u Maidyômâh u awarē Mazdayasnā âgahî dâḍ; 79 ēshā nazdîk i Ardâ Vîrâ shuḍ heñḍ. 80 U Ardâ Vîrâ chûñash Gushtâspa shâha dîḍ, padîra shuḍ [1], 81 guft ku: Drûḍ ezh Hôrmazda i bag u ameshâspeñdān, 82 u drûḍ ēzh ashô Zaraṭhushtra Spetamā, 83 u drûḍ ezh Shrôsh ashô, 84 u drûḍ ezh Âdra yazda, 85 u drûḍ ezh dîni vahê Mazdayasnā, 86 u drûḍ ezh nēkî u âshânî i ashôā pa vahisht.

87 Pash Gushtâspa shâha guft 88 ku: Durasht dil thô, Ardâ Vîrâ, i ēmâ Mazdayasnā pēdāmbar, 89 vat drûḍ bâḍ; 90 thôicha ezh ā dîḍ haê râshtihâ ô ēmâ gôê. 91 Vash dasht garaft, hamâ Mazdayasnā

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75 Tâbhis'cha bhâryâbhiḥ yathâsau Arddâ-Gvîrâ-purushaḥ dṛishṭaḥ kila upari nirîkshataḥ, 76 anvatâ evam uttamânandaḥ samabhavat, yathâ kila jîvantya evañ svargabhuvane praṇîtâ santi; 77 techa ervadâḥ puraṭaḥ Arddâ-Gvîrâ-purushasya praṇâmañ chakruḥ, 78 jagmubhya purastât Gustâspasya râjno Dalagas'cha Gospadas'cha Pharisustras'cha Ma,idîomâhas'cha apareshâneha Majdaîasnânâm prabodhancha adaduḥ; 79 techa âsannataram Arddâ-Gvîrâmâyayuḥ. 80 Arddâ-Gvîrâ-purushaḥ tathaiva Gustâsparâjânañ dadars'a, pratyabhimukham prachalitaḥ, 81 uvâcha yat: Praṇâmaḥ Ahurmmajdâddâtuḥ amarebhyas'cha gurûtarebhyaḥ, 82 praṇâmas'cha puṇyâtmâno Jarathus'trât Spitamaputrât, 83 praṇâmas'cha Srosât puṇyâtmakât âdes'apati, 84 praṇâmas'cha Âdarât iajdât, 85 praṇâmas'cha uttamadiner-Majdaîasnyâḥ, 86 praṇâmas'cha s'ubhât samâdhânâchcha yat muktâtmanâñ svargaloke.

87 Pas'chât Gustâsparâjâ uvâcha 88 yat: Arogyañ hṛidayañ te, he Arddâ-Gvîrâ-purushaḥ, asmâkam Majdaîasnânâñ dyut, 89 namostu tubhyam; 90 tvamapi tasmât yat dṛishṭamasti satyatayâ asmâki brûhi. 91 Techa haste vidhṛitya, sarve Majdaîasnâ ekatra upavivis'uḥ, 92 techa

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[1] Or perhaps *âiḍ*, the writing being ambiguous.

aganîn nisasht heñḍ, 92 vashâ gufta ku: Gô ân i yat dîḍ pa vahêsht u dôzhakh u Chinûaḍ puhal; 93 êdum râshtihâ gôi añdâ êmâicha dânôm iñ i Gruḍamân grift eshtaḍ.

94 Pash Ardâ Vîrâ gôiḍ 95 ku: Varsh u tarsh hôm; 96 nukhusht tan khvarsni dahishni, pas purasashni kunasni, kâra framâisni. 97 Pash Gushtâspa shâha framûḍ, 98 ku ôsh Ardâ Vîrâ khvash kharsni, khûbapukht hû-bôi khvardî, u sharḍ âw, khvash maê khvash gôspeñḍ[1]. 99 Pash Ardâ Vîrâ drûn barasman yasht, 100 khvarsni khvard, 101 myazda râinîḍ 102 pa sparhm u mai, vâzh bê guft. 103 U stâishni i Hôrmazda u ameshâspeñdân spâsh añgârḍ, u Averedâḍ u Ameredâḍ añgârḍ, 104 u âfreñgâ guft.

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avochan yat: Brûhi tat yattvayâ dṛishṭañ svargaloke narakalokecha Chandorapuhalecha setau; 93 evañ satyatayâ brûhi yathâ vayam vijânîmaḥ tat yat samaye gṛihîtamasti.

94 Pas'chât Arddâ-Gvîrâ-purushaḥ brûte 95 yat: Bubhukshitatṛishitas'cha asmi; 96 prathamañ tanoḥ khâdyañ dadata, pas'chât prashnakuruta, kâryancha âdes'ât. 97 Pas'chât Gustâsparâjâ samâdis'at, 98 yat etasmai susvâdu khâdyañ s'uddhapakvañ sugandhavyanjanañ s'îtalancha salilañ susvâdancha madhuñ samâyan. 99 Pas'chât Arddâ-Gvîrâpurusheṇa drûna ejataḥ, 100 bhâjyancha bhuktam, 101 miajdas'cha prachârat 102 sugandhaiḥ pushpaiḥ madhunâcha, maunavisarjjâtam. 103 Stuti Ahurmmajdasyacha svâminaḥ amis'âspintânâncha tridhâpraharakasya jalamûrttecha vanaspatimûrttecha sañsmṛitaḥ.

[1] These two words must be a misreading of some Pahlavî phrase, including the verb, perhaps 𐭠𐭥𐭱𐭲𐭥𐭩𐭲 𐭱𐭭𐭲𐭩𐭥 *aûbash yansegûnd*.

II.

Introduction to the Persian Arḍâ-Vîrâf Nâmah contained in the MS. H28, and translated in p. xv-xix. [1]

سپاس دارم ایزدی را که مارا بیافرید چنانکه خواست و خواهد و در بر پیغام ما.

بعد ایدون کویند که چون شاه اردشیر بابکان و چون بپادشاهی بنشست نود بادشاه بکشت و بعضی کویند نود و شش بادشاه بکست و جهانرا از دشمنان خالی کرد و آرمیده کردانید و دستوران و موبدانی که دران زمان بودند همه را پیش خویشتن خواند و کفت که دین راست و درست که ایزد تعالی بزرتشت علیه کفت و زرتشت در کیتی روا کرد مرا باز نمانید تا من این کیشها و کفت و کویها از جهان بر کنم و اعتقاد با یکی آورم و کسی بفرستاد بهمه ولایتها هر جایکاه که دانایی و یا دستوری بود همه را بدرکاه خود خواند چهل هزار مرد بر درکاه انبوه شد پس بفرمود و کفت آنهای که ازین داناترند باز پلینند چهار هزار داناتر ازان جمله بر کزیدند و شاهان شاه را خبر کردند و کفت دیکر بار احتیاط بکنید دیکر نوبت ازان جمله قومی که به تمیز و عاقل و افستا و زند بیشتر از بر دارند جدا کنید چهار صد مرد بر آمد که ایشان افستا و زند بیشتر از بر داشتند دیکر باره احتیاط کردند در میان ایشان چهل مرد بکزیدند که ایشان افستا جمله از بر داشتند دیکر در میان آن جمل کسی هفت مرد بودند که از اول عمر تا با آن روزکار که ایشان

[1] In accordance with the MS., this text is not divided into sentences, and no distinction is made between the letters *g* and *k*. A few words, which are hardly intelligible, are transcribed as they appear to be written.

رسیده بودند بر ایشان هیچ گناه پیدا نیامده بود و بغایت عظیم پهریخته بودند و پاکیزه دل در منش و کوش و کنش و دل در ایزد لبته بودند بعد ازان هر هفت بنزدیک شاه اردشیر بردند بعد ازان شاه فرمود که مرا می باید که این شک و کمان از دین بر خیزد و مردمان همه بر دین اورمزد و زرتشت باشند و کفت و کوی از دین بر خیزد و چنانکه مرا و همه عالمان و دانایان را روشن شود که دین کدامست و این شک و کمان از دین بیفتد بعد ازان ایشان پاسخ دادند که کسی این خبر باز نتواند دادن الا آنکسی که از اول عمر هشت سالکی تا بدان وقت که رسیده باشد هیچ گناه نکرده باشد و این مرد ویرافست که ازو پاکیزه‌تر و مینوروشنتر و راستکویتر کس نیست و این قصه اختیار بروی باید کردن و ما شش کانه دیکر پزشنها و نیرنکها که در دین که از بهر این کار کفته است بکجای آوریم تا ایزد عز و جل احوالها بویراف نماید و ویراف مارا ازان خبر دهد تا همه کس بدین اورمزد و زرتشت بیکمان شوند و ویراف این کار در خویشتن پذیرفت و شاه اردشیر آن سخن را خوش آمد و پس کفتند این کار زاست نکردد الا که بدرکاه آذران شوند و پس بر خاستند و عزم کردند و برفتند و بعد ازان آن شش مرد که دستوران بودند از یک سوی آتشکاه پزشنها پساختند و آن چهل دیکر سویها با چهل هزار مرد دستوران که بدرکاه آمده بودند همه پزشنها پساختند و ویراف سر و تن بشست و جامه سفید در پوشید و بوی خوش بر خویشتن کرد پیش آتش بیستد و از همه کناهها پتفت بکرد.

ویراف را هفت خواهر بودند و چون آن خبر بدانستند هر هفت بیامدند و زاری و کریه کردند و کفتند که ما هفت سر پوشیده در خانه ایم و برادر خود بجز این نداریم و امید ما همه بدویست اکنون شما او را بدان جهان خواهی فرستاد و ما ندانیم که دیکر

روی او باز بینیم یا نه و ما را بیستر به خواهی کردن از پدر و مادر جدا شدیم و از برادر نیز مان جدا خواهی کردن ما نکداریم چه ما همین یک برادر است شما کسی دیکر بر کزینید و این برادر بما رها کنید دستوران چون این سخن بشنیدند کفتند شما هیچ اندوه مبرید و ماندیشید که ما را تا هفت روز دیکر ویراف را تن درست با شما سپاریم و سوکند بخوردند و خواهران خر پسند شدند و باز کردیدند.

پس شاهنشاه اردشیر با سواران سلاح پوشیده از کرد بر کرد آتشکاه نکاه میداشت تا نه که آشموغی با منافقی پنهان چیزی بر ویراف نکند که او را خللی رسند و چیزی بدی در میان یزشن کند که آن نیرنک با طلب شود پس در میان آتش کاه تختی بنهادند و جامهای پاکیزه بر افکندند و ویراف را بران تخت نشاندند و رویبند بروی فرو کداشتند و آن چهل هزار مرد بر یزشن کردن ایستادند و درونی بیشتند و قدری په یکی بران درون نهادند چون تمام بیشتند یک قدح شراب بویراف دادند بهمت منشنه یعنی که از اعتقادی و نیستی خاص راست کویی fol. defective بدو دادند یعنی از قول صادق . . . شنی راست و یک قدح که بهورشته ورزشن بدو دادند یعنی کرداری پسندیده بعد ازان ویراف چون این سه قدح خورده بود سر به بستر همانجا باز نهاد و بخواب fol. defective هفت شبانروز ایشان بهمجا یزشن میکردند و آن شش دستور ببالین ویراف نشسته بود defective سی و سه مرد دیکر که بکزیده بودند از کرد بر کرد تخت یزشن میکردند و آن نیرست و شصت مرد که بیشتر بکزیده بودند از کرد بر کرد ایشان یزشن میکردند[1] و آن سی شش هزار کرد بر کرد آتشکاه کنبد یزشن میکردند و

[1] A phrase, referring to the remaining 3600 of the 4000 first selected, is evidently omitted here.

شاهنشاه سلاح پوشیده و بر اسپ نشسته با سپاه از بیرون کنبد میکردیدند و باد را آنجا راه نمیدادند و بهر جایی که این یزشن کنان نشسته بودند بهر قومی جماعتی شمشیر کشیده و بسلاح پوشیده و ایستاده بودند تا کروها همه بر جایگاه خویشتن باشند و هیچ کس بدان دیکر نیامیزند و آنجایگاه که تخت ویراف بود از کرد بر کرد تخت پیادکان با سلاح ایستاده بودند و هیچ کس دیکر را بجز آن شش دستور بنزدیک تخت رها نمیکردند چو شاهنشاه در آمدی از آنجا بیرون آمدی و کرد بر کرد آنشکاه نکاه میداشتی و برین سختی کالید ویراف نکاه میداشتی شستند تا هفت شبان روز بر آمد.

بعد از هفت شبان روز ویراف باز جنبید و باز زیید و باز نشت و مردمان و دستوران چون بدیدند که ویراف از خواب در آمد خرمی کردند و شاد شدند و رامش پدیرفتند و بر پای ایستادند و نماز بردند و کفتند شاد آمدی اردای ویراف و به باز بینی آن باشد که بهشتی اشو باشد چکونه آمدی و چون رستی و چه دیدی ما را باز کوی تا ما نیز احوال آن جهان بدانیم اردا ویراف کفت اول چیزی بیاوری تا من بخورم که هفت شبانروز است تا این بر هیچ چیز نیافته است و ست شد ام بعد ازان هر چه خواهید بپرسید تا شما را معلوم کنم دستوران ساعتی درونی بیشتند اردا ویراف واج کرفت چیزی اندک مایه بخورد و واج بکفت پس بکفت این زمان دبیری دانا را بیاورید تا هر چه من دیده ام بکویم و نخست آن در جهان بفرستید تا همه کس را کار مینو و بهشت و دوزخ معلوم شود و قیمت نیکی کردن بدانند و از بد کردن دور باشند پس دبیری دانا بیاوردند و در پیش اردا ویراف بنشست.

Errata.

The reader must be prepared to meet with a few type broken in the press, of which the following have been noticed: ـل in p. 11, lin. 5. 12, 21. 15, 6. 21, 5. 23, 1. 35, 22. 36, 9. 37, 6. 39, 6. 43, 4. 50, 6. 69, 1, 6. 82, 3. 85, 6. 109, 4. 136, 3. 231, 7. 299, 3. ـن in 9, 6. 29, 20. 42, 21. ـر in 77, 6. 111, 22. 208, 7. 291, 10. ـس in 83, 8. ـع in 282, 8. ـو in 289, 9. 295, 9.

Read: in p. xvii. lin. 18. Ardashîr. xviii. 16-17. how didst thou escape? xxi. 25. Risâlah-i. xxiv. 27. Aryan. xxix. 11. ?ʒ. xxxi. 30. with. xxxii 19. Ethiopic. LXV. 16. because. LXVI 3. thought itself. 15. of a man. 16. (omit) to. LXXVIII. 6. ăn aĭbâm. 2, 36. Peshotanji. 2, 40. Zand. 3, 15. *gajestakŏ*. 3, 16. gajestak. 7, 18. *Nikhshâpûr*. 11, 16. bô-i. 13, 14. âkhêzîḍ. 16, 18. Arḍâ. 18, 16. *hû-rôst*, rôst. 18, 18. *aêtûnŏ*. 19, 19. shnâyînîḍ. 20, 17. dêr-yazishnîh. 22, 19. rist-âkhêz. 25, 17. yash-arûbŏ. 29, 17. yêdatô. 31, 18. *avêzak*. 38, 14. aûrvarân. 43, 12. Âtarô. 44, 13. Chînûvat. 47, 19. arjânîkân. 50, 16. *rûbânô*-i. 51, 10-11. *hû-rôst-i*. 56, 22. karḍ. 73, 20. âsyâv. 85, 13. *apâḍakhshahîh*. 87, 21. *îstâḍak-i*. 87, 23. has. 88, 18. aîgh. 90, 18. *rîst-âkhêz*. 94, 13. kârḍ. 95, 17. âmûr-zishn. 135, 11. *shnâyêm*. 137, 7. âvâḍîh. 148, 34. technical. 149, 11. they. 158, 28. Srôsh. 175, 14. 178, 5, 13, 23. 179, 15. 180, 24. 181, 21. 182, 12. 183, 8. 186, 3, 21. 189, 10. 191, 3. Âtarô. 193, 14. was. 197, 23. re-establishment. 199, 21. 202 21. Atarô. 236, 18. mûn. 244, 12. *yat-ahûk-vêryôk*-I. 244, 15. avasrûḍ. 244, 16. dastôbar. 244, 19. *hamâk*. 260, 7. Garôḍmânô. 278, 6. ⁂. 279, 19. *shem*. 288, 14. shnâyînîḍ. 297, 19. aî. 300, 8. final. 303, 16. identified. 313, 1. beautiful.

In Arḍ-Vîr. ch. 62, 6. *ârâst* may be a better reading, and the translation will be: '6 and having adorned herself', etc.

Arḍâ-Vîrâf Nâmak.

The Pahlavî text

with Transliteration and

the various readings of several MSS.

Observations.

The divisions into chapters, paragraphs and sentences, are innovations, as the MSS. are written continuously, and with little attention to stops. Whenever a Huzvâresh word occurs in any of the MSS. consulted, it is used instead of its Pâzand equivalent, although the latter may occur in the older MSS. The *idhâfat* ـ is joined to the preceding word, as in the MSS.; but the conjunction ی is separated, for the convenience of the reader, although it is generally joined, in the MSS., either to the following, or the preceding, word. The extra final ی is inserted only when it occurs in H_6; and the variations of K_{20}, with regard to this final, are the only ones noticed. The diacritical marks are those found in H_6, which are given so far as the available type would admit.

The transliteration is kept to a uniform system, which is explained in the Introduction. Roman letters are used to represent all Pahlavî numeral signs (less than 1000) to avoid confusion with the numbers of the sentences. Words italicized in the transliteration, are those referred to in the various readings, at the foot of each page.

In the various readings:

All variations that are evidently clerical blunders, are unnoticed. The numbers refer to the sentence in the text, and to the number of the word in the sentence; two, or more, words connected by hyphens in the transliteration, being counted separately, unless they are joined together in the Pahlavî text.

B. — MS. corrected by Destur Bahmanji Jamshedji Jâmâsp Asâ.

D. — MS. prepared by Destur Hoshangji from B. P. N. etc.

Dest. — Destur Hoshangji.

H_6. — Dr. Haug's MS. No. 6, dated A. Y. 766.

H_{6a}. — A fragment from the same MS., extending from ch. 1, 1 to 1, 38 *aîgh.*

H_{17}. — Dr. Haug's MS. No. 17; extending from ch. 1, 1 to 44, 3 *hûmânâk;* undated and modern.

H_{18}. — Dr. Haug's MS. No. 18, Pâz. — Sans., dated *Samvat* 1466.

K_{20}. — the Kopenhagen MS. No. 20, beginning with *Aîrân,* ch. 1, 9; dated A. Y. 690, 700 and 720, but written rather later.

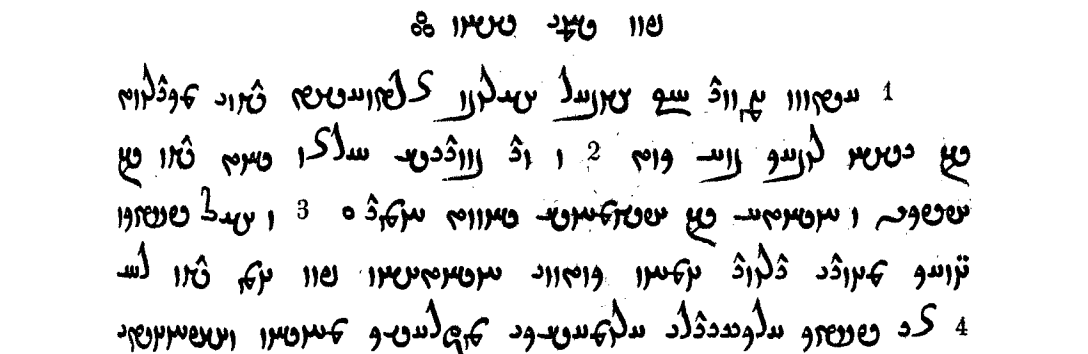
K_{26}. — the Kopenhagen MS. No. 26, containing *âtarô,* ch. 4, 6, to *khadîhân,* ch. 64, 8; *adînam,* ch. 84, 1, to *khadîh,* ch. 89, 10; and *mînîd,* ch. 100, 4, to end.

N. — two MSS. written respectively by Destur Asâji Nushîrvânji and by Destur Nushîrvânji Jâmâspji Asâ; the latter dated A. Y. 1108.

P. — MS. belonging to Destur Peshutanji Behramji Sanjâna, and written by Mobad Naurozji Sanjâna.

Bund. — Bundehesh. Chald. — Chaldee. Heb. — Hebrew. om. — omits, or omit. Mkh. — Mainyô-i-khard. Pâz. — Pâzand. Pers. — Persian. Sans. — Sanskrit. Syr. — Syriac. Vend. — Vendidâd. Z. — Zend.

Chapter I.



Chapter I.

Pavan shem-i Yadadânŏ.

1 Aêtûnŏ yemalelund aîgh: *khadû-bâr* yasharûbŏ Zaratûhasht dînô-*i* meḳadlûnḍ yîn gêhân rûbâk barâ karḍ; 2 va vad bûndakîh-*i* CCCŏ shanat, dînô yîn avêzakîh va anshûtâ yîn avîgûmânîh yehevûnḍ hômand. 3 Va akhar *gajastakŏ* Ganrâk-mînavad-*i darvand*, gûmânô karḍanŏ-i anshûtâânŏ pavan denman dînô râî, 4 zak gajastak *Alak-sagdar-i* Arûmâyâk-*i* Mûjrâyîk-mânishnŏ nîyâzânînîḍ-i pavan girân sazd va napartŏ va dahîk, val Aîrân shatrô yâtûnḍ; 5 afash valman Aîrân dahyûpat zektelûnḍ, 6 va babâ va khûḍâîh vashûft va avîrân karḍ.

I. 1. 4. P. . 1, 7. د only in H_6. 2, 3. all omit the *idhâfat* د, but perhaps = (a variant of) + د. 3, 3. D. . 3, 5. د only in H_{6a}. 3, 6. only in B. H_6, H_{6a}. 4, 3. B. . 4, 4. د only in H_6.

7 ו כם ב׳ ב׳ ב׳

va patkâr *yehevûnḍ*. 13 Va *chîgûnshân* khûḍâ va dahyûpat va *sardâr* va dastôbar-i dînô-âkâs lâ yehevûnḍ; 14 va pavan mandavam-i Yadadân gûmân yehevûnḍ hômand; 15 va kabed khadûînak kêsh, va varôîshn javîḍ rastakîh, va gûmânîh, va javîḍ *dâḍistânîh* yîn gêhân barâ *val* pêḍâkîh *yâtûnḍ*. 16 Vad zak amat zerkhûnḍ *hû-farvarḍ* anôshak-rûbân Âtarô-pâḍ-i *Mârspendân mûn* paḍash, pavan sâkht-i pavan Dînô-kartô, *rû-i* vaḍâkhtak madam var rîkht. 17 Va chand dâḍistân va dâtôbarîh levatman javîḍ kêshân va javîḍ varôîshnânŏ barâ karḍ; 18 va denman *dînô* yîn *Shaspigânŏ* marḍûmân yîn gûmân yehevûnḍ hômand.

19 Va akhar, magôî-marḍân va dastôbarân-i dînô zakâî yehevûnḍ hômand; 20 min

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I. 12, 14. in all but H_{17}. 13, 2. H_6, H_{6a}, K_{20} . 13, 7. P. . 15, 13. D. H_{17} . 15, 17. K_{20} . 15, 19. all MSS. separate this sentence from the next, more decidedly than the sense requires. 16, 5. in all but H_{17}. 16, 9. D. H_{17} . 16, 10. H_{17} . 16, 17. H_6, H_{6a} . 18, 3. seems wanting; Dest. suggests , 18, 5. H_{18} *sĕvashni*. 20. K_{20} omits this sentence.

zak mar khûḍâ-hômand *va* pûr-*pîm* yehevûnḍ hômand. 21 Afshân pavan babâ-*i* pîrûzkar Âtarô-*i* Frôbâg, hanjaman khvâst; 22 va kabed *khadûînakŏ milayâ* va *hû-sikâl* madam denman yehevûnḍ, 23 aîghmân châraḳ *bavîhûnastanŏ* avâyaḍ, 24 vadmân *khadîh-I* vazlûnêḍ, *va* min mînavadânŏ âkâsîh yâîtyûnêḍ; 25 aîgh *marḍûmân-i* yîn denman anbâm hômand, barâ khavîtûnd 26 aîgh denman *yazishn*, va drôn, *va* âfrînagân, va nîrang, va pâḍyâvîh, va *yôshdâsarîh-i* lanman pavan karḍak *yâîtyûnêm*, val Yadadân yâmtûnêḍ, ayûf val shêdâân; 27 va val fryâḍ-i rûbân-i lanman yâmtûnêḍ, ayûf lâ.

28 Afshân akhar pavan ham-dâḍistânîh-i min dînô *dastôbarân* hamâk

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I. 20, 5. all omit ۱. 20, 7. H_6 ۱۱۱۱. 21, 3, 5. H_6 omits ۵. 22, 3. H_{6a}, H_{17} ۱۱۱۱۱. 22, 4. H_{17} ۱۱۱۱. 22, 6. H_6, H_{17}, P. ۱۱۱۱۱۱۱. 23, 3. H_6 ۱۱۱۱۱۱۱۱. 24, 2. H_6, H_{6a}, K_{20} ۱۱۱۱۱. 24, 4. all omit ۱. 25, 2. ۱۱۱۱۱ in all but K_{20}. 26, 3. K_{20} ۱۱۱۱. 26, 6. all omit ۱. 26, 13. H_6, H_{6a}, K_{20} ۱۱۱۱۱۱۱۱۱۱; H_{17} ۱۱۱۱۱۱۱۱۱۱. 26, 17. so in H_{17}; D. ۱۱۱۱۱; H_6, H_{6a} ۱۱۱۱۱; K_{20} ۱۱۱۱۱. 28, 7. K_{20} prefixes ۱.

mardûm val babâ-i Âtarô-Frôbâg *karîtûnd* hômand. 29 Afshân min aimandên javîdâk karḍ VII gabrâ mûn pavan Yadadân va dînô avîgûmântar yehevûnḍ hômand; 30 afshân nafshman *mînishn* va gûbishn va kûnishn *vîrâstaktar* va frârûntar; 31 va gûft aîgh: Lekûm khvêshyîsh barâ yetîbûnêḍ, 32 va min lekûm khadûk-I mûn pavan denman kâr *shapîr* va *avanâstar* va hû-srôbtar barâ vajînêḍ.

33 Va akhar, valmanshân haft gabrâ barâ *yetîbûnast* hômand; 34 va min haft III, va min telatâk khadûk-I, *Vîrâf* shem, barâ vajîḍ; 35 va aît mûn *Nishâpûr* shem yemalelund. 36 Va akhar, *valman* Vîrâf, chîgûnash zak sakhun ashnûḍ, madam val ragelman yekavîmûnâḍ, 37 va yadman pavan kash karḍ, va gûft 38 aîgh: Hattân

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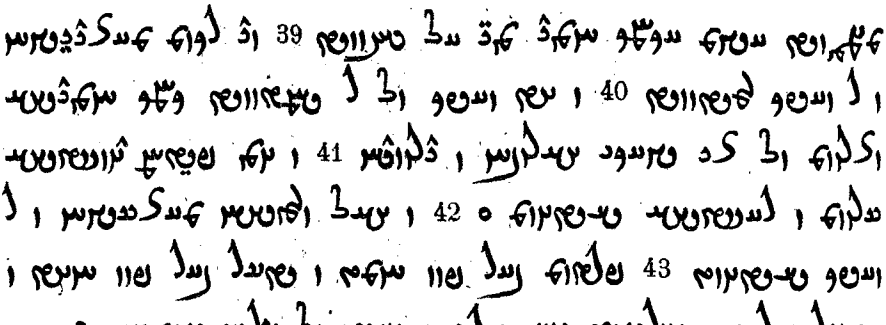
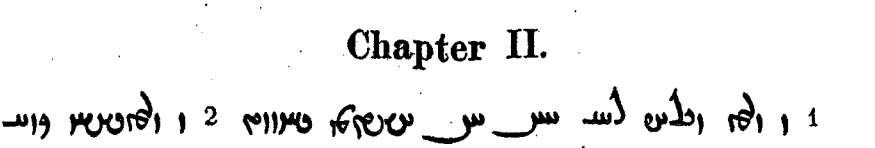
I. 28, 14. in all but H_{17}. 30, 3. H_6, H_{6a}, H_{18} prefix . 30, 8. H_6 . 32, 9. K_{20} om. 32, 11. H_6, H_{6a}, K_{20} . 33, 7. H_6, H_{6a}, K_{20} . 34, 9. H_{18} always *Vîrâja*, or *Vîrâzh*, in Pâz.; and *Vîrâya*, *Vîrâja*, or *Vîrâjya*, in Sans. 35, 4. so in H_{6a}, H_{17}, K_{20}; the initial has nearly disappeared in H_6; D. ; H_{18} *u asâvûr*. 36, 3 K_{20} om.



Chapter II.



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medammûnêḍ, adînam *akâmak*-hômand mang al yehabûnêḍ, 39 vad lekûm *Mâzdayasnân va li* nahîchak ramîtûnêḍ, 40 va hat nahîchak val li yâmtûnêḍ, kâmak-hômandyîsh vazlûnam val zak jînâk-i yasharûbân va darvandân, 41 va denman pêtkham *drûstyîsh* yedrûnam va râstyîsh yâîtyûnam.

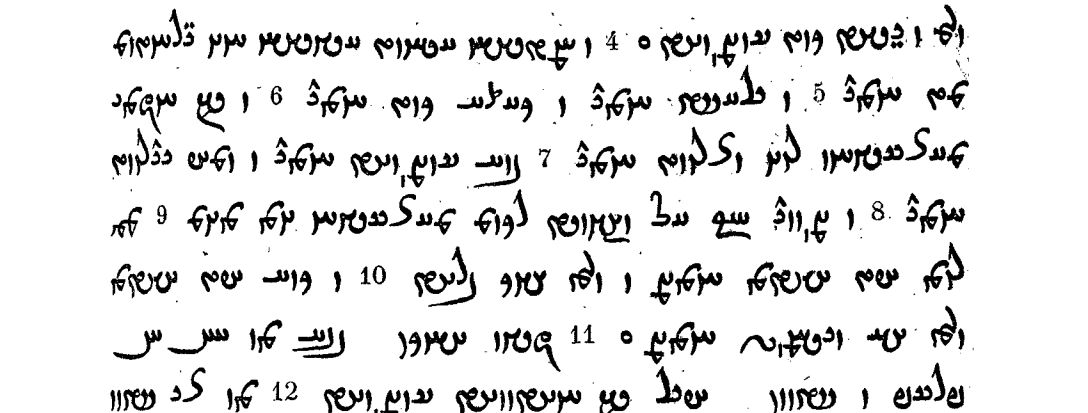
42 Va akhar, valmanshân Mâzdayasnân *va li* nahîchak yâîtyûnḍ; 43 fratûm bâr pavan hûmat, va daḍîgar bâr pavan hûkht, va saḍîgar bâr pavan hûvarsht; kolâ *telatâk* nahîchak val Vîrâf yâtûnḍ.

Chapter II.

1 Va valman Vîrâf *râî VII akhtman yehevûnḍ*, 2 *va valmanshân kolâ VII akhtmanân* Vîrâf chîgûn nêshman yehevûnḍ hômand; 3 afshân dînô

I. 38, 5. D. H_{18} . 39, 3. so always in H_6. 39, 4—5. H_{17} . 41, 4. K_{20} . 42, 5—6. H_{17} , 43, 16. H_{17} ; D H_{18}, K_{20} add .

II. 1, 4. K_{20} om. 1, 5. K_{20} . 1, 6. H_{18} *zanā*. 1, 7. K_{20} adds . 1, 5.—2, 4. D. om., though it occurs in P., also in H_6, H_{17}, H_{18}, K_{20}. 2, 3. H_{17} om. 2, 4. K_{20} . 2, 5. H_{18} *zanā*.



narm va yesht karḍ yekavîmûnâḍ. 4 Va *amatshân* ashnûḍ, adînshân ângun girântûm maḍ hômand, 5 *va* drâyîḍ hômand, va kâlâ karḍ hômand, 6 va yîn hanjaman-*i Mâzdayasnânŏ* levîn *vazlûnḍ hômand*, 7 barâ yekavîmûnâḍ hômand, va namâz yedrûnḍ hômand, 8 va yemalelund aîgh: Al vâdûnêḍ lekûm Mâzḍayasnân denman mandavam; 9 maman lanman *haft* akhtman hômanêm, va *valman* khadûk *brâḍ*; 10 *va kolâ haft akhtman valman akh* nêshmanîh hômanêm. 11 Chîgûn khânak-*I babâ mûn VII* frasp *va* stûn-I azîr yîn *hankhetûnâḍ yekavîmûnâḍ*, 12 *mûn* zak stûn barâ yansegûnd, *valmanshân* fraspân barâ aûftînand; 13 ângun lanman haft *akhtman* râî *akh* denman khadûk *aîtŏ*, mûnmân zîvishn va yakhsenunishn; 14 frâz min Yadadân

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II. 4, 2. H_{18} adds *â sakhun*. 5, 1. K_{20} ـد. 6, 3. H_6 omits ـد. 6, 4. K_{20} omits final ـ. 6, 6—7. D. ـكـ. 9, 3. H_{17}, K_{20} ـس. 9, 7. K_{20} ـس. 9, 9.—10, 5. H_{18} om. 10, 4. K_{20} om. 10, 6. so in K_{20}; H_{18} *sûhar*, Sans. *bharttṛi*; all others ـد. 11, 2. K_{20} ـ for ـ. 11, 3—4. H_{18} om. 11, 5. K_{20} ـ. 11, 7. H_{18} *ēshā frēspă*. 11, 11. D. ـس. 11, 12. K_{20} ـ. 12, 1. H_{17} ـ. 12, 6. H_{18} adds *haft*. 13, 4. H_{18} *zani*. 13, 6. so in K_{20}; H_{18} *sûi*, Sans. *bharttṛi*; all others ـد. 13, 9. ـ in all but H_6.

kolâ nadûkîh min *valman* aîtŏ. 15 Lekûm levîn min zamân, min denman shatrô-i zîvandakânŏ barâ val zak-i *mûrdakânŏ* sheḍûnêḍ, 16 madam lanman stahambŏ avî-chîm karḍ yehevûnêḍ.

17 Va akhar, valmanshân Mâzdayasnân, chîgûnshân *zak sakhûn* ashnûḍ, valmanshân haft khvâharân *râî* khûrsandîh yehabûnḍ, 18 va gûft aîgh: *Lanman* Vîrâf vad *VII* yôm tanû-drûst barâ lekûm *avaspârêm;* 19 va denman shem farukhûîh madam denman gabrâ barâ ketrûnêḍ. 20 Va akhar, *valmanshân* ham-dâḍistân *yehevûnḍ* hômand.

21 Va akhar, *valman* Vîrâf, levîn-i Mâzdayasnân, yadman pavan kash vâdûnḍ, va val valmanshân gûft 22 aîgh: Dastôbarîh *aît* vad *rûbânîkgân* yezbekhûnam, va

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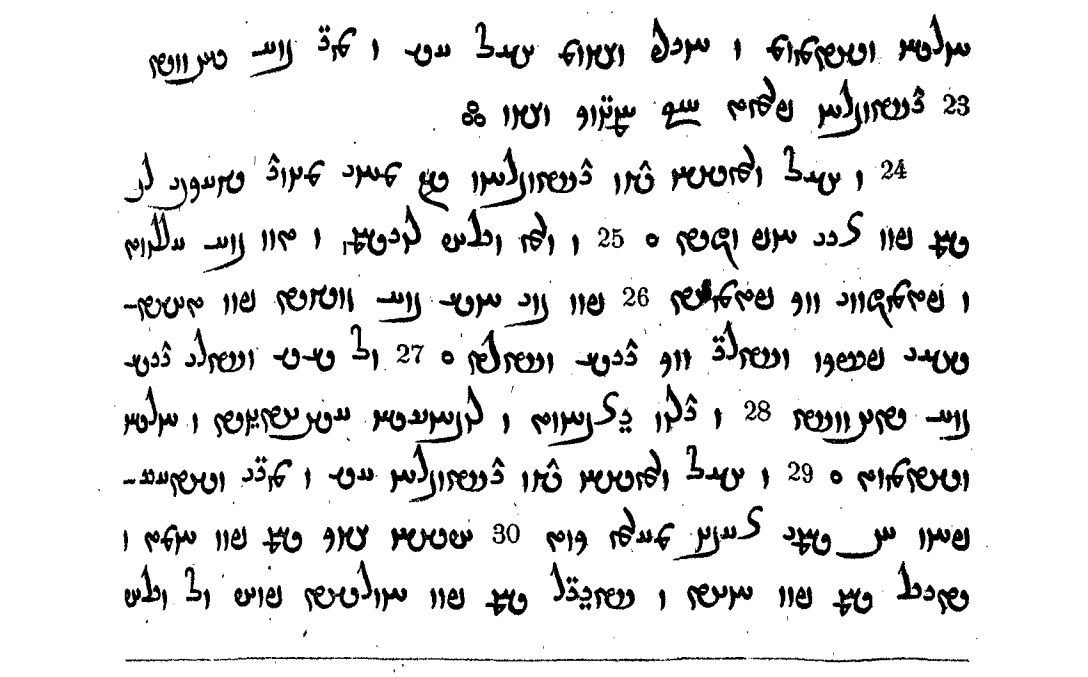
II. 14, 7. D. . 15, 12. K_{20} omits final . 17, 6. K_{20} om. 17, 7. K_{20} . 17, 12. H_{18}, K_{20} om. 18, 4. K_{20} om. 18, 7. K_{20} . 18, 13. H_6 ; K_{20} . 20, 3. K_{17} adds . 20, 5. D. . 21, 3. K_{20} om. 22, 3. K_{20} . 22, 5. H_{17} .



khûrishn vashtamûnam, va andarz vâdûnam; akhar, âs va mang barâ yehabûnêd. 23 Dastôbarân farmûd aîgh: Ham-gûnak vâdûn.

24 Va akhar, valmanshân dînô dastôbarânŏ, yîn mân-i mînavad, jînâk-*I*-i XXX gâm pavan zak-i khûp vajîd. 25 Va valman Vîrâf rôêshman va tanû barâ khalelûnd, va padmûjanŏ-i navak padmûkht, 26 pavan bôi khûsh barâ bôyînîd, pavan *tâkht-gâh-i* pasijakŏ vastarg *navak* dakyâ vastard. 27 Val gâs vastar-i dakyâ barâ yetîbûnast, 28 va drôn yezbekhûnd, va *rûbânîkgân* aîyyâdînîd, va khûrishn vashtamûnd. 29 Va akhar, valmanshân dînô dastôbarân âs va mang-i Vishtâspânŏ III jâm-i *zahabîn* mâlman kard; 30 afshân khadûk jâm pavan hûmat, va dadîgar jâm pavan hûkht, va sadîgar jâm pavan *hûvarsht*, frâz *val* Vîrâf

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II. 22, 8. K_{20} . 24, 9. D. H_{17} omit . 26, 7. so in all. 26, 10. K_{20} adds . 28, 5. H_{17} . 29, 12. H_{17} . 30, 15. K_{20} adds final . 30, 17. K_{20} .

yehabûnd; 31 afash zak âs va mang barâ *vashtamûnd*, *va hûshyâryîsh* vâj barâ gûftô, va pavan vastarg khelmûnd.

32 Valmanshân dînô dastôbarân va haft *akhtmanân*, VII yôm-shapânŏ, pavan âtâsh hamîshak-sôj, va bôî-*vajarâk*, va nîrang-i dînôîk *avistâk va zand* barâ yemalelund; 33 va nask *yezbekhûnd*, va gâsân srûd, va pavan târîk pâs dâsht hômand. 34 Va valmanshân haft *akhtmanân* pavan *pîramûn-i* vastarg-*i* valman Vîrâf yetîbûnast hômand, 35 *va* haft yôm-shapân, avistâk *yezbekhûnd*. 36 Valmanshân haft *akhtmanân*, levatman hamâk Mâzdayasnân dînô dastôbarân, va aêrpatân, va magôpatân, pavan hîch *khadûînak* pânâkîh barâ lâ shedkûnd.

II. 30, 19. K_{20} . 31, 7. only in H_{17}. 31, 8. H_{17} adds . 31, 9. K_{20} . 32, 6. H_{18} *zanâ*. 32, 16. D. H_{17} . 32, 20—22. H_{17} om. 33, 3. K_{20} . 34, 4. H_{18} *zanâ*. 34, 6. D. H_{17} . 34, 7. H_6, K_{20} omit . 35, 1. only in H_{17}, and inserted by Dest. 35, 6. in all but K_{20}. 36, 3. H_{18} *zanâ*. 36, 15. B. H_{18}, K_{20}, N. add .

Chapter III.

1 ، کرسید اکس ادلس ۱۱۰ ۴ ۵ ادلس ۱۱۰ ۴ ۵ ادلس ۱۱۰ ۴ ۵

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7 Valmanshân *aêrpatân* va dînô dastôbarân, *levînŏ-i* Vîrâf, namâz yedrûnḍ. 8 Va akhar, *val* Vîrâf, chîgûnash khadîtûnḍ, paḍîrak yâtûnḍ, va namâz yedrûnḍ, *gûft* aîgh: Lekûm *râî* drûḍ min Aûharmazd khûḍâî *va amahraspendân*; 9 va drûḍ min *yasharûbŏ Zaratûhasht*-i Spîtâmân; 10 va drûḍ min *Srôsh-yasharûbŏ, va Âtarô yêdatô*, va *gadman* dînô-i Mâzdayasnân; 11 va drûḍ min avârîk yasharûbân; va drûḍ min nadûkîh va *âsânîh avârîk* mînavadân-i vahisht.

12 Va akhar, dînô *dastôbarânŏ* gûft 13 aîgh: Drûst *lipamman* lak, Vîrâf-i

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III. 7, 2. D. K_{20} . 7, 6. D. .; K_{20} . 8, 3. so in all but K_{20}, which omits it. 8, 12. K_{20} . 8, 15. K_{20} om. 8, 20. so in H_{17}, K_{20}; inserted by Dest.; H_6 . 8, 21. in all other places, H_6 has for the medial ; and so also in K_{26}. 9, 4. K_{20} om. 9, 5. K_{20} always omits the medial . 10, 4—8. in this frequent phrase, H_6 has 72 times, 20 times, 9 times, and thrice; it also omits the conjunction 82 times. 10, 10. D. adds ; H_{18} *aja* = . 11, 11. H_{17} adds . 11, 12. H_{18} adds *asûâ*. 12, 4. K_{20} omits final . 13, 3. H_{18} *dil* = .

lanman Mâzdayasnân pêtkhambar; *afat drûḍ yehevûnâḍ* lakîch. 14 Kolâ mamanat khadîtûnḍ, râstyîsh val lanman yemalelûn.

15 Akhar, *valman* Vîrâf gûft aîgh: *Fratûm gûbishn* denman, 16 aîgh gûrsakân va tîshnakân nakhûst khûrishn yehabûntanŏ, 17 va akhar pûrsishn *minash* karḍanŏ, kâr farmûḍanŏ.

18 Akhar, dînô dastôbarân farmûḍ aîgh: *Khûsh* va basîm. 19 Va khûrishnŏ-i hû-pôkht va hû-bôî, va khûrḍîk, va sarḍ mayâ, *va* âs âvôrtô. 20 Afshân *drônô yezbekhûnḍ*; va Vîrâf vâj vakhdûnḍ, va *khûrishn* vashtamûnḍ, *va myazd* râyînîḍ, vâj barâ gûft. 21 Va stâyishn-i Aûharmazd *va ameshôspendân*, *va* sipâs-i Horvadaḍ va Amerôdaḍ *ameshôspendân* angârḍ, va *âfrînagânŏ* gûft.

III. 13, 9. D. om. 13, 10. K_{20} om. 13, 11. in all but H_{17}. 15, 2. K_{20} . 15, 6—7. K_{20} . 17, 4. in all but K_{20}. 18, 6. in all but B. H_{17}. 19, 11. H_{18} adds *qush*. 20, 2—3. K_{20} . 20, 9. K_{20} adds final . 20, 11. only in H_{17}. 20, 12. K_{20} . 21, 4. H_8, K_{20} om. 21, 5. K_{20} has for , here and elsewhere; and so also generally in modern MSS. 21, 6. only in H_{17}, K_{20}. 21, 11. plural only in D. 21, 14. K_{20} omits final ; D. .

Chapter IV.

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22 Afash farmûḍ aîgh: Yâîtyûnêḍ dapîrŏ-i dânâk *va* farzânâkŏ. 23 Afshân yâîtyûnḍ dapîr-i frasâkht-i farzânâk, va levîn yetîbûnast; 24 *va* kolâ *maman* Vîrâf gûft, drûst, rôshan va gû-vajâr nipisht.

Chapter IV.

1 Afash aêtûnŏ farmûḍ nipishtanŏ 2 aîgh: Pavan zak-i *fratûm* lêlyâ, li val paḍîrak barâ maḍ Srôsh-yasharûbŏ, va Âtarô yêdatô; 3 afash val li *nasadman* yedrûnḍ hômand, *va* gûft 4 aîgh: Drûst yâtûnḍ *hômanih* lak, Arḍâ Vîrâf, amatat hâvandich *yâtûnḍ* damân lâ yehevûnḍ. 5 Li gûft: Pêtkhambar hômanam. 6 Va akhar, pîrûzkar Srôsh-yasharûbŏ, va Âtarô yêdatô, zak-i li yadman frâz vakhdûnḍ. 7 Fratûm gâm pavan hûmat, va dadîgar gâm pavan hûkht, va sadîgar

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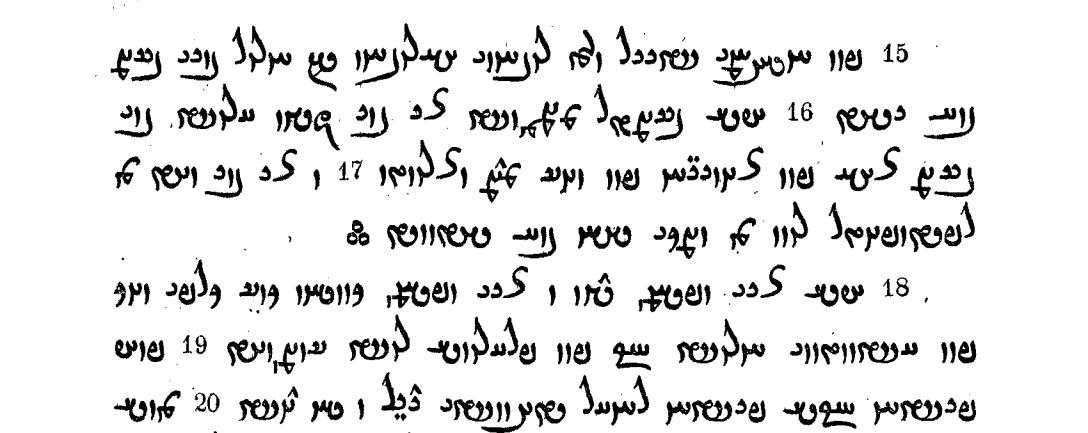
III. 22, 7. K_{20} د.. 24, 1. all om. 24, 3. K_{20} om.

IV. 2, 4. K_{20} سلس. 3, 4. K_{20} ومح. 3, 7. only in H_{17}. 4, 4. D. سهمرس. 4, 10. D. H_{17} ااهااعدي.

gâm pavan hûvarsht, frâz val Chînûvat pûhal maḍ hômanam-*i* kabed-pânâk-*i* *amâvand* Aûharmazd-*dâtô*.

8 Amat val tamman frâz maḍ hômanam, 9 afam khadîtûnḍ zak *vaḍarḍakân* rûbân, amatshân yîn zak III lêlyâ-i *nakhûst*, rûbânô pavan bâlînŏ-i tanû yetîbûnast, 10 va zak-*i* gâsânîk gûbishn *gûft:* 11 'Ushtâ ahmâi yahmâi ushtâ kahmâichîḍ'; aîgh: Nadûk valman mûn min zak-i valman nadûkîh, kaḍârchâî nadûkîh. 12 Afash yîn zak III shap, zak and nadûkîh va âsânîh *va khûbîh* maḍ yekavîmûnêḍ, 13 chand hamâk nadûkîh zyash pavan stih khadîtûnḍ; 14 chîgûn gabrâ-I mûn vad pavan *stih* yehevûnḍ, azash âsântar va basîmtar *va* khûramtar yehevûnḍ.

IV. 7, 20. K_{20} has) for). 7, 22.) only in K_{20}. 7, 23. so in all, but often written ; the *idhâfat*) ought to be added. 7, 25. K_{20} omits final). 9, 4. K_{20} . 9, 11. K_{20} adds final). 10, 2. K_{20}, K_{26} omit). 10, 5. K_{20} adds final). 11. quoted from Yasna XLIII. 1. 12, 11. all omit, but Dest. inserts. 12, 12. may be read *aûbash*, 'to him', if) be omitted; H_{18} *khush*, Sans. *sukham*. 14, 6. H_{17} . 14, 12. only in D. H_{17}.



15 Pavan aûshbâm-i saḍîgar, valman rûbânô-i yaṣharûbânŏ yîn *aûrvar* bôî-i basîm barâ *gasht*; 16 afash basîmtar medammûnast *zak bôî* chîgûn harvist bô-i basîm, zyash pavan zîvandakân pavan *vînîk* madam *vazlûntô;* 17 va zak bôî vâḍ min rapîtûvîntar rûnŏ, min nêmak-i Yadadân, barâ *yâtûnêḍ.*

18 Afash zak-i nafshman dînô va zak-i nafshman *kûnishnŏ* kanîk kerp-i nadûk, pavan *khadîtûntanŏ-i hû-rûst*, aîgh pavan frârûnîh rûst, yekavîmûnâḍ; 19 frâz-pêstân, aîghash pêstân lakhvâr yetîbûnast,-i *dîl va jân dôst*; 20 mûnash kerp *aêtûnô* rôshan chîgûn dîḍ hû-dôsh-aktar, *nikirishn* avâyishnîktar.

21 Va pûrsîḍ zak-i yasharûbânŏ *rûbânô* min zak kanîk 22 aîgh: Lak mûn

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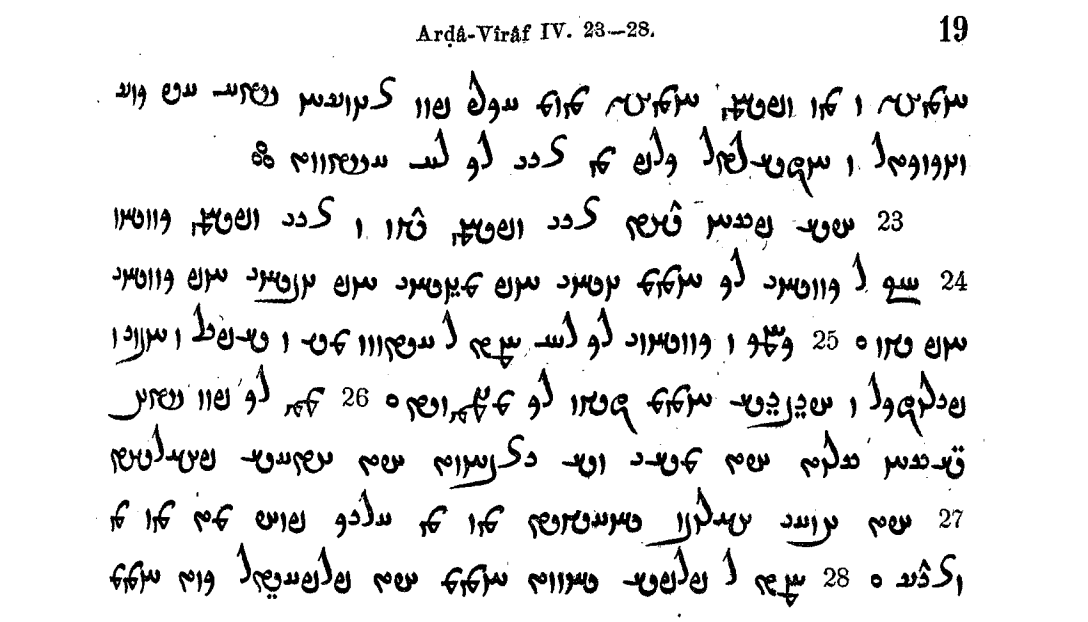
IV. 15, 8. K_{20} om. 15, 12. H_{17} . 16, 4—5. K_{20} . 16, 14. so in K_{20}, K_{26}; in D. H_6, H_{17}. 16, 16. final only in H_6. 17, 12. K_{20}, K_{26} . 18, 8. K_{20}, K_{26} omit final . 18, 13. K_{20}, K_{26} . 18, 14. in all but H_{17}. 19, 7—10. in all; H_{18} *dêrang dôst*, Sans. *dîrghamitraḥ;* Dest. suggests . 20, 3. K_{20} omits final . 20, 8. K_{20} ; K_{26} . 21, 5. K_{20}, K_{26} omit final .



hômanyîh? va mûn nafshman *hômanyîh? mûnam* akaraz, *pavan zîvandakân stih, hîch kanîk nadûkûktar va hû-chîhartar kerp* min zak-i lak lâ khadîtûnd.

23 Afash pasukhô dâd. zak-i nafshman dînô va zak-*i* nafshman kûnishnŏ, 24 aîgh: Li *kûnishn-i* lak *hômanam, yûdân-i* khûp *mînishn*-i khûp gûbishn-i khûp *kûnishn*-i khûp dînô. 25 Kâmak va kûnishnŏ-i lak râî, amat li aêtûnŏ mas va shapîr va hû-bôî va pîrûzkar va avîbêsh hômanam, chîgûn lak medammûnêd. 26 Maman lak, pavan *stih, gâsân srûd*, afat mayâ-i vêh yezbekhûnd, afat âtâsh pâhrîkht; 27 afat gabrâ-i yasharûbŏ shinâyînîd, mûn min arîk frâz mad, mûn min nazdîk. 28 Amat li farpîh yehevûnd hômanam, afat *farpahîtar* kard hômanam;

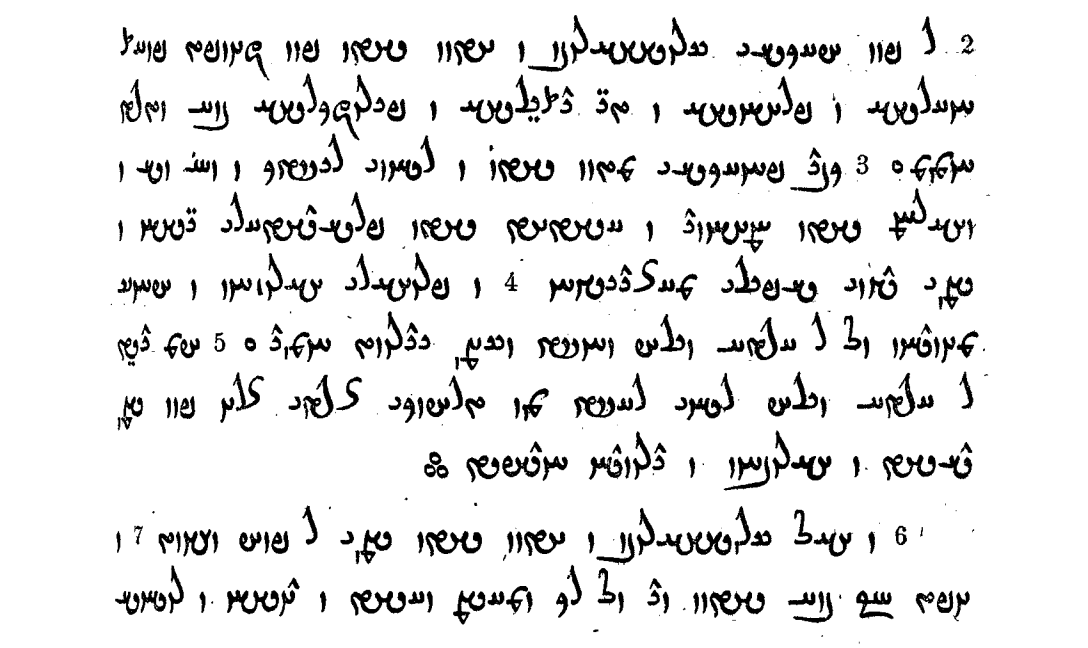
IV. 22, 8. K_{20}, K_{26} . 22, 9. H_{17} . 22, 11—19. only in H_{18}, K_{20}, K_{26}; but K_{20} has before . 23, 8. د only in H_{17}. 24, 3. د only in K_{20}, K_{26}; K_{20} prefixes and adds final . 24, 5. K_{20} . 24, 6. H_6 ; H_{18} Pâz. om., Sans. *he sundara*. 24, 8, 12. K_{20} adds final . 26, 4. H_{17} . 26, 5—6. H_{18} *dihishni dâd*. 28, 7. D. ; H_{17} .

29 va *amat li* nadûk yehevûnḍ hômanam, afat nadûktar karḍ *hômanam*; 30 va *amat* arjânîk yehevûnḍ hômanam, afat arjânîktar karḍ hômanam; 31 va amat pavan gâs-*i* chashmakân yetîbûnast hômanam, afat chashmakîshtar yetîbûnast hômanam; 32 va amat bûrzishnîk *yehevûnḍ* hômanam, afat bûrzishnîktar karḍ hômanam; 33 pavan denman hûmat va hûkht va hûvarsht-i lak varzîḍ. 34 Lak gabrâ-i yasharûbŏ akhar min lak *yezbekhûnd*, 35 pavan zak-i Aûharmazd dêr yazishnîh *va hampûrsakîh, amat dêr damân Aûharmazd râî yezbekhûnishn* va *hampûrsakîh-i* frârûnŏ vâdûnîh. 36 Âsânîh azash.

Chapter V.

1 Akhar, zak Chînûvat pûhal IX nîzak pahnâî lakhvâr yehevûnḍ.

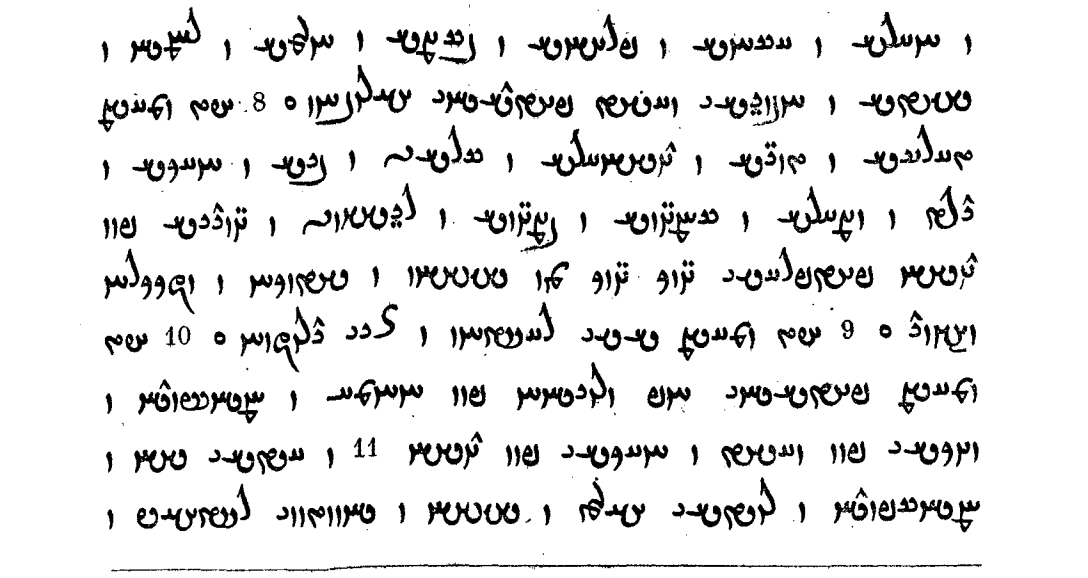
IV. 29, 2—3. so in H_{17}; in D., which words are struck out of H_6; H_{18} only in Sans. *yat aham;* all others om. 29, 10. H_6 . 30, 2. only in H_{17}. 31, 4. only in K_{26}. 32, 4. in all but D. K_{20}. 34, 7. so in all; also in Hâḍôkht Nask, for Z. *yazentê;* compare XVII. 26. 35, 6—13. only in H_{18}, K_{26}, and in Hâḍôkht Nask. 35, 15. K_{20} .



2 Li pavan avâkîh-i Srôsh-yasharûbŏ va Âtarô yêdatô, pavan Chînûvat pûhal, khvâryîsh va farâkhûyîsh va tag-dilîryîsh va pîrûzkaryîsh barâ vaḍarḍ hômanam. 3 Kabed pânâkîh-i Mitrô yêdatô, *va* Rashnû-i rajistak, va Vâî vêh, va Vâhrâm yêdatô amâvand, va Ashtâḍ yêdatô frêhdâḍâr-*i* gêhân, va gadman-*i* dînô-*i* shapîr-*i* Mâzdayasnân; 4 va fravyashar-i yasharûbânŏ, va avârîk *mînavadânŏ* val li, Arḍâ Vîrâf, *nakhûst nasadman yedrûnḍ hômand.* 5 *Afam dîḍ, li Arḍâ Vîrâf, Rashn*-i râst, *mûn* tarâzûk-i zarḍ-i *zarîn* pavan yadman dâsht, va yasharûbânŏ va darvandân andâzîḍ.

6 Va akhar, Srôsh-yasharûbŏ, va Âtarô yêdatô, yadman-i li *frâz* vakhdûnḍ, 7 va gûft aîgh: Barâ yâtûn, *vad val* lak numâyêm vahisht va dûshahû, va rôshanîh,

V. 3, 5. only in K_{20}. 3, 18, 22. ↄ only in H_{17}. 3, 21. ↄ only in H_{17}, K_{20}. 3, 23. all omit ↄ. 4, 6. K_{20}, K_{26} omit final ן. 4, 11.—5,5. only in H_{18}, K_{20}, K_{26}; H_{17} has only ס׳ג. 4, 12. K_{26} ס׳ג. 5, 6, 11. K_{20} adds final ן. 5, 8, 6, 9. K_{20} om. 7, 6. H_{17}, H_{18} om. 7, 7. K_{20} ו׳ס.



va khvârîh, va âsânîh, va farâkhûîh, *va* basîmîh, va khûramîh, va râmishn, va shâḍîh, va hû-bôîîh-i vahisht *pâḍadahishn*-i *yasharûbânŏ.* 8 Afat numâyêm târîkîh, va tangîh, va dûsh-khvârîh, va saryâîh, va bêsh, va anâkîh, va darḍ, va vîmârîh, va sahmgûnîh, *va bîmgûnîh*, va rêshgûnîh, va gôndakîh pavan dûshahû pâḍafrâs-i gûnak gûnak *mûn shêdâânŏ* va yâtûkân va *vazak-karân* vâdûnd. 9 Afat numâyêm gâs-*i râstânŏ*, va zak-i drôjôân. 10 Afat *numâyêm* pâḍadahishn-i khûp-varôîshnân pavan Aûharmazd va ameshôspendân; va nadûkîh-*i* pavan vahisht, va anâkîh-*i* pavan *dûshahû;* 11 va aîtîh-*i* Yadadân va ameshôspendân, va lôîtîh-*i Akharman* va shêdâân, va yehevûntanŏ-i rist-âkhîz va

V. 7, 21. K_{20} adds . 7, 32. K_{20} adds final). 7, 33. the final) is read as the conj.) *va* in D. H_6, H_{17}, K_{20}, and omitted in K_{26}. 8, 20—21. only in H_{18}, K_{20}, K_{26}; K_{20} omitting) *va*. 8, 31. K_{20} om.; all others . 8, 32. K_{20}, K_{26} omit final). 8, 36. K_{20} . 9, 3. د only in H_{17}. 9, 4. K_{20}, K_{26} omit final). 10, 2. H_6 . 10, 11. د only in D. H_6. 10, 15. د only in D. 10, 17. D. H_6, H_{17} add final). 11, 2. د only in D. 11, 7. د only in H_6, K_{26}. 11, 8. written upside down in H_6, here and in most other places; K_{20} .

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Chapter VI.

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tanû-i pasînŏ. 12 Afat *numâyêm pâḍadahishn-i* yasharûbânŏ, min Âûharmazd va ameshôspendân, pavan yîn vahisht. 13 Afat *numâyêm zâkham va* pâḍafrâs-i gûnak gûnak-i *val darvandânŏ*, pavan yîn dûsh-ahû, min *Akharman* va shêdâânŏ *patîyârakân.*

Chapter VI.

1 Jînâk-I frâz maḍ hômanam, 2 afam khadîtûnḍ rûbân-i marḍûm aêchand mûn pavan ham-yekavîmûnâḍ hômand. 3 Afam pûrsîḍ min pîrûzkar Srôsh-yasharûbŏ, va Âtarô yêdatô, aîgh: Valmanshân mûn hômand? va maman râî latamman yekavîmûnd?

4 Yemalelunêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: *Denman jînâk* hamîsta-

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V. 12, 2. H_6 ꙮꙮꙮꙮ. 12, 3. H_6, H_{17}, K_{26} ꙮꙮꙮꙮꙮꙮꙮ. 13, 2. H_6 ꙮꙮꙮꙮ. 13, 3. ꙮꙮ in all but K_{20} here; but ꙮꙮ occurs five times elsewhere in D. H_6, K_{20}, and thrice in K_{26}; and ꙮꙮ occurs once in D. K_{26}. 13, 4. H_{17} ꙮ; all others omit ı here, but D. H_6, K_{20} insert it five times, in the same phrase, elsewhere. 13, 8. D. K_{20} om. 13, 9. K_{20} omits final ı. 13, 14. K_{20} ꙮꙮꙮ ꙮꙮꙮꙮ. 13, 17. K_{20} ꙮꙮꙮꙮꙮ

VI. 5, 2. only in H_{16}, K_{20}, K_{26}. 5, 3. D. H_{17} add ꙮ.

Chapter VII.

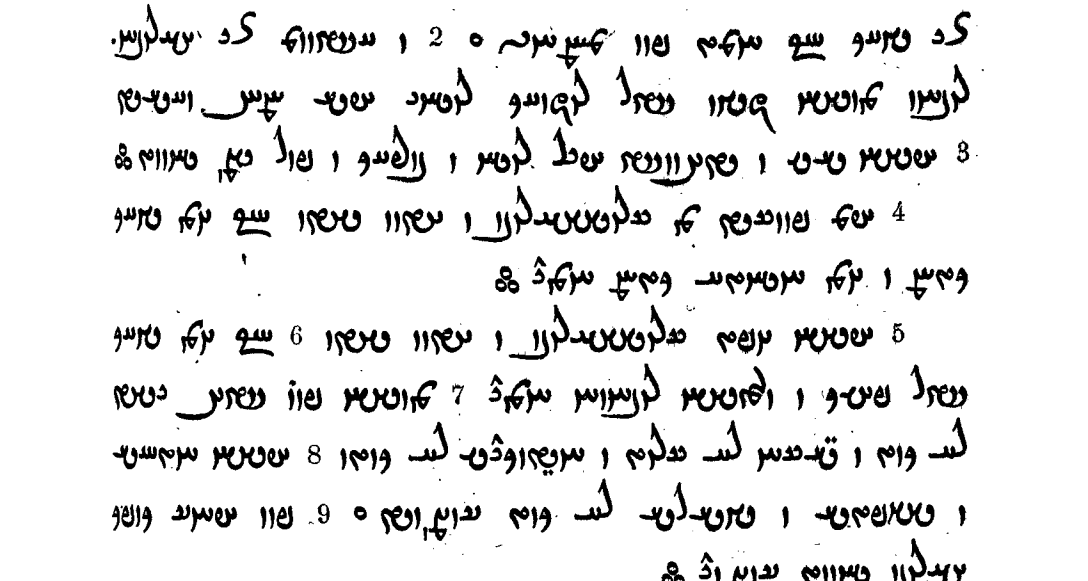
kânŏ karîtûnd; 6 va denman rûbânôân, vad *tanû-i pasîn*, denman jînâk yekavîmûnd; 7 va *rûbân-i* valmanshân *anshûtâân* mûnshân kirfak va vanâs râst yehevûnḍ. 8 Va val stihân barâ yemalelûn aîgh: Zak-i khvârtar kirfak pavan âz va bêsh al yakhsenunêḍ, 9 maman kolâ mûnash III srôshô-charanâm *kirfak* vêsh aîgh vanâs, val vahisht; 10 mûnash vanâs vêsh, val dûshahû; 11 mûn kolâ II râst, vad *tanû-i pasîn, pavan* denman hamîstakânŏ yekavîmûnd. 12 *Afshân pâḍafrâs* min varḍishn-i andarvâî sarḍîh, ayûf garmîh; afshân avârîk patîyârak lôît.

Chapter VII.

1 Va akhar, nakhûst gâm frâz *hankhetûnam* val star pâyak, pavan Hûmat,

VI. 6, 5—6. K_{20} . 7, 2. H_{17} . 7, 4. in D. H_6, H_{17}. 9, 6. K_{20} adds final . 11, 6—7. K_{20} . 11, 8. D. om. 12, 1—2. K_{20} om.

VII. 1, 6. H_{17} .



zak jînâk aîgh hûmat *pavan mahmânîh.* 2 Va *khadîtûnam zak yasharûbân* rûbânô mûnshân, chîgûn *star* rôcẖanâk, rôshan-i azash *hamâî vakhshîḍ*; 3 afshân gâs va yetîbûnast *azîr* rôshan, va bûrzâk va pûr-gadman yehevûnḍ.

4 Afam pûrsîḍ min Srôsh-yasharûbŏ, va Âtarô yêdatô, aîgh: Denman jînâk *kaḍâm?* va denman anshûtâ kaḍâm hômand?

5 Afshân gûft Srôsh-yasharûbô, va Âtarô yêdatô, 6 aîgh: Denman jînâk star pâyak; va valmanshân *rûbânôân* hômand 7 mûnshân, pavan stîh, yesht lâ karḍ, va gâsân lâ srûḍ, va khvêtûk-das lâ *kartô*; 8 afshân *khûḍâyîh* va dahyûpatîh va sardârîh lâ *karḍ yekavîmûnêḍ.* 9 Pavan avârîk kirfak yasharûbŏ yehevûnḍ yekavîmûnd.

VII. 1, 16. H_{17} om. 1, 17. D. . 2, 2. H_{17} . 2, 3. K_{20} adds . 2, 4. K_{20} adds final . 2, 8. K_{20} adds . 2, 12. K_{20} . 2, 13. D. H_{18} . 3, 5. should be read *avîr,* if *rôshan* be taken as an adj. 4, 11. D. . 6, 8. H_{17} . 7, 14. K_{20} omits final . 8, 2. D. H_{17}, K_{20} . 8, 8. K_{20} adds final . 8, 9. H_{17} has for .

Chapter VIII.

1 𐬀𐬙𐬀𐬌 𐬛𐬀𐬙𐬀𐬌 𐬉𐬀𐬌 𐬉𐬀𐬌𐬎𐬀𐬙𐬀𐬌 𐬀𐬌𐬥 𐬉𐬀𐬌 𐬛𐬀𐬙𐬀𐬌 𐬉

Chapter IX.

1 𐬞𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬀𐬌𐬎 𐬞𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬀𐬌𐬎 𐬞𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬞𐬀𐬨
2 ◦ 𐬞𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬀𐬌𐬎 𐬞𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨
3 𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 ◦ 𐬀𐬌𐬎 𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 ◦ 𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬨
4 ◦ 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨
𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 ◦
5 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨
𐬨𐬀𐬨 ◦
6 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 7 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎 𐬨𐬀𐬨

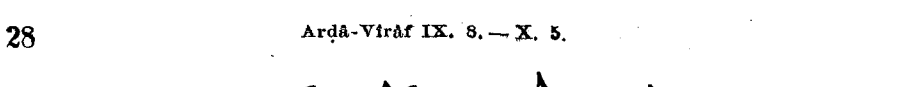
Chapter IX.

1 Amat saḍîgar gâm frâz *hankhetûnam* pavan *Hûvarsht*, tamman aîgh hûvarsht pavan mahmânîh, val tamman rasîḍôm. 2 Rôshan-i bâlistân bâlist karîtûnd; 3 *va khadîtûnam* zak-i *yasharûbânŏ* pavan gâs va vastarg-*i zarîn*-karḍ; 4 va *anshûtâ* yehevûnḍ hômand, mûnshân *rôshanî* val *rôshanîh khûrshêḍ* hûmânâk yehevûnḍ.

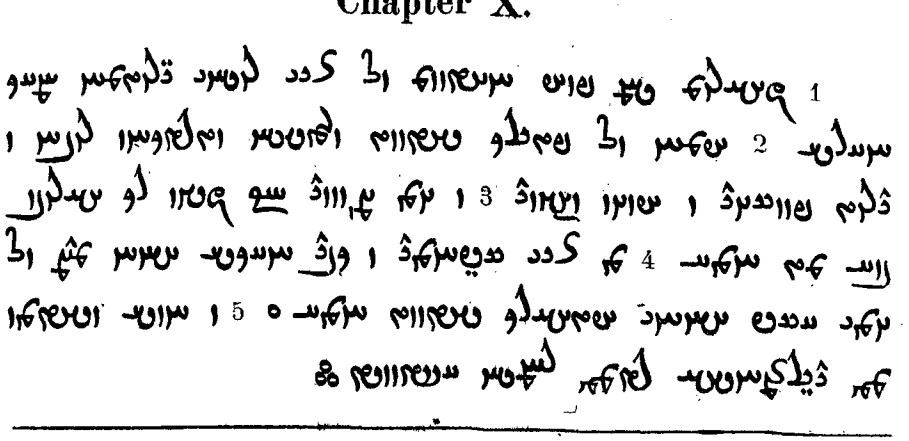
5 Afam pûrsîḍ min Srôsh-yasharûbŏ, va Âtarô yêdatô, aîgh: Denman kaḍâm jînâk? va valmanshân rûbânôân mûn hômand?

6 Yemalelunêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 7 aîgh: *Denman khûrshêḍ*

IX. 1, 5. H_6, K_{20} 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎; H_{17} 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎. 1, 7. K_{20} adds final 𐬨. 3, 1. D. om. 3, 2. H_{17} 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎. 3, 4. K_{20} omits final 𐬨, and adds 𐬀𐬌𐬎. 3, 8. 𐬞 only in D. H_{17}. 3, 9. K_{20} 𐬀𐬌𐬎. 4, 2. so in all, but Dest. suggests 𐬨𐬀𐬌𐬎𐬀𐬭𐬀𐬌𐬎. 4, 6, 8. so in all, but the text would be better if these two words changed places. 4, 9. H_6 𐬨𐬀𐬨-𐬨𐬀𐬌𐬎. 7, 2. D. adds 𐬨𐬀𐬨. 7, 3. H_6, K_{26} 𐬨𐬀𐬨-𐬨𐬀𐬌𐬎.



Chapter X.



pâyak aît; va valmanshân rûbânôân hômand 8 *mûnshân*, pavan stih, *hû*-pâḍakhshâhîh va dahyûpatîh va sardârîh *karḍ*.

Chapter X.

1 *Chahârûm* gâm frâz *hankhetûnam* val zak-i rôshan-i Garôḍmân hamâk khvârîh; 2 afmân val paḍîrak *yâtûnḍ valmanshân vaḍarḍakânŏ rûbân*, *va drûḍ* pûrsênd, va âfrînô vâdûnd, 3 va denman yemalelûnd aîgh: Chîgûn lak yasharûbŏ barâ maḍ *hômanih?* 4 min zak-i sêj-hômand va kabed-*anâkîh* ahvân, madam val denman-i asêj ahvân-i apatîyârak yâtûnḍ *hômanih*. 5 Va anôsh vashtamûn, maman dêr-za-mânyîsh latamman *râmishn khadîtûnêḍ*.

IX. 8, 1. K_{20} adds final ا. 8, 4. D. K_{26} have for . 8, 9. K_{20} adds final ا.

X. 1, 1. K_{20} prefixes ا. 1, 4. H_{17} . 2, 4—6. the original MS. must have been almost illegible here; H_{18}, K_{26} read as in the text; D. has for ; H_6 has (blank space) ; H_{17} omits and leaves a blank space for words 7—9; K_{20} has only . 2, 7—9. H_{17} om. 3, 10. K_{20} . 4, 6. K_{20} adds . 4, 15. K_{20} . 5, 7. K_{20} adds final ا. 5, 8. H_{17} .

6 ، ⁘ ⁘ ⁘

13 Va jînâk-I frâz yedrûnḍ, va numûḍ var-*i vazûrg mayâ-i* kapûḍ, 14 va gûft: Denman zak âv aît mûn zak chîbâ barâ tajîḍ-i lak madam val li hankhetûnâḍ.

Chapter XI.

1 Va akhar, *lâlâ* yekavîmûnâḍ Vohûman *ameshôspend* min gâs-i zarînô-karḍ; 2 afash zak-i li yadman frâz vakhdûnḍ; pavân hûmat va hûkht va *hûvarsht*, val miyân yedrûnḍ-i Aûharmazd, va ameshôspendân, va avârîk yasharûbân, 3 va fravyashar-i *Zaratûhasht-i* Spîtâmân, va Kaî-Vishtâsp, va Jâmâsp, va *Isaḍvâstar-i Zaratûhashtân*, va *avârîk* dînô bûrḍârânŏ *va* dînô *pêshûpâyân*

X. 13, 7, 9. H_6, K_{20}, K_{26} have ـ for ـد. 13, 8. H_6, H_{17}, K_{26} ـدلها. 13, 9. all but K_{20} have ـي for ـوخ.

XI. 1, 3. K_{20} om. 1, 6. K_{20} ـشاهرستم. 2, 12. K_{20} adds final ا. 3, 3. K_{20} ـدهستانی. 3, 10. D. ـدرستاشتر; H_6, K_{20}, K_{26}. ـدرستاشتر. 3, 11. final ـس only in K_{20}. 3, 13. H_{16}, K_{26} om. 3, 16. H_{18} omits from this to 7, 6. 3, 18. K_{20} ـوندی-ـوندی.

4 𐬀𐬭𐬙𐬀𐬯𐬀𐬢𐬀𐬌

𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 12 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 13 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 14 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 15 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 16 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 [𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌] 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉

Chapter XII.

𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 1 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 𐬉 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌 2

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pâḍadahishn-i yasharûbân, 12 *zak-nîz-i pâḍafrâs-i darvandân.*

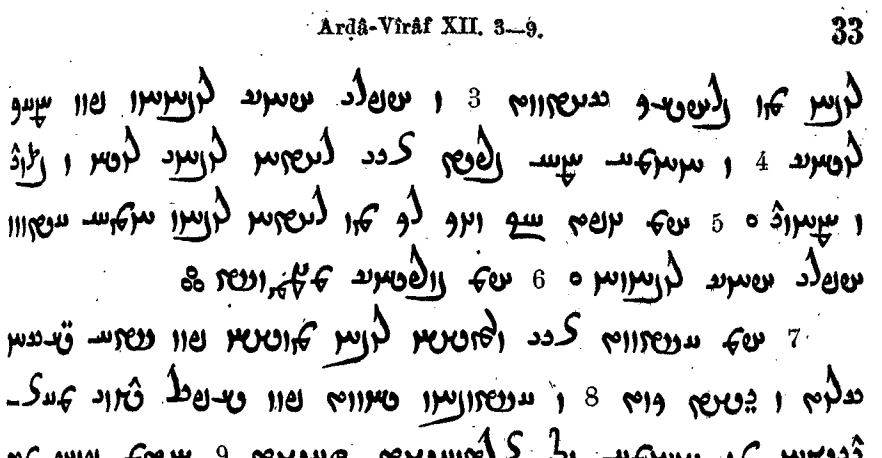
13 Va akhar, Srôsh-yasharûbŏ va Âtarô yêdatô zak-i li yadman frâz vakhdûnḍ; 14 afshân jînâk jînâk frâz yedrûnḍ *hômanam.* 15 *Afam khadîtûnḍ* hômanam ameshôspendân, afam khadîtûnḍ avârîk *yadadânŏ*; 16 afam *dîḍ* fravyashar-i *Gâyômarḍ*, va Zaratûhasht, va Kaî-Vishtâsp, va Frashôshtar, *va* Jâmâsp, va avârîk [*nadûk*] karḍârân va dînô pêshûpâyân.

Chapter XII.

1 *Afam* jînâk-I frâz maḍ hômanam, *va khadîtûnḍ* 2 zak-i *râḍân*

XI. 11, 9. H_6, H_{17} 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌. 12, 1—2. D. 𐬛𐬀𐬌𐬥𐬀𐬌; H_{17} 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌; H_{18} *nîja*, Sans. *nimnasthâne*; K_{20}, K_{26} omit 𐬉. 12, 3—4. K_{20} 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌. 14, 6. only in H_{17}, K_{20}. 15, 1. H_{17} 𐬛𐬀𐬌; K_{20} 𐬛𐬀𐬌. 15, 2. K_{20} 𐬛𐬀𐬌. 15, 8. K_{20} omits final 𐬛𐬀𐬌. 16, 2. H_{17} 𐬛𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌. 16, 4. H_6, H_{17}, K_{20}, K_{26} 𐬛𐬀𐬌𐬥𐬀𐬌; H_{18} *ashô mard.* 16, 11. only in H_{17}. 16, 15. inserted by Dest.

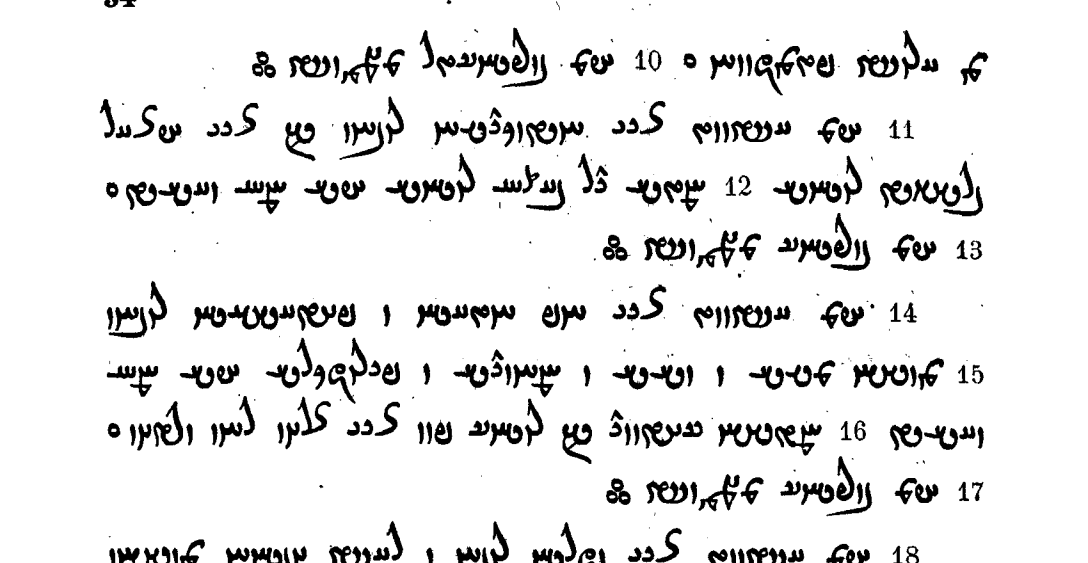
XII. 1, 1. H_{18}, K_{26} add 𐬞𐬀𐬙𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 here, and omit 1, 6—7. 1, 6. inserted by Dest. 2, 2. K_{20} adds final 𐬛𐬀𐬌.



rûbân mûn barâzishak *sâtûnd*, 3 va azvar-*i* avârîk *rûbânânŏ*, pavan hamâk rôshanîk; 4 va Aûharmazd *hamâî* burzêd zak-i *râdân* rûbân-*i* rôshan va buland va amâvand. 5 Afam gûft aîgh: Nadûk lak *mûn* râdân rûbânô *hômanih-i âêtûnŏ* azvar-*i* avârîk rûbânôân! 6 Afam *bûrzishnîk* medammûnast.

7 Afam khadîtûnd *zak-i* valmanshân rûbân mûnshân, pavan *stîh*, gâsân srûd, va *yesht kard*, 8 va astôbânŏ yehevûnd pavan *shapîr* dînô-*i* Mâzdayasnân, mûn Aûharmazd val Zaratûhasht châsht; 9 *amatam frâz mad hômanam*, pavan zak-i padmûjan-i *zarîn*-pêsîd-i *asîmîn*-pêsîd-i *barâzishaktûm*

XII. 2, 6. H_{18} *âmad* = 𐬀𐬨𐬀𐬙; all others 𐬀𐬨𐬀𐬙; Dest. suggests 𐬀𐬨𐬀𐬙. 3, 2. 𐬛 inserted by Dest. 3, 4. K_{20} 𐬯𐬀𐬯𐬛. 4, 3. K_{20} 𐬱𐬀𐬙. 4, 6. K_{20} adds final 𐬉. 4, 7. 𐬛 only in H_{17}. 5, 6. D. 𐬌𐬙. 5, 9. D. H_{17} 𐬯𐬀𐬱. 5, 10. D. H_6, H_{17} 𐬌𐬛; K_{26} 𐬀𐬨𐬀𐬙. 5, 11. 𐬛 only in H_{17}. 6, 2. H_{17} has 𐬎 for 𐬛. 7, 3. H_{17} 𐬀𐬯. 7, 8. K_{20} 𐬯𐬀𐬯𐬛. 7, 12, 13. K_{20} adds final 𐬉 to both. 8, 5. H_{17} 𐬎𐬉. 8, 6. 𐬛 only in H_{17}, K_{20}. 9, 1—4. omitted in H_{17}, and seem either misplaced, or superfluous; H_{18} Sans. *tasmin utkrishtatare bhuvane prâpto 'ham*. 9, 1. K_{20} 𐬌𐬙. 9, 8. K_{20} adds final 𐬉. 9, 10—11. K_{20} om. 9, 12. K_{20} has 𐬉 for 𐬀.



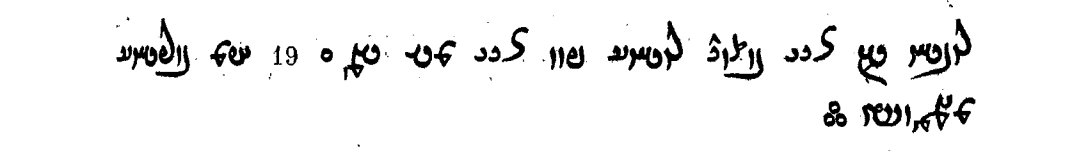
min harvist paḍmûjanŏân. 10 *Afam bûrzishnîktar* medammûnast.

11 *Afam* khadîtûnḍ zak-i khvêtûkdasân rûbânô yîn zak-i afzâr-*barêhînîḍ* rôshanîh; 12 amatash dar bâlâî rôshanîh azash *hamâî* vakhshîḍ. 13 Afam bûrzishnîk medammûnast.

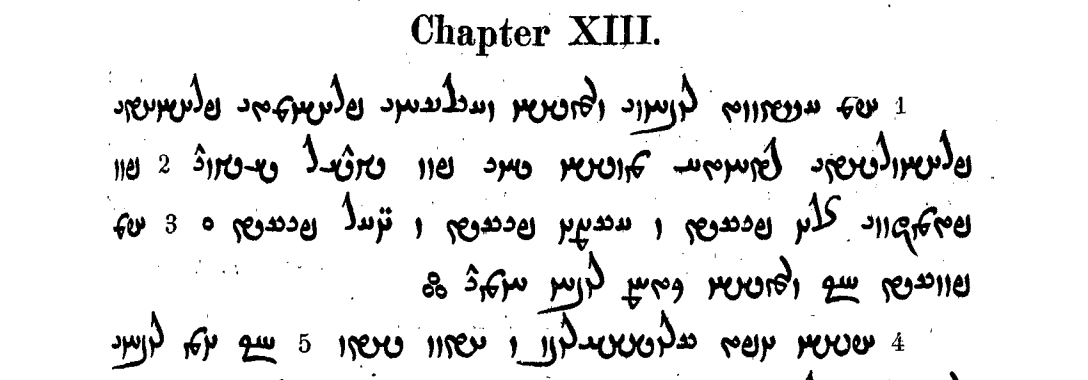
14 Afam khadîtûnḍ *zak-i* khûp khûḍâyân *va* pâḍakhshâyân rûbânô, 15 mûnshân masîh va vêhîh va amâvandîh va pîrûzkarîh azash *hamâî* vakhshîḍ; 16 amatshân *sâtûnd yîn rôshanîk* pavan zak-i zarînô *rânô-varḍînô*. 17 Afam *bûrzishnîk* medammûnast.

18 Afam khadîtûnḍ zak-i vazurgân rûbân va *râst*-gûbishnân, *mûnshânŏ*

XII. 10, 1. K_{20} . 10, 2. H_6 has for ; H_{17} has for . 11, 1—13, 3. H_{17}, P. om. 11, 9. D. . 12, 6. D. K_{20} . 14, 3. K_{20} om. 14, 6. all om. 15, 10. K_{20} . 16, 2. H_{17}, H_{18} have for . 16, 3—4. H_{17} om. 16, 8—9. H_{17}, P. ; H_{18} as in text, Sans. *sthâne paribhramanti*; compare *rânapânô*, Vend. XIV. 9. See ch. XIV. 9. 17, 2. H_{17} has for . 18, 7. K_{20} adds final . 18, 9. K_{20} omits final .



Chapter XIII.



rûbishn yîn zak-i *bûland* rôshanîk pavan zak-i mas gadman. 19 Afam *bûrzishnîk* medammûnast.

Chapter XIII.

1 Afam khadîtûnḍ rûbânô-i valmanshân nâîrîkân-i frâ-hûmat-i frâ-hûkht-i frâ-hûvarsht-i *raḍ-khûḍâ*, mûnshân shûî pavan sardâr *yakhsenund*, 2 pavan paḍmûjanŏ-i *zarîn*-pêsîḍ va *asîmîn*-pêsîḍ va gôharpêsîḍ. 3 Afam pûrsîḍ aîgh: Valmanshân kaḍâm rûbân hômand?

4 Afshân gûft Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman *rûbân*-i valmanshân *nâîrîkân* mûnshân, pavan stih, mayâ shnâyînîḍ, va âtâsh shnâyînîḍ, va damîk va *aûrvar* va tôrâ va gôspend va avârîk hamâk shapîr

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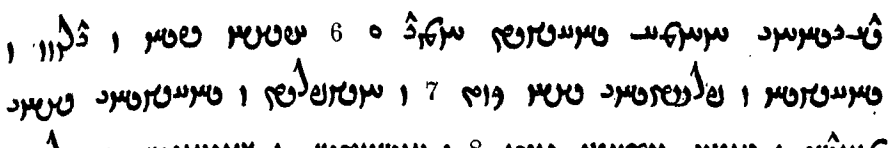
XII. 18, 13. D. H_6, K_{20}, K_{26} . 19, 2. H_{17} has for ; K_{20} has for .

XIII. 1, 9. D. om.; K_{20} has for ; compare *ratukhshathra*, Hâḍôkht Nask II. 39. 1, 14. D. has , and H_{17} for . 2, 3, 6. K_{20} adds final to both. 5, 3. K_{20} adds final . 5, 5. K_{20} adds . 5, 17. H_{17}, K_{20} add .



Chapter XIV.

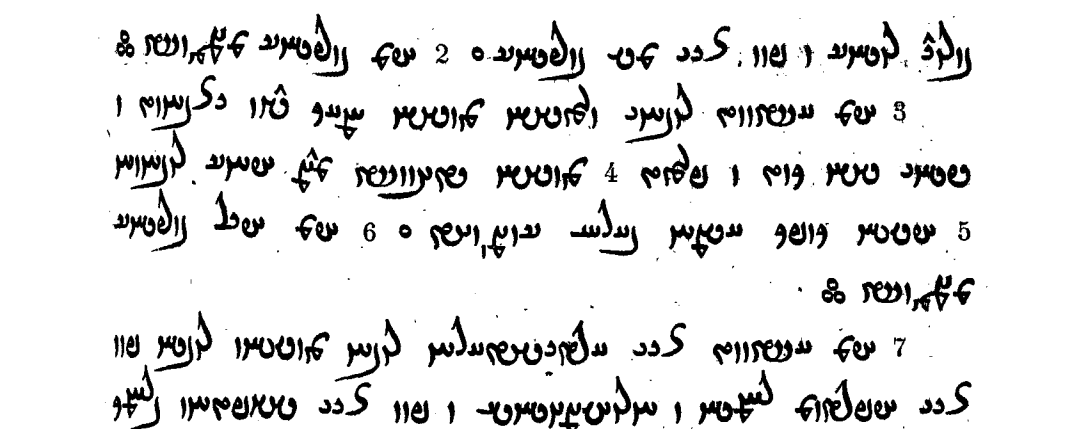
dahîshnân-i Aûharmazd shnâyînîḍ hômand. 6 *Afshân* yazishn va drônô, *va shnâyînishn* va *parastishn*-i Yadadân karḍ; 7 va *aûsôfrîḍ* va *shnâyînishn*-i yadadân-i mînavadân, va yadadân-i stihân, kartô; 8 va khûshnûḍîh, va khadûkânakîh, va tars-âkâsîh, va farmân-bûrḍ-ârîh-i nafshman shûî va sardâr varzîḍ; 9 va pavan dînô-i Mâzdayasnân avî-gûmân yehevûnḍ hômand. 10 Pavan kirfak karḍanŏ tûkhshâk yehevûnḍ; 11 va min vanâs pâhrîkhtâr yehevûnḍ hômand. 12 Afam *bûrzishnîk* medammûnast.

Chapter XIV.

1 Afam *khadîtûnḍ* rûbân-i yazishnkarân, va *mâsrabarân rûbân*, yîn zak-i

XIII. 6, 1. K_{20} . 6, 5. only in H_{17}, K_{20}. 6, 6. K_{20} has for final ; in H_6, K_{26} is altered into . 6, 8. K_{20} adds final . 7, 2. so in H_6, K_{26}; H_{18} *husifrîḍ*, Sans. *nishchalam puṇyancha kṛitam;* D. ; H_{17} ; K_{20} ; see *usefriti*, Vend. XVIII. 12. 7, 4. K_{20} has for final . 12, 2. H_{17} has for ; K_{20} has for .

XIV. 1, 2. D. H_6 ; H_{18} omits 1, 1.—2, 3. 1, 6. K_{20} for . 1, 7. H_{17}, P. om.



bûland rôshanîk, va pavan zak-i mas bûrzishnîk. 2 *Afam bûrzishnîk* medammûnast.

3 Afam khadîtûnḍ rûbân-i valmanshân *mûnshân* hamâk dînô yezbekhûnḍ, va *yazishn*-i Yadadân *karḍ va* farmûḍ, 4 *mûnshân* yetîbûnast madam avârîk rûbânôân; 5 afshân *kirfak âsmân bâlâî* yekavîmûnâḍ. 6 Afam avîr *bûrzishnîk* medammûnast.

7 Afam *khadîtûnḍ* zak-i aratêshtârân rûbân *mûnshânŏ* rûbishn pavan zak-i azvartûm râmishn va hû-ravâkh-mînishnîh, va pavan zak-i *dahyûpatânŏ* bar-hamak; 8 *va* zak-*i* gûrḍân *zên-afzâr*-i khûp-karḍ-i zahabâân-*karḍ*-i gôhar-*afzuḍ*-i hû-afrank-i harvîsp-pêsîḍ; 9 yîn zak-i shikûft *rânô-varḍîn,* pavan kabed

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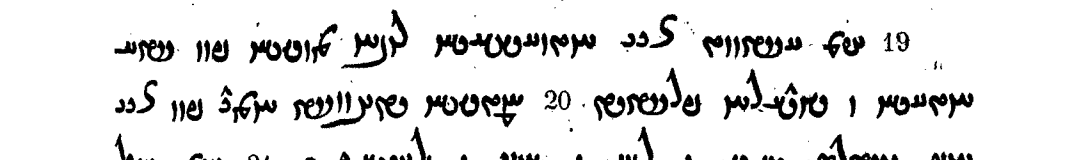
XIV. 2, 1. K_{20} . 2, 2. H_{17} has for . 3, 5. H_{18}, K_{26} . 3, 10. K_{20} has for . 3, 12—13. H_{17} . 4, 1. H_6, K_{20}, K_{26} . 5, 2. H_{17} prefixes . 5, 3. H_{17}, P. om. 5, 4. K_{20} has for . 6, 3. H_{17} has for . 7, 2. D. K_{20} . 7, 6. K_{20}, K_{26} omit final . 7, 17. K_{20} omits final . 8, 1. H_{17} adds . 8, 2. K_{20} omits . 8, 4. compare *zaêna hachimnô*, Mihir Yasht 141. 8, 8. K_{20} adds final . 8, 10. K_{20} . 9, 4—5. K_{20}, K_{26} add final to 5; H_{18} gives no Sans. See ch. XII. 16.

shukûh va amâvandîh va pîrûzkarîh. 10 Afam *bûrzishnîk* medammûnast.

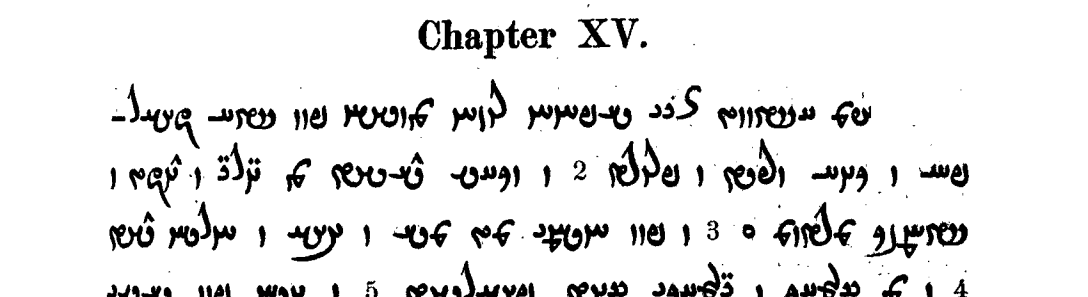
11 Afam khadîtûnḍ zak-i valmanshânŏ rûbân mûnshân, pavan stih, khrafstar-i kabed zektelûnḍ; 12 va gadman-i âvân, *va âtarôân*, va âtâshân, va aûvarân, va zakîch-i damîk *gadman*, azash *hamâî* vakhshîḍ, va yîn bûlandîh va barâzishakîh. 13 Afam avîr bûrzishnîk medammûnast.

14 Afam khadîtûnḍ zak-i vâstryôshân rûbânô pavan zak-i bâmîk gâs, va gadman-hômand va stavar vakhshâk paḍmûjanŏ; 15 *amatshân* mînavad-i mayâ va zamîk va aûrvar va gôspend *levîn* yekavîmûnâḍ, va âfrînô karḍ, 16 va stâyishn va sipâs va âvâḍîh yemalelund; 17 afshân gâs mas, va jînâk *shapîr vakhdûnd*. 18 Afam *bûrzishnîk* medammûnast.

XIV. 10, 2. H_{17} has for . 12, 4—5. H_{17}, H_{18} om. 12, 13. H_{17} om. 12, 15. K_{20} . 15, 1. K_{20} . 15, 10. K_{20} adds final . 17, 6. D. . 17, 7. K_{20} . 18, 2. H_{17} has for .



Chapter XV.



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19 Afam khadîtûnḍ zak-i hû-tûkhshâkân rûbân mûnshân, pavan stih, *khûḍâyân* va sardârân parastîḍ; 20 amatshân yetîbûnast hômand, pavan zak-i khûp-vastarḍ gâs va rabâ va bâmîk va *barâzishak*. 21 Afam avîr *bûrzishnîk* medammûnast.

Chapter XV.

1 Afam *khadîtûnḍ* zak-i shapânân rûbân mûnshân, pavan stih, chahâr-pâî va *kîrâ* varzîḍ va parvarḍ, 2 va nikâs dâsht min gûrg va *dûzḍ* va stahambak marḍûm. 3 Va pavan hangâm-i *maḍ*, mayâ *va giyâh* va khûrishn dâḍ; 4 va min sarmâk va garmâk-i sakht pâhrîkht; 5 va *gûshan* pavan gâs-i nafshman madam shedkûnḍ, va dâḍyîsh pâhrîkhtô; 6 afash kabed mas

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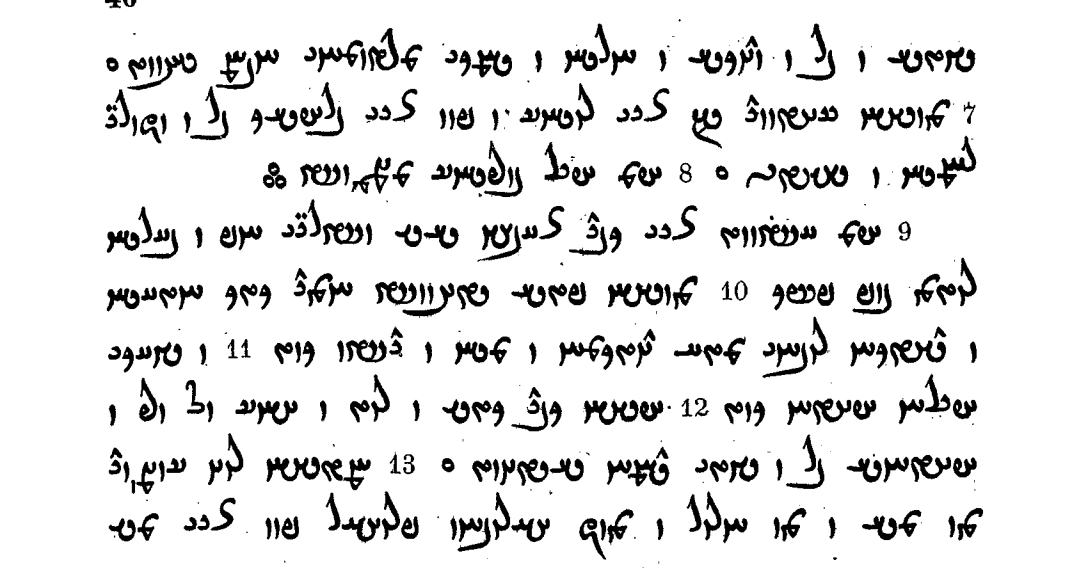
XIV. 19, 9. K_{20}, K_{28} . 20, 14. all but H_{17} add . 21, 3. H_{17} has for .

XV. 1, 2. K_{20} . 1, 11. in all but K_{20}. 2, 7. D. ; H_{17} . 3, 4. H_{17} om. 3, 6—7. K_{20} om. 5, 2. can also be read *yûdân*; H_{18} gives no Sans.



sûḍîh va bar *va* nadûkîh va khûrishn va jâmak-i marḍûmân-*i* anbâm *yehabûnḍ*. 7 Mûnshân *sûtûnd* yîn zak-i rôshanîk, va pavan zak-i barâzishak *bar*, va vazûrg *râmishn va shâḍîh*. 8 Afam avîr *bûrzishnîk* medammûnast.

9 Afam khadîtûnḍ zak-i *kabed* zahabâîn gâs, vastarg-i khûp, va bâlishn levatman *bûp pasijak*, 10 mûnshân paḍash yetîbûnast hômand kaḍak-khûḍâyân va dâḍakân rûbân-*i* matâ dûḍak-mân, *va* miyân va *dastô* karḍ, 11 va jînâk-i *avîrân* âvâḍân *karḍ;* 12 afshân kabed *katas*, va rûḍ, va khânîk, val varz va âvâḍânîh bar, va sûḍ-i dâmân yâîtyûnḍ. 13 *Amatshân* levîn *yekavîmûnd* mûn mayâ, va mûn aûrvar, va *mûnich yasharûbânŏ* fravyashar, pavan zak-i mas

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XV. 6, 7. H_6 om. 6, 13. H_{17} has ||| for ۵. 6, 15. K_{20} ۴۷۵. 7, 2. H_{17} ۴۷۵ ۴|||۵۵۵. 7, 10. D. om.; H_{17} ۱۴; H_{18} Sans. *phalam*. 7, 13—15. H_{17} ۱۴-۵۳۷۵۱; P. omits 14—15. 8, 2. H_{17} has ۷ for ۵. 9, 4. all but H_{17} add ۷۵۵. 9, 12—13. H_{17}, P. ۹۵۵۵ |||۱. 10, 9. all omit ۵. 10, 12. H_{17} ۵. 10, 15. K_{20} omits final ۱; H_{17} ۱۳۵۵۱. 11, 3. D. H_6 ۱۴۵. 11, 5. K_{20} adds final ۱. 12, 3. K_{20} om. 13, 1. H_{17} ۳۵۷۱۴. 13, 3. H_{17} ۴۷۵ ۴۵۱۳۵۵. 13, 10. K_{20} omits ۹. 13, 11. K_{20} omits final ۱.

amâvandîh, va zak-i mas pîrûzkarîh; 14 afash âfrînô va stâyishn vâdûnd, va sipâs angârênd. 15 Afam avîr bûrzishnîk medammûnast.

16 Afam khadîtûnd *zak-i* hûstovârân va châshîdârân va vajûstârân rûbân, yîn zak-*i* bâmîk gâs vazûrgtûm shâdîh. 17 Afam *bûrzishnîk* medammûnast.

18 Afam khadîtûnd zak-i dâtôgûbân va âshtîh-bavîhûnân *vêh-dôst rûbân*, 19 mûnshân rôshanîk-i star va mâh va khûrshêd hûmânâk, azash *hamâî vakhshîd*; 20 va râmishn-*hômandyîsh* hamâî raft hômand, yîn andarvâî rôshanîk.

21 Afam khadîtûnd zak-i pâhlûm ahvân-i yasharûbân,-i *rôshan-i* hamâk-khvârîh-*i* farâkhûîh va kabed *siparam-i* hû-bô-i *harvîsp*-pêsîd-i harvîsp

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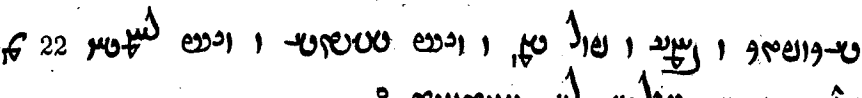
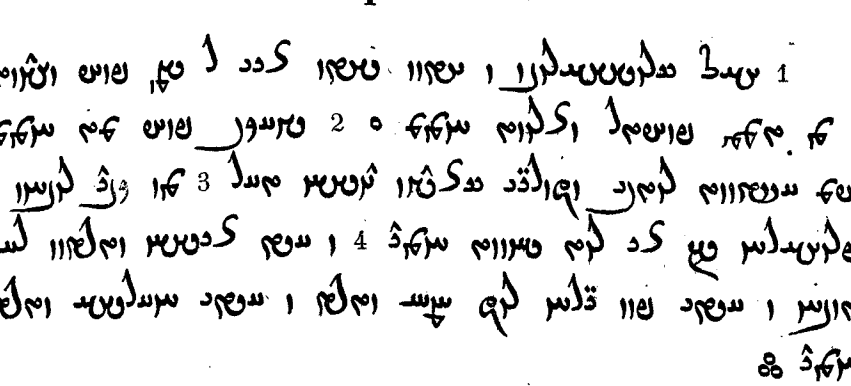
XV. 16, 3. K_{20} om. 16, 11. K_{20} omits د. 17, 2. H_{17} has ـو for د. 18, 8—10. H_{18}, K_{20}, K_{26} سرسرثر ـوا سرك. 19, 10. D. K_{20} وسپ. 19, 11. D. H_{16}, K_{26} ومسا. 20, 3. K_{20} ـومسأسپ ا. 21, 7. H_{17} has د for د. 21, 9. د only in K_{20}, K_{26}. 21, 13. D. H_6, H_{17} دلو; H_{18} *spaharam*, Sans. *kusuma*; see Mkh. VII. 15. 21, 15. H_6 ومرس.



Chapter XVI.



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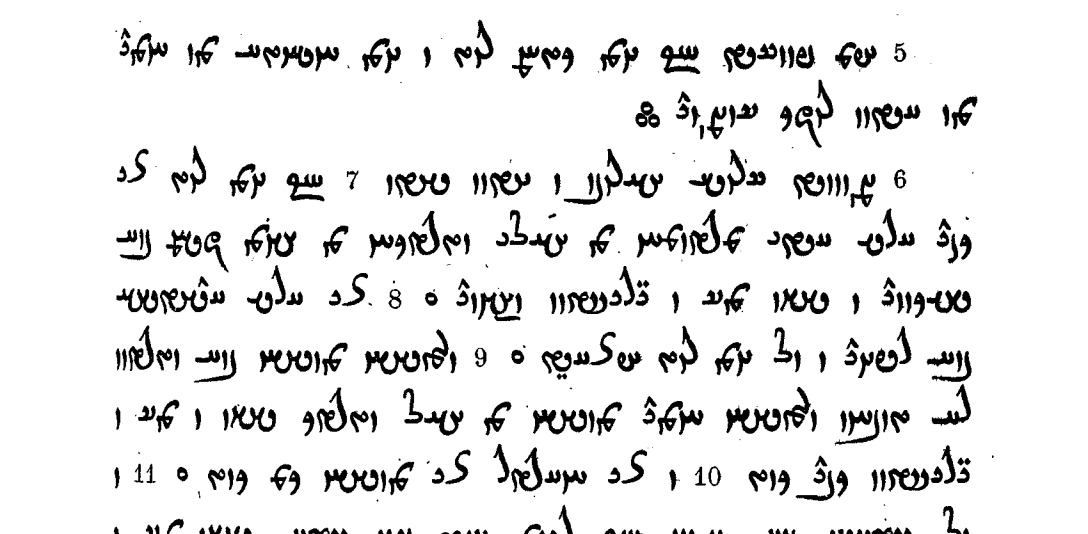
shikûftak va *bâmîk* va pûr-gadman va vîsp-shâḍîh va vîsp-*râmishn*, 22 mûn khadîh azash sîrîh lâ khavîtûnêḍ.

Chapter XVI.

1 Akhar, Srôsh-yasharûbŏ, va Âtarô yêdatô, *zak-i li yadman* frâz vakhdûnḍ, *va min tamman* frâztar vazlûnḍ hômanam. 2 Jînâk-*I* frâz maḍ hômanam, afam khadîtûnḍ rûḍ-I-i vazûrg-i sazdgûn *dûshahû târ*, 3 mûn kabed *rûbânô va fravyasharân yîn* zak rûḍ yehevûnḍ hômand; 4 va *aît zyashân* vaḍarḍanŏ lâ tûbân, va *aît-i* pavan girân ranj hamâî vaḍarḍ, va *aît-i* khvâryîsh vaḍarḍ hômand.

XV. 21, 20. K_{26} . 21, 29. D. H_{17} add .

XVI. 1, 6—8. D. . 1, 11—13. H_6, H_{18} . 2, 1. D. H_{17} have for ; H_6, K_{20} omit it. 2, 10—11. H_{18} *dôzhakh târ*, Sans. *narakândhakârasya*; all others have . 3, 3. K_{20} omits final . 3, 4. K_{20} om.; all others . 3, 5. K_{20} omits . 3, 6. only in H_{17}. 4, 2, 8, 15. H_{17} . 4, 3. in all but H_{17}.



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5 *Afam pûrsîḍ aîgh*: *Denman kaḍâm rûḍ? va denman anshûtâ mûn hômand,* mûn aêtûn ranjak *yekavîmûnd*?

6 Yemalelûnêḍ Srôsh-yasharûbŏ, va Atarô *yêdatô*, 7 aîgh: Denman rûḍ zak kabed ars aît-*i* marḍûmân min akhar-i *vaḍarḍakân* min aînman chashm barâ *shedkûnd*, va shîvan mûyak va girîstanŏ vâdûnd. 8 Zak ars adâḍyîsh barâ *rêjênd*, va val denman rûḍ *afzâyaḍ*. 9 Valmanshân mûnshân *barâ vaḍarḍanŏ lâ tûbânŏ*, *valmanshân hômand mûnshân* min akhar *vaḍarḍak* shîvan va mûyak va girîstanŏ kabed *karḍ;* 10 *va zak khvârtar*, *zak mûnshân kem karḍ.* 11 *Va* val stihân barâ yemalelûn aîgh: Lekûm, *amat* pavan stih, shîvan *mûyak* va

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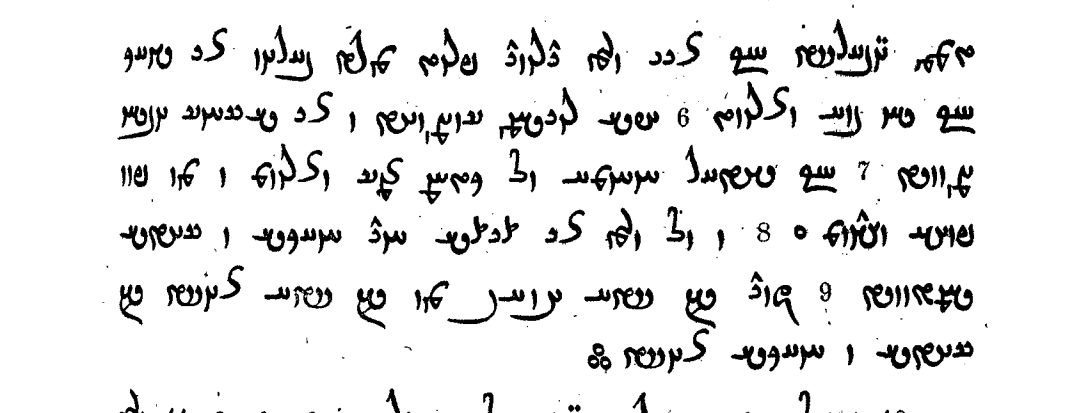
XVI. 5, 1—11. K_{20} om. 5, 15. K_{20} has ֹ for ֺ. 6, 6. K_{20} omits final ו, here and elsewhere, 53 times out of 112 occurrences of this word. 7, 7. K_{20} has ו for ד. 7, 11. K_{20}, K_{26} add final ו. 7, 16. D. has ֹ for ֺ. 8, 5. K_{20}, K_{26} ֺ. 8, 10. K_{20} . 9, 3—9. H_{17}, P. om. 9, 6. K_{20} omits final ו. 9, 12. K_{20} . 9, 19. H_{17}, P. add . 10, 1—7. H_{17}, P. have . 10, 2. K_{26} adds ד. 11, 1. K_{26} adds . 11, 8. D. . 11, 12. K_{20} prefixes ו.

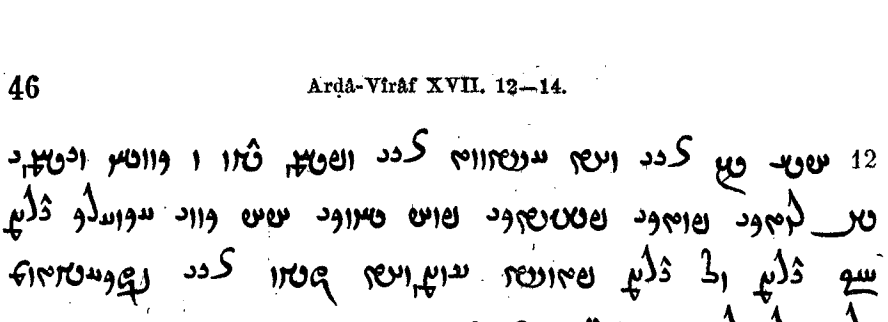
𐬀𐬭𐬛𐬀𐬯𐬌𐬭𐬀𐬐 𐬀𐬯𐬀𐬙𐬌𐬱 𐬌𐬱 𐬱𐬌 𐬱𐬀𐬭𐬀𐬙𐬌𐬱 𐬌𐬱 𐬱𐬌 𐬱𐬀𐬭𐬀𐬙𐬌𐬱 𐬌𐬱 𐬱𐬌 12 𐬐𐬀𐬌𐬥𐬌𐬭 𐬚𐬭 𐬱𐬀𐬯𐬀𐬐𐬀𐬱𐬀𐬙 𐬀𐬐𐬀𐬐𐬀𐬐
𐬀𐬚 𐬐𐬀𐬌𐬥𐬌𐬭 𐬀𐬯𐬀𐬚𐬀𐬭𐬀𐬐



tamman dûbârast aîgh zak-i valman darvand frôḍ mûrḍ, *bâlînŏ* zak jînâk aîgh jân barâ vazlûnḍ; 6 *afash* rôêshman yekavîmûnâḍ, va zak gâsânîk gûbishn yemalelunêḍ 7 aîgh: Dâḍâr Aûharmazd! *val* kaḍâm zamîk vazlûnam? va mûn *pavan* panâh *vakhdûnam*? 8 Va val valman, zak lêlyâ, and anâkîh va sakhtîh *yâmtûnêḍ*, 9 *chand yîn stih, gabrâ-I mûn yîn stih zîvast, yîn* sakhtîh va anâkîh zîvast.

10 Akhar, vâḍ-*I*-i sarḍ-i gôndak val paḍîrak yâtûnêḍ. 11 *Valman rûbân ângûn* medammûnast chîgûn *amat* min apâkhtar nêmak, *min* nêmak-i shêdâân, barâ yâtûnḍ-i gôndaktûm vâḍ min zak zyash pavan *stih* lâ khadîtûnḍ.

XVII. 5, 13. H_{18}, K_{20} have ١ for ل. 6, 1. K_{20} omits from this to 7, 8. 7, 4—12. see Yasna XLVI. 1. 7, 10. D. om. 7, 12. K_{20} . 8, 10. H_{17} has for . 9, 1—9. H_{17} has . 9, 8. K_{20} adds . 10, 2. D. H_{17} omit . 11, 1. H_{17} prefixes . 11, 2. H_{17} adds . 11, 3. so 39 times in H_6, but twice , and 8 times . 11, 6. D. . 11, 10. D. K_{20} prefix . 11, 21. K_{20} .



12 Afash yîn zak-*i* vâḍ *khadîtûnḍ*, zak-i nafshman dînô *va* kûnishn *nêshman-i jih*, lûtak-i pûḍak-i vashâḍak-i *frâz-jânûk*-i avâz-kûn-i akan-ârak-*darîm*, aîgh *darîm* val *darîm* paḍvast yekavîmûnâḍ, chîgûn zak-i *bazak-âyîntûm* khrafstar-*i* rîmantûm va gôndaktûm.

13 *Va* akhar, valman rûbân-i darvand yemalelûnêḍ aîgh: Lak *mûn hômanih?* mûnam akaraz, *min* dâm-i Aûharmazd va Akharman, *min lak* zîshttar va rîmantar va gôndaktar lâ khadîtûnḍ.

14 Val valman yemalelûnêḍ aîgh: Li hômanam zak-i lak kûnishn-i saryâ-i lak,

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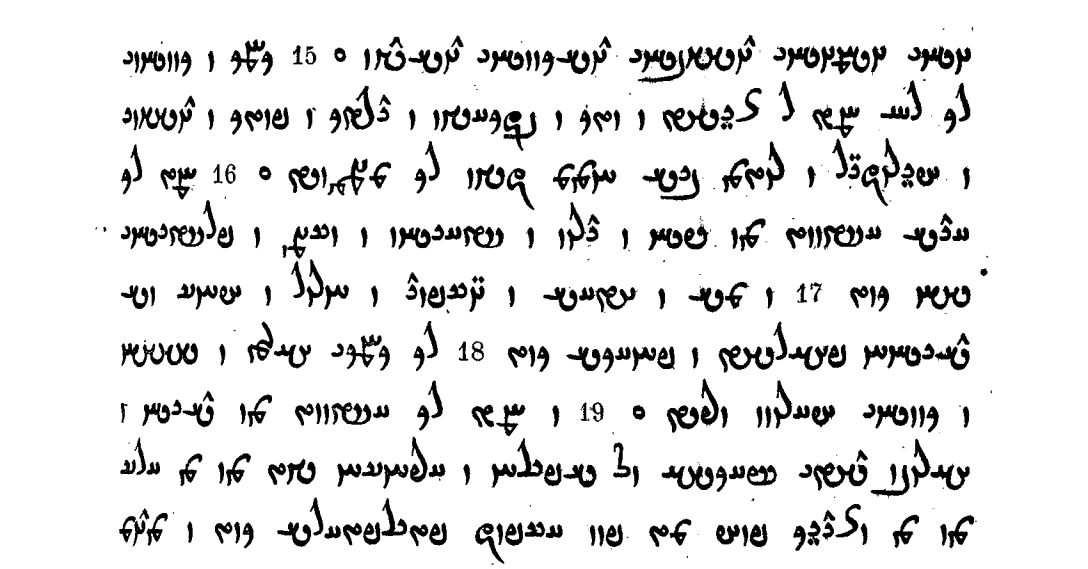
XVII. 12, 3. D. K_{20} omit ↄ. 12, 5. in all but K_{26}. 12, 9. only in H_{17}, K_{20}. 12, 11—12. H_6, K_{20}, K_{26} . 12, 16—17. compare Sans. *prajnu*. 12, 21. D. H_6, H_{18}, K_{20}, K_{26} . See Vend. VII. 2. VIII. 71. 12, 23. D. H_{18}, K_{26} . 12, 25. H_{18} . 12, 30. D. ; H_{18} *baja kash-ôtum*, Sans. *pâpishṭhâ kiyanmâtrâḥ*. 12, 31. ↄ only in K_{20}, K_{26}. 13, 1. D. H_{17}, K_{20} om. 13, 9. K_{20} . 13, 10. D. . 13, 13. H_{18}, K_{26} om. 13, 18. H_{18} om. 13, 19. H_{18}, K_{26} om.



yûdân-*i dûsh-mînishn-i dûsh-gûbishn-i dûsh-kûnishn-i* dûsh-dînô. 15 Kâmak va kûnishnŏ-i lak râî, *amat* li zîsht va vaḍak va bazak-âyînŏ va darḍak va pûḍak va dûsh-gônd *va* apîrûzkar va levatman bêsh *hômanam*, chîgûn lak medammûnêḍ. 16 Amat lak khadîh khadîtûnḍ *mûn* yazishn *va drôn*, va stâyishnŏ, *va nasadman*, va *parastîshn-i* Yadadân karḍ; 17 va mayâ, va âtâsh, va gôspend, va aûrvar, va *avârîk* vêh dahîshnân pâhrîkht *va* pânâkîh karḍ; 18 lak *kâmak-i Akharman* va shêdâân, va kûnishn-i avârûnŏ varzîḍ. 19 *Va amat* lak khadîtûnḍ mûn dahîshn *va* yasharûbŏ-dâḍ-i sazâkyîsh val shapîrân va arzânîkân *sûḍ*, mûn min arîk, mûn min nazdîk frâz maḍ, *pavan* aspanj paḍîraftârîh karḍ, va mandavam

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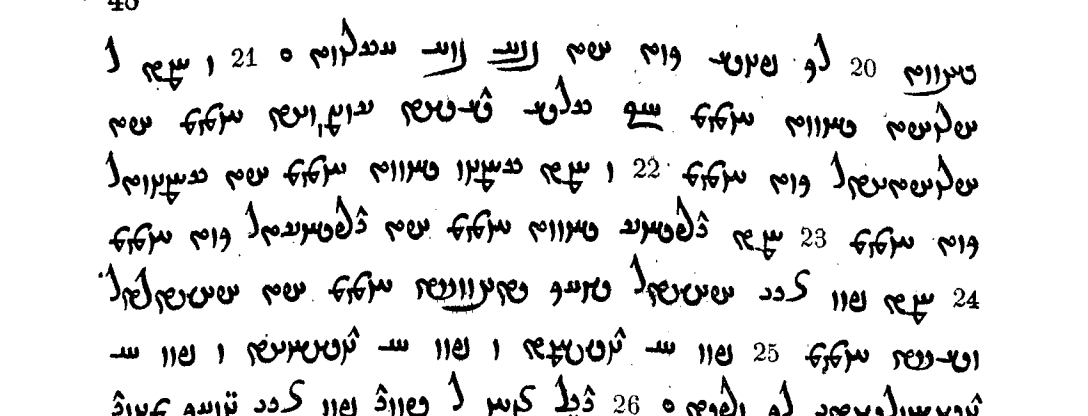
XVII. 14, 12. د only in K_{20}, K_{26}. 14, 13. K_{20} prefixes . 14, 14. K_{20} prefixes . 14, 15. K_{20} prefixes , and adds final . 15, 6. D. . 15, 19. only in H_{17}. 15, 24. K_{20} om. 16, 5. D. om.; H_{17} . 16, 7—8. D. om. 16, 11—12. H_{18} om. 16, 14. D. H_{17} . 17, 10. H_{18} om. 17, 14. only in H_{17}. 18, 2. K_{20} only د. 18, 3. K_{20} 19, 1. D. H_6, H_{17} om. 19, 2. D. . 19, 7. D. H_6 om. 19, 15. H_{18}, K_{20}, K_{26} . 19, 24. only in K_{20}.



yehabûnḍ; 20 lak payûsh karḍ, afat babâ barâ *asrûnḍ*. 21 *Va amat li afravâft* yehevûnḍ hômanam (aîgh, saryâ đâsht yekavîmûnâḍ hômanam), afat *afravâftîktar* karḍ hômanam; 22 va amat *sahmgûn* yehevûnḍ hômanam, afat *sahmgûntar* karḍ hômanam; 23 amat *drafshnîk* yehevûnḍ hômanam, afat drafshnîktar karḍ hômanam; 24 amat *pavan zak-i* apâkhtar jînâk yetîbûnast hômanam, afat apâkhtartar nishast hômanam; 25 pavan *aê dûsh-humat*, va pavan aê dûsh-hûkht, va pavan aê dûsh-*hûvarsht*-i lak varzîḍ. 26 *Dêr zamân li* gazavand pavan zak-i Ganrâk-mînavad dêr-gazishnîh *va* dûsh-ham-pûrsakîh.

27 *Va* akhar, fratûm gâm frâz yedrûnḍ, zak-i *darvandân* rûbân, pavan

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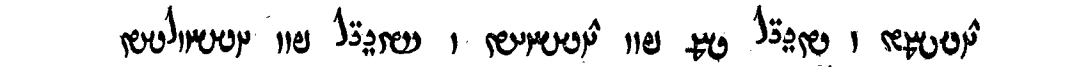
XVII. 20, 7. K_{20} . 21, 1—3. H_{17} . 21, 4. H_{18} *aparavâjata*, Sans. *aprasârita*. 21, 13. H_{17} has for . 22, 3, 7, H_6, H_{17}, K_{26} have for . 23, 2. H_{18} *darjashnî*, Sans. *drohapara*; Dest. suggests *garzishnîk*, but H_6 and K_{20} have the circumflex. 24, 2—3. K_{20} om. 25, 2. Z. *aêta;* or *hî*, Syr. ܗܝ, Chald. הִי, Z. *hî, hê*. 25, 3. D. H_{17} . 25, 11. K_{20} adds final . 26, 1—3. H_{17}, P. ; compare IV. 34—35. 26, 11. D. H_6, H_{17} om. 27, 1. H_{17} . 27, 8. K_{20} has for .



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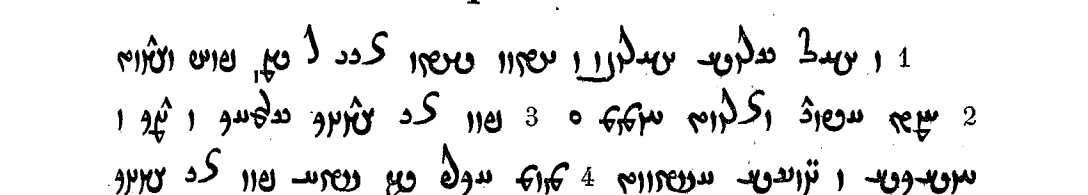
Chapter XVIII.



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dûsh-humat, va daḍîgar *gâm* pavan dûsh-hûkht, va *saḍîgar* pavan dûsh-hûvarsht, 28 *va* chahârûm gâm val dûshahû dûbârast.

Chapter XVIII.

1 Va akhar, Srôsh-yasharûbŏ, va Âtarô yêdatô, zak-i li yadman frâz *vakhdûnḍ*, 2 amat agazand vazlûnḍ hômanam. 3 Pavan zak khadûînak sarmâk va *damak* va *khûshkîh* va gôndakîh khadîtûnḍ, 4 *mûnam* akaraz *yîn* stih, pavan zak khadûînak, lâ khadîtûnḍ, va lâ vashammûnḍ. 5 *Va amat* frâztar vazlûnḍ hômanam, 6 afam *khadîtûnḍ argônd dûshahû zôfar*, chîgûn zak-i sahmgûntûm châh pavan tangtar bîmguntar jînâk frôḍ yedrûnḍ yekavîmûnâḍ; 7 pavan târîkîh

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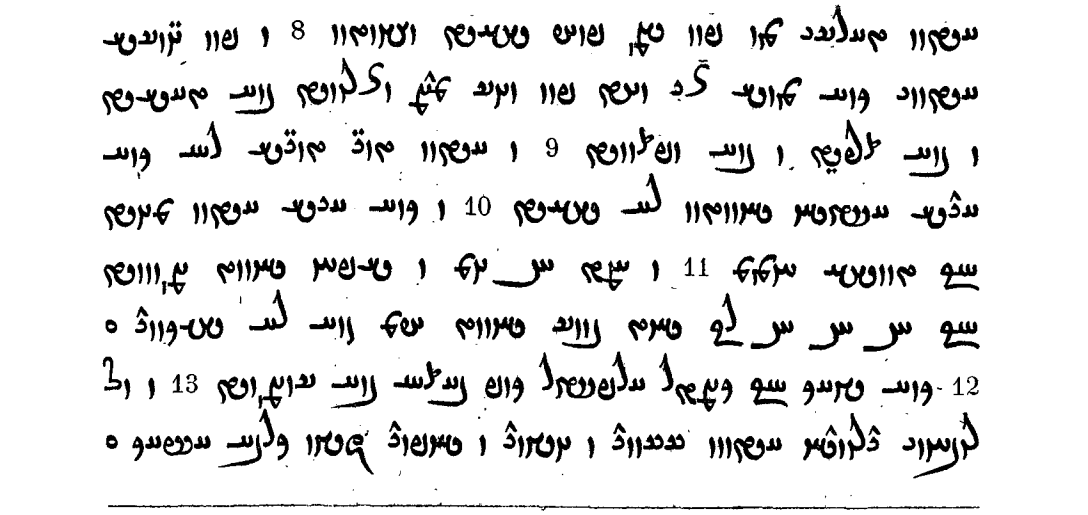
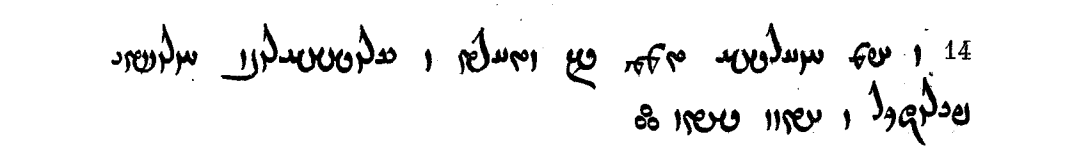
XVII. 27, 11. D. H_{17}, K_{20} ; H_{17} also prefixes . 27, 14. H_{18}, K_{20}, K_{26} om. 27, 18. H_{17} adds . 28, 1. only in H_{17}.

XVIII. 1, 12. H_6 has for . 3, 6. H_{17} . 3, 8. H_{18}, K_{26} . 4, 1. B. . 4, 3. K_{20} . 5, 1. only in H_6, K_{26}. 5, 2. in all but H_{17}. 6, 2. in all but D. 6, 3. D. H_6, K_{20} add . 6, 3—5. H_{18} Sans. *malinañ narakañ himopalam.*

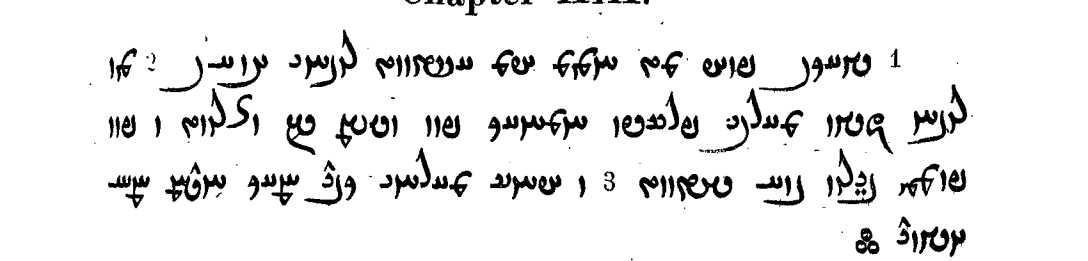


aêtûn târîk-*i* mûn pavan yadman frâz shâyaḍ *vakhdûntanŏ*; 8 *va* pavan gôndakîh aêtûn-i kolâ *mûnash* zak vâḍ pavan *vînîk* madam *vazlûnêḍ*, barâ *tukhshêḍ*, *va barâ* larzêḍ, va barâ neflûnêḍ; 9 va aêtûn tang *tangîh* râî, kolâ khadîh *hastishn yehevûntanŏ* lâ shâyaḍ; 10 va kolâ khadîh aêtûn mînêḍ, *aîgh*: *Tanûîhâ* hômanam; 11 *va* amat III yôm va *shapân* yehevûnḍ, yemalelûnêḍ aîgh 9000 shanat bûndak yehevûnḍ, afam barâ lâ shedkûnd. 12 Kolâ jînâk aîgh kêmtar khrafstar *kôf* bâlâî barâ yekavîmûnêḍ, 13 va val *rubânô*-i darvandân aêtûnŏ sedkûnd va yansegûnd va *shûpand*, chîgûn kalbâ *asazâk*.

XVIII. 7, 4. K_{20} omits د. 7, 10. H_6, K_{26} ; H_{17}, H_{18} . 8, 1. only in H_6, K_{26}. 8, 6. K_{20} omits . 8, 10. K_{20} . 8, 12. in all but H_{18}, K_{26}. 8, 14—16. D. om. 9, 4. D. om. 9, 8. P. has د for . 9, 9. in all but D. H_{17}. 10, 6. K_{20} om. 10, 7. K_{20} . 11, 1. only in K_{20}. 11, 6. D. adds . 12, 6. H_{18} *karaf*, Sans. *sharîre*. 13, 3. K_{20} omits final . 13, 10. compare Pers. شَو کردن. 13, 13. so in D. H_6, H_{17}, K_{20}; K_{26} ; H_{18} *asajâ*, Sans. *anurûpitayâ*; it may be a miswriting for , see Mkh. VII. 29.



Chapter XIX.



14 Va *afam khvâryîsh* tamman yîn vaḍârḍ, va Srôsh-yasharûbŏ *hûrûst-i pîrûzkar*, va Âtarô yêdatô.

Chapter XIX.

1 Jînâk-I frâz maḍ hômanam; afam khadîtûnḍ rûbân-i gabrâ-I, 2 mûn *rûbân chîgûn* mâr-I-i frasîpŏ hûmânâk, pavan nishîm yîn *vazlûnḍ;* va pavan pûmman bîrûn barâ yâtûnḍ; 3 va *avârîk* mârân-i kabed hamâk *andâm hamâî* yansegûnd.

4 Afam pûrsîḍ *min Srôsh-yasharûbŏ*, *va Âtarô yêdatô*, 5 *aîgh:* Denman tanû maman vanâs karḍ, mûn rûbân ângûn girân pâḍafrâs yedrûnêḍ?

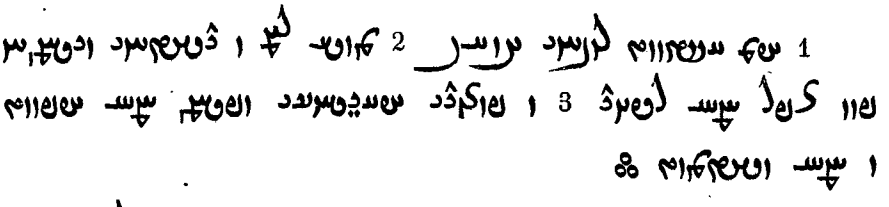
XVIII. 14, 2. should be *azam*, unless ı be the final of 13, 13. 14, 3. so in H_{17}; D. has ـو for ـوو; H_{18}, K_{20}, K_{26} have ـوو-ـو; H_6 writes ـو over ـوو. 14, 9—10. K_{20} om.; D. puts them after 14, 13.; د is wanted before 14, 9.

XIX. 2, 2. K_{20} adds final ı; H_{17} om. 2, 3. H_{17} om. 2, 10. D. has ـو for ـم. 3, 2. ـوم in all but H_{17}. 3, 6. H_{17} adds ـا د. 3, 7. K_{20} ـمش. 4, 3—7. H_{18} om. 5, 1. H_{17} ـف; all others ـفـ.

6 𐬬𐬁𐬨𐬀𐬭𐬌𐬎𐬀𐬱𐬀𐬭𐬎𐬀𐬥𐬀𐬌 𐬯𐬀𐬛𐬀𐬭𐬎𐬀𐬥𐬀𐬌 𐬯𐬀𐬛𐬀𐬭𐬎𐬀𐬥𐬀𐬌 7 𐬀𐬎𐬀𐬵 𐬀𐬎𐬀𐬵 𐬀 𐬭𐬀𐬛𐬀𐬭𐬎𐬀𐬥𐬀𐬌 𐬯𐬀𐬛𐬀𐬭𐬎𐬀𐬥𐬀𐬌 𐬯𐬀𐬛𐬀𐬭𐬎𐬀𐬥𐬀𐬌 𐬬𐬁𐬨𐬀𐬭𐬌𐬎𐬀𐬱

𐬛𐬀𐬭𐬙𐬀𐬯𐬀𐬥 𐬥𐬀𐬱𐬌𐬥𐬀𐬱 𐬀𐬯𐬎𐬀𐬙 𐬱𐬀𐬌𐬥 𐬛𐬀𐬌𐬙𐬀𐬌

Chapter XXII.



Chapter XXII.

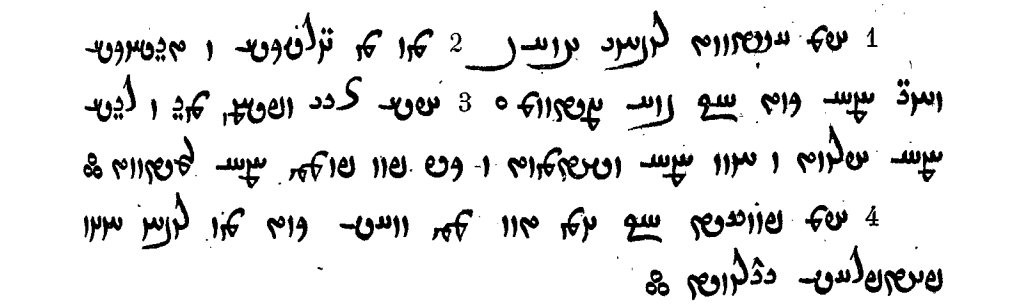
1 Afam khadîtûnḍ rûbân-*i* gabrâ-I 2 mûnash *rîm* va dashtân-i *nêshmanân* pavan zafar *hamâî* rêjênd, 3 va farzand-*i* avâyishnîk-i nafshman *hamâî* affûnḍ, *va hamâî* vashtamûnḍ.

4 Afam pûrsîḍ aîgh: Denman tanû mâman vanâs karḍ, mûn rûbân ângûn pâḍafrâs yedrûnêḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-*i* valman darvand *gabrâ* mûnash, pavan *stih*, dashtân-marz karḍ; 7 va aît-i kolâ *khadû*-bâr vanâs XV va pelag tanâpûhar.

XXII. 1, 3. H_8 has ۱ for د; K_{20}, K_{26} omit it. 2, 2. D. H_{18}, K_{26} . 2, 5. D. omits . 2, 8. K_{20} . 3, 2. all but D. H_{17} have ر for د. 3, 5, 8. K_{20} here, and also in many subsequent places which are unnoticed. 3, 7. H_6, K_{20}, K_{26} om. 6, 3. K_{20} omits د. 6, 6. K_{20} . 6, 9. H_{17} . 7, 4. H_{18} omits .

Chapter XXIII.



Chapter XXIII.

1 Afam *khadîtûnd* rûbân-i gabrâ-I 2 mûn, *min* gûrsakîh va tîshnakîh, vâng hamâî *kard* aîgh: Barâ yemîtûnam. 3 Afash *zak-i* nafshman mûî va rêsh hamâî khefrûnd, va khûnŏ hamâî *vashtamûnd*, va kêf pavan pûmman hamâî ramîtûnd.

4 Afam pûrsîd aîgh: Denman tanû maman vanâs kard, *mûn* rûbân ângûn pâdafrâs yedrûnêd?

5 Yemalelunêd Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-*i* valman darvand gabrâ *mûnash*, *pavan stih*, *Horvadad va Amerôdad mayâ va aûrvar* drâyân *jald*, va adâdyîsh vashtamûnd, va vâj lâ dâsht; 7 va pavan vanâskârîh

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XXIII. 1, 2. K_{20} . 2, 2. K_{20} om. 2, 8. K_{20} . 3, 2. H_{17} om.; K_{20} omits . 3, 12. K_{20}, K_{26} . 4, 9. D. . 6, 3. D. K_{20} omit . 6, 7—8. D. . 6, 9. H_{17} . 6, 10—15. H_{17} ; H_6, K_{20}, K_{26} add to 6, 12. 6, 17. compare Pers. جلیدن, چلیدن 'to gnaw'; H_{18} has *jud* 7 times, *jud* twice, *juda* twice, and *zad*, *zad*, *khurd*, each once; and in Sans., *khâdanti* 5 times, *vidârayanti* twice, *vibhindanti* twice, and *vyápâdayanti*, *nighnanti*, *khâdati*, *vibhinna*, *vinâ* each once.

yesht lâ karḍ; 8 afash Ĥorvadaḍ mayâ, va Amerôdaḍ aûrvar, aêtûn tarîh yehevûnḍ. 9 Kevan *denman rûbân aêtûn* girân pâḍafrâs *avâyaḍ yedrûnḍ.*

Chapter XXIV.

1 Afam *khadîtûnḍ* rûbân-i nêshman-I 2 mûn, pavan *pêstân*, val dûshahû *akankht yekavîmûnâḍ*; 3 afash khrafstarân hamâk tanû-i valman yansegûnd.

4 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, mûn rûbân ângûn pâḍafrâs yedrûnêḍ?

5 Yemalelunêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-*i* valman darvand *nêshman* mûnash, pavan *stîh*, shûî-i nafshman shedkûnḍ, 7 va tanû val gabrâ-i khadîhân dâḍ, afash rûspîkîh kârḍ.

XXIII. 9, 2–4. K_{20} لرس ااعدس. 9, 7. K_{20} om. 9, 8. H_{17}, K_{20} have ع for م. XXIV. 1, 2. K_{20} ديٓ. 2, 3. K_{20}, K_{26} سعدعدا. 2, 6. or *akûkht;* compare Pers. آکنج, آکوج, کج 'a hook'. 2, 7. D. H_6, K_{26} have ع for عد. 6, 3. K_{20} omits د. 6, 6. K_{20} ک. 6, 9. H_{17} سعدد.

Chapter XXV.

1 𐬀𐬥𐬀𐬨 𐬨𐬀𐬌𐬙𐬀𐬭𐬀𐬌𐬙𐬀𐬭𐬀𐬌𐬙𐬀𐬭

Chapter XXVI.

1 Afam khadîtûnḍ rûbân-i nêshman-I 2 mûnash hûzvân pavan garḍanŏ hamâî kashîḍ, va min andarvâî âvîkht yekavîmûnâḍ.

3 Afam pûrsîḍ aîgh: Denman rûbân zak-i mûn?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-*i valman* darvand nêshman *mûn*, pavan *stih*, shûî va sardâr-i nafshman *tar mînîḍ*, *va nafrîn karḍ*, *va dûshnâm dâḍ*, *va dâḍ*-pasukhôîh karḍ.

Chapter XXVII.

1 Afam khadîtûnḍ rûbân-i gabrâ-I 2 mûn pavan kafîz va dûlak, *afrayâ* va khâkistar hamâî paḍmâyînd, val *vashtamûntanŏ* hamâî yehabûnd.

XXVI. 5, 3. K_{20} omits ↄ. 5, 4. K_{20} adds ↄ. 5, 7. H_{18}, K_{20}, K_{26} ·ꝛ·. 5, 9. H_{11} ·ꝛ·. 5, 14—23. K_{20} om. 5, 15. D. H_6, K_{26} ·ꝛ·. 5, 23. D. om.

XXVII. 2, 6. or *afrâk*. 2, 12. K_{20}, K_{26} omit final ·ꝛ·.

Chapter XXVIII.

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3 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, mûn rûbân ângûn pâḍafrâs yedrûnêḍ?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-*i* valman darvand *gabrâ* mûnash, pavan *stîh*, kafîz va dûlak va sang *va andâzak* lâ râst dâsht; 6 mayâ val âs gûmîkht, va *afrayâ* val jûrḍâk karḍ, va pavan vahâk-i girân val marḍûmân *mazdûnḍ*; 7 va min shapîrân mandavam dûzḍîḍ va *shôchrûnḍ*.

Chapter XXVIII.

1 Afam khadîtûnḍ rûbân-i gabrâ-I mûnash andarvâî dâsht, 2 afash panjâh shêdâ, pavan mâr-i *shapâk*, *levîn* va akhar, hamâî makhîtûnd.

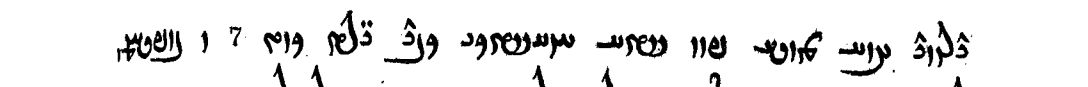
XXVII. 5, 3. K_{20} omits ד. 5, 6. K_{20} ווֹלֵיך. 5, 9. H_{17} בּוֹרְיֵיך. 5, 15—16. K_{20} om. 6, 6. or *afrâk*. 6, 16. D. has ֹ for ם. 7, 7. D. has ֵם for ם.

XXVIII. 2, 6. H_{18} Sans. *sancharanti*; see L. 3 and LII. 2. 2, 7. K_{20} adds final ן.

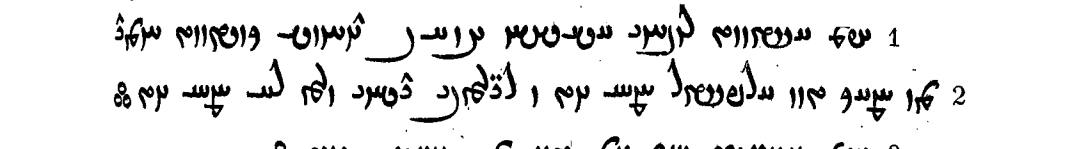
3 𐬀𐬞𐬀𐬨 𐬨𐬀𐬭𐬯𐬌𐬰 𐬨𐬀𐬢𐬀𐬙 𐬙𐬀𐬭𐬀

3 𐬀𐬨𐬀𐬥 𐬯𐬌𐬨𐬱𐬀𐬌𐬎 𐬀𐬌𐬜 𐬙𐬀𐬥𐬀𐬯 𐬐𐬀𐬌𐬥𐬀𐬌𐬎 𐬐𐬀𐬌𐬥𐬀𐬌𐬎 𐬐𐬀𐬌𐬥𐬀𐬌𐬎

4 𐬌𐬥𐬀𐬎𐬀𐬱𐬭𐬌𐬀𐬵𐬌𐬀𐬵𐬀𐬯𐬀𐬭𐬎𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌



Chapter XXXII.



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darvand gabrâ *mûnash*, pavan *stîh*, *khvâstak*-i kabed girḍ karḍ; 7 va *benafshman* lâ vashtamûnḍ; va val shapîrân lâ dâḍ, va bâḥar lâ karḍ; va pavan anbâr dâsht.

Chapter XXXII.

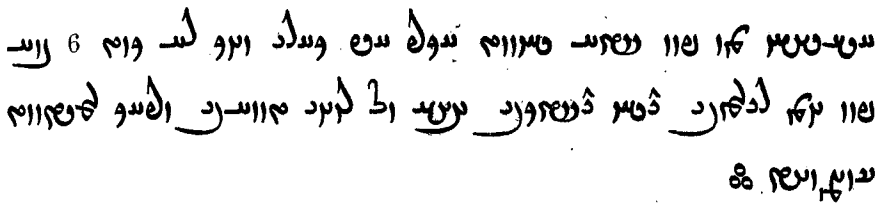
1 Afam *khadîtûnḍ* rûbân-i ashgahân gabrâ-I, *Davânôs* karîtûnḍ hômand, 2 mûn *hamâk* tanû *khrafstar* hamâî *jalḍ*, *va* ragelman-I-i *dashin-i valman lâ hamâî jalḍ*.

3 *Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?*

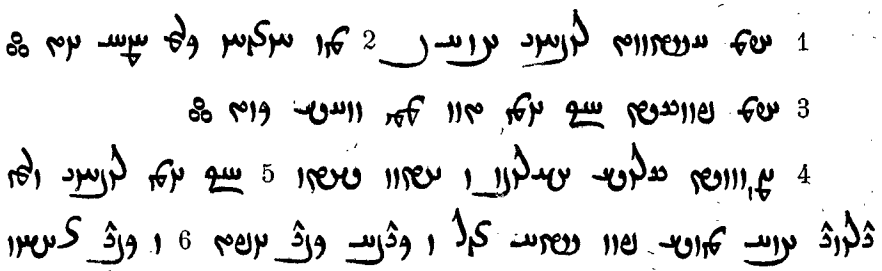
4 *Yemalclûnêḍ Srôsh-yasharûbŏ*, *va Âtarô yêdatô*, 5 *aîgh: Denman rûbân-i Davânôs-i*

XXXI. 6, 7. D. . 6, 9. H_{17} . 6, 10. H_{17}, H_{18} omit . 7, 2. D. omits .

XXXII. 1, 2. K_{20} . 1, 6. H_{18} only in Pahlavî; this name is altered to يونس in the Persian prose Ard. Vîr. H_{28}; in the Pahlavî Rivâyat it is in H_6, K_{20}, and (altered to) in a later MS. H_9. As = *â, kh, h,* and = *n, v, û, ô, r, l,* it follows theoretically, that this name can be read 6 × 3 × 6 × 6 = 648 different ways. 2, 2. K_{20} . 2, 4. H_{17} adds . 2, 6. H_{18} *zad*, Sans. *vyâpâdayanti*. 2, 7. H_{17} . 2, 9.—6, 4, only in H_{18}, K_{20}, K_{26}. 2, 13. H_{18} *zaḍ*, Sans. *vidârayanti*.



Chapter XXXIII.



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ashgahân mûn, pavan stih yehevûnḍ, akaraz hîch kâr-i nadûk lâ karḍ; 6 *barâ pavan denman ragelman-I-i* dashin, *dastak-I-i* giyâh val *levîn*-i tôrâ-I-i varzâk *ramîtûnḍ* yekavîmûnâḍ.

Chapter XXXIII.

1 Afam *khadîtûnḍ* rûbân-i gabrâ-I 2 *mûn* hûzvân kirm hamâî *jalḍ.*

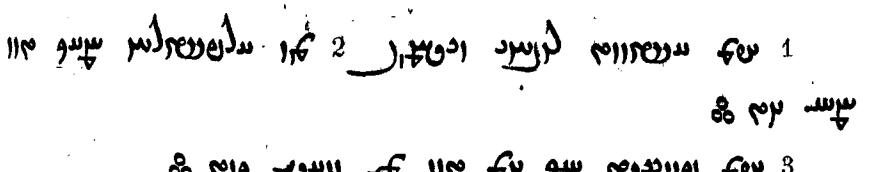
3 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-*i* valman darvand gabrâ mûnash, pavan *stih*, zûr va kadbâ kabed *gûft;* 6 *va* kabed *zîyânô* va vazand pavan dâmân *azash* yehevûnḍ.

XXXII. 6, 2. K_{20} om. 6, 6. H_6, K_{20}, K_{28} omit د; D. H_{17} omit ; H_{17} prefixes . 6, 9. K_{20} adds final . 6, 12. D. H_6 have for .

XXXIII. 1, 2. K_{20} . 2, 1. D. . 2, 5. H_{18} *jud*, Sans. *khâdanti*. 5, 3. K_{20} omits د, and adds it to 5, 4. 5, 9. H_{17} . 5, 14. K_{20} adds final . 6, 1. H_{17} adds . 6, 3. K_{20} omits final . 6, 8. H_{17} om.

Chapter XXXIV.



Chapter XXXIV.

1 Afam khadîtûnḍ rûbân-i nêshman-I 2 mûn *khrafstarân* hamâk tanû hamâî *jaḷḍ.*

3 Afam pûrsîḍ aîgh: Denman tanû maman vanâs *karḍ?*

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valman darvand nêshman mûnash, pavan *stih, mû gês va mû vad* madam âtâsh *vajârḍ*, 6 *va mûî va spûsh va rîshak madam âtâsh ramîtûnḍ;* 7 va âtâsh azîr tanû yîn hankhetûnḍ, *va*-tanû-i *nafshman* pavan âtâsh dâsht.

XXXIV. 2, 2. D. omits . 2, 6. H_{18} *jud*, Sans. *vidârayanti.* 3, 8. K_{20} adds final . 5, 9. H_{17} . 5, 10. D. H_{18}, K_{20} ; H_{17} om. 5, 11—14. H_{17} ; H_{18} *namand*, Sans. *ûrṇâḥ;* P. ; all others , which might also be read *gêsûmônd*, but this is a modern form for *gêsû-hômand* , or *gês-hômand* . 5, 17.—6, 8. only in H_{18}, K_{20}, K_{26}. 6, 4. compare *spish*, Vend. XVII. 3.; K_{26} ; H_{18} *sêjash*, Sans. *yat mṛitânâm.* 6, 9. H_{18}, K_{20}, K_{26} have for . 7, 7. D. H_6 om. 7, 9. H_6, H_{17} .

Chapter XXXV.

1 𐬀𐬨𐬀𐬙 𐬌𐬀𐬛𐬌𐬙𐬀𐬑𐬴 𐬨𐬀𐬌𐬥𐬀𐬙𐬀𐬑𐬴 𐬀𐬥𐬀𐬙 2 𐬨𐬀𐬌𐬥𐬀𐬙𐬀𐬑𐬴 𐬀𐬥𐬀𐬙 𐬌𐬀𐬛𐬌𐬙𐬀𐬑𐬴 𐬨𐬀𐬌𐬥𐬀𐬙𐬀𐬑𐬴 𐬀𐬥𐬀𐬙 𐬌𐬀𐬛𐬌

Chapter XXXVII.

marḍûmân, va avârîk tanû val mâr *hûmânâk* yehevûnḍ.

4 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Atarô yêdatô, 6 aîgh: Denman rûbân-i valman *darvand* gabrâ mûnash, pavan *stih*, yasharmôkîh karḍ; 7 afash *yîn* dûshahû mâr kerpîh *dûbârast*.

Chapter XXXVII.

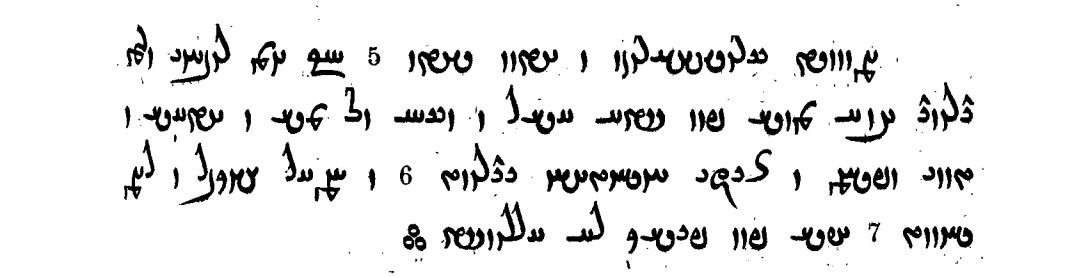
1 Afam khadîtûnḍ rûbân-i marḍûm-I chand *va nêshman-I chand*, 2 mûnshân nikûnsâr *yîn* dûshahû *akankht yekavîmûnâḍ*; 3 afshân hamâk *tanû* mâr va gazdum *va* avârîk khrafstarân hamâî *jalḍ*.

4 Afam pûrsîḍ aîgh: Denman rûbân-i kaḍâm marḍûmân *hômanand?*

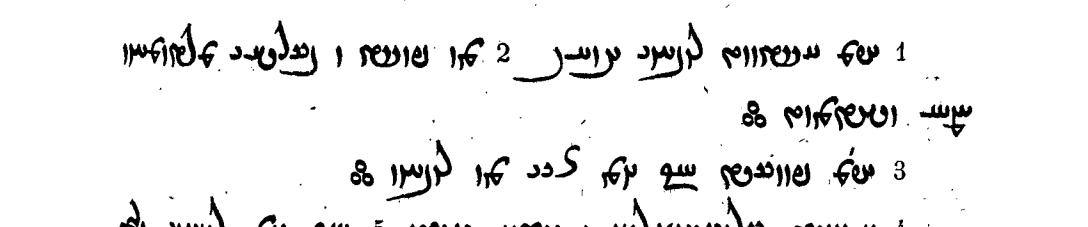
XXXVI. 3, 11. H_6, K_{20}, K_{26} . 6, 5. K_{20} om. 6, 9. H_{17} . 7, 2. H_{17} ; K_{20} om. 7, 6. H_{17} has for .

XXXVII. 1, 6—8. H_{17}, K_{20} om. 2, 3. D. om.; H_{17} . 2, 5. see XXIV. 2, 6. 2, 6. D. has for . 3, 3. H_{17} om. 3, 7. D. H_6 om. 3, 11. H_{18} *jud*, Sans. *vibhindanti*. 4, 8. in all but H_6, K_{26}.

5 𐬞𐬀𐬨𐬀𐬭𐬌𐬎𐬀𐬱𐬀𐬭𐬎𐬀𐬱𐬀𐬭𐬎𐬀𐬱𐬀𐬭



Chapter XXXIX.



4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-*i* valman darvand *gabrâ* mûnash, pavan stih, hîkhar va nasâî val mayâ va âtâsh va tanû-*i* nafshman va zakich-i anshûtâân yedrûnḍ; 6 va hamvâr khadûk-bar va rîman yehevûnḍ; 7 afash *pavan pîshak* lâ khalelûnast.

Chapter XXXIX.

1 Afam *khadîtûnḍ* rûbân-i gabrâ-I 2 mûn pôst va bisrayâ-i *mardûmânŏ* hamâî *vashtamûnḍ.*

3 Afam pûrsîḍ aîgh: Denman zak-i mûn *rûbânô?*

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-*i* valman darvand gabrâ mûnash, pavan stih, môzd-i *môzdôbarân*, va bâhar-i bâharvarân,

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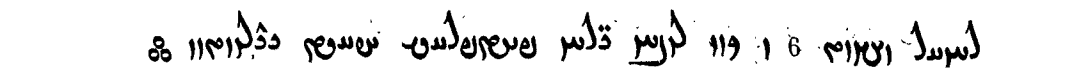
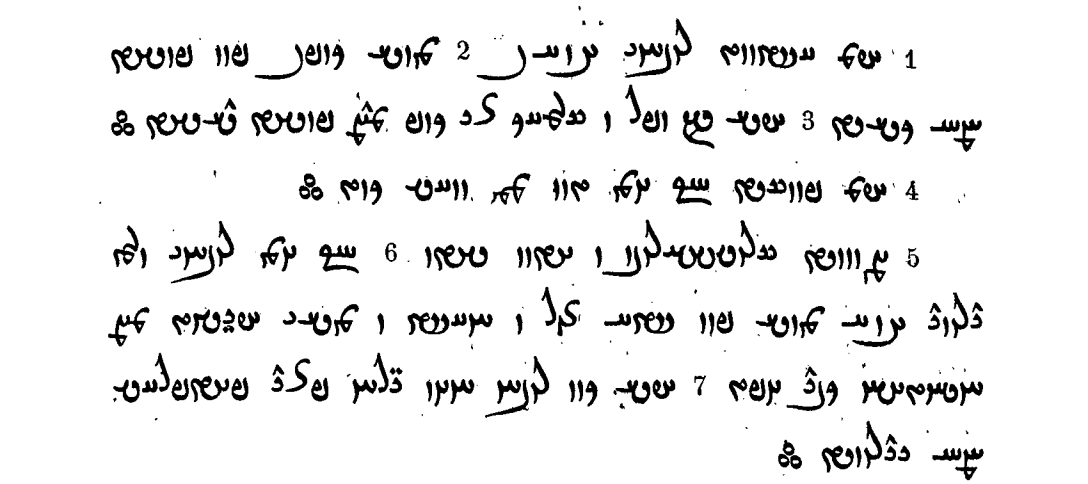
XXXVIII. 5, 6. H_{17} om.; K_{20} . 5, 18. H_6 omits . 7, 2—3. H_{18} Sans. *yat barasnûma;* Dest. suggests , but no alteration seems necessary.

XXXIX. 1, 2. K_{20} . 2, 5. K_{20}, K_{26} omit final . 2, 7. D. has for . 3, 7. K_{20}, K_{26} omit final . 5, 3. K_{20} omits . 5, 11. K_{20} adds final .



Chapter XL.



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lakhvâr vakhdûnḍ; 6 *va* kevan rûbân girân pâḍafrâs avâyaḍ yedrûntanŏ.

Chapter XL.

1 Afam *khadîtûnḍ* rûbân-i gabrâ-I 2 mûnash kôf-I pavan pôsht hamâî kashîḍ; 3 afash yîn vafar va *sarmâk*, zak kôf madam pôsht dâsht.

4 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valman darvand gabrâ mûnash, pavan stih, zûr va anâst va milayâ-i avî-sûḍ *madam anshûtâân* kabed gûft; 7 afash kevan rûbân ângûn girân pazd pâḍafrâs hamâî yedrûnêḍ.

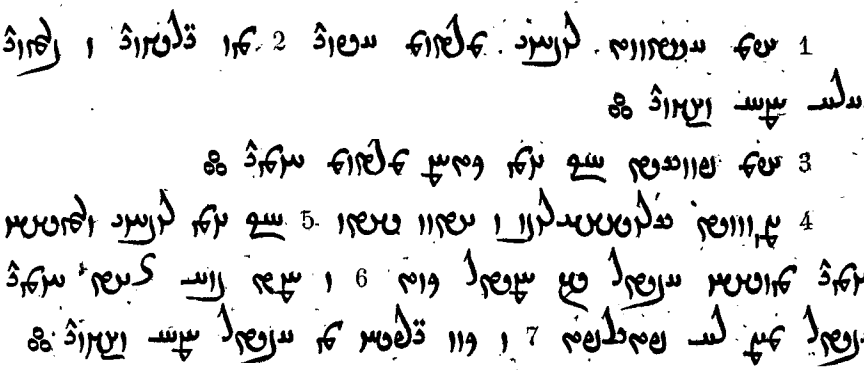
XXXIX. 6, 1. D. om.

XL. 1, 2. K_{20} . 3, 5. K_{20} has for . 6, 16. H_{17} . 6, 17. D. ; H_6, H_{17} .

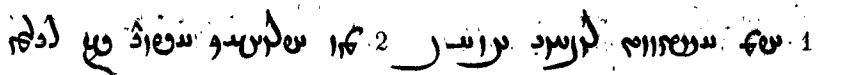
Chapter XLI.

1 𐬀𐬞𐬀𐬨 𐬔𐬀𐬢𐬀𐬌𐬑𐬀𐬌𐬑𐬀𐬌𐬑

Chapter XLII.



Chapter XLIII.



Chapter XLII.

1 *Afam* khadîtûnd rûbân-i *mardûm* aêchand 2 mûn giryînand, va baramvand *kâlâ* hamâî vâdûnd.

3 Afam pûrsîd aîgh; Denman kadâm *mardûm* hômand.

4 Yemalelûnêd Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman *rûbân-i* valmanshân hômand, *mûnshân* abîdar yîn amîdar kard; 6 va *amat* barâ zâd hômand, abîdar madam lâ *padîraft*; 7 va kevan garzishn min abîdar hamâî vâdûnd.

Chapter XLIII.

1 Afam khadîtûnd rûbân-i *gabrâ-I* 2 mûn aperenâyîk aêchand yîn ragelman

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XLII. 1, 1. B. omits this chapter. 1, 4. H_{17}, K_{20} add . 2, 5. D. H_{17} . 3, 6. K_{20} adds . 5, 3. K_{20} adds . 5, 6. H_{17}, K_{20} om. 5, 6. —6, 9. H_{18} Sans. *ye janakât janinyâh anayoh prasûtâ jâtâh santi, yaih pitarupari na pratyakarot.* 6, 2. H_{17} c

XLIII. 1, 4. D. .

Chapter XLIV.

aûpast, va hamâî *kâlâ* karḍ; 3 va shêdâân, chîgûn kalbâ hûmânâk, yîn hamâî neflûnd va *hamâî* sedkûnd.

4 Afam pûrsîḍ aîgh: Denman tanû maman vanâs *kard*, mûn rûbân ângûn *girân* pâḍafrâs yedrûnêḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valman darvand gabrâ mûnash, *pavan stih*, aperenâyîḳ-i nafshman lâ mekadlûnḍ.

Chapter XLIV.

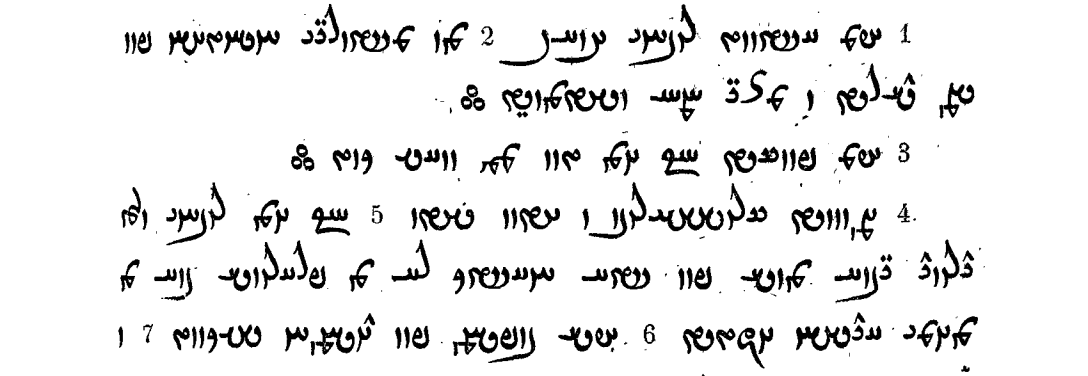
1 Afam khadîtûnḍ rûbân-i nêshman-I 2 mûn, pavan *pêstân*-i nafshman, kôf-*I* hamâî *khefrûnḍ;* 3 afash madam sar sang-I-i asyâv, rasat hûmânâk, hamâî *dâsht.*

XLIII. 2, 9. K_{20} ... 3, 10. K_{20} ... 4, 8. K_{20} adds final ... 4, 12. K_{26} adds final. ... 6, 8—9. only in K_{20}.

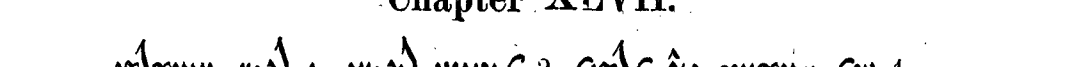
XLIV. 2, 3. K_{26} omits medial ... 2, 5. K_{20} omits ... 2, 7. D. H_6, H_{17} ...; K_{20} has ... for ... 3, 9. 4, 2. K_{20} adds final ...

4 𐬨𐬀𐬥 𐬉𐬎𐬀𐬙𐬌𐬙 𐬀𐬵 𐬥𐬀𐬌 𐬛𐬎𐬀𐬌 𐬀𐬵 𐬉𐬌𐬌 𐬨𐬵 𐬉𐬎 𐬨𐬵 𐬎𐬀𐬛𐬀𐬌𐬉𐬀𐬙 𐬨𐬀𐬥
𐬛𐬎𐬀𐬌 𐬉𐬎𐬀𐬙𐬌𐬙𐬀𐬵𐬎𐬀𐬙𐬌𐬙 𐬎𐬀𐬛𐬙 ❀
5 𐬉𐬀𐬙𐬀𐬵𐬛𐬀𐬙𐬀𐬵𐬛𐬀𐬙𐬀𐬵𐬛

Chapter XLVI.



Chapter XLVII.



Chapter XLVI.

1 Afam *khadîtûnd* rûbân-i *gabrâ-I* 2 mûn mastôrg-*i* anshûtâân pavan yadman dârêd, va mazg hamâî vashtamûnêd.

3 Afam pûrsîd aîgh: Denman tanû maman vanâs kard?

4 Yemalelûnêd Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valman darvand gabrâ *mûnash*, pavan stih, khvâstak lâ min *frârûnîh*, barâ min mandavam-*i* khadîhân dûzdîd; 6 afash *benafshman* pavan dûshmanân shedkûnd, 7 *va benafshman* khadû-tâk pavan dûshahû avâyad *yehevûnd*.

Chapter XLVII.

1 Afam khadîtûnd kabed *mardûm* 2 mûnshân *rôêshman* va rêsh *aûsturdak*,

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XLVI. 1, 2. D. . 1, 4. K_{20} . 2, 2. all omit . 5, 7. D. . 5, 13. K_{20} . 5, 16. only in D. 6, 2. 7, 2. D. omits . 7, 1. K_{20} puts this after 7, 2. 7, 7. D. H_6 have for .

XLVII. 1, 4. H_{18} adds . 2, 2. in all but D. 2, 5. K_{20} .

va gûnak zarḍ, va hamâk tanû pûḍak, va *khrafstar hamâî sâtûnḍ*.

3 Afam pûrsîḍ aîgh: *Denman* mûn kaḍâm hômand?

4 Yemalelunêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valmanshân *marḍûmân* mûnshân, pavan stih, yasharmôk-i frîftâr yehevûnḍ hômand; 6 va *anshûtâân* hamâî marenchînîḍ, *va min* dâḍ-i *shapîrîh* barâ val dâḍ-i sarîtarîh yâîtyûnḍ; 7 *va* kabed kêsh va giravîshn-i *avârûnŏ* yîn gêhân *rûbâk* karḍ.

Chapter XLVIII.

1 Afam khadîtûnḍ rûbân-i gabrâ-I 2 *mûnash shêdâḍân*, chîgûn kalbâ

Chapter XLVIII.

XLVII. 2, 14. H_6, K_{26} add; K_{20} adds . 2, 15. K_{20} . 2, 16. D. has for . 3, 4. D. om.; H_6 adds , but strikes out this addition. 5, 5. D. H_6, K_{26} omit . 6, 2. in all but K_{20}. 6, 5—6. H_{18}, K_{26} . 6, 8. B. has for . 7, 1. K_{20} om. 7, 6. K_{20} omits final . 7, 9. H_6 adds .

XLVIII. 2, 1. K_{20} . 2, 2. D. .

hûmânâk, *hamâî sedkûnd.* 3 Valman gabrâ lakhmâ val *kalbâân* yehabûnêḍ, va lâ vashtamûnd; 4 va var, ragelman, *ashkômbŏ* va rân-i zak gabrâ hamâî vashtamûnd.

5 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, *mûn* rûbân ângûn girân pâḍafrâs yedrûnêḍ?

6 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 7 aîgh: Denman rûbân-i valman darvand marḍûm mûnash, pavan *stih*, kalbâ-*i* shapânân va mânpânân khûrishn lakhvâr dâsht, *khadûf* zaḍ va zektelûnḍ.

Chapter XLIX.

1 Afam khadîtûnḍ rûbân-i gabrâ-I chand 2 mûnshân gûh va hîkhar va nasâî va rîmanîh-*i* marḍûmân hamâî *jalḍ;* 3 va shêdâân sang khefrûnḍ, va

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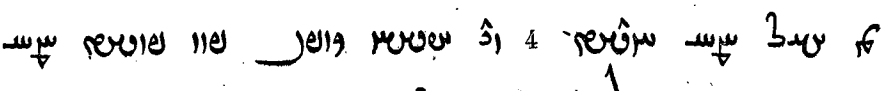
XLVIII. 2, 6. D. H_6 om. 2, 7. B. 𐬀𐬌𐬎𐬀𐬎. 3, 5. K_{20} 𐬌𐬌𐬎. 4, 4. K_{20} has 𐬛, and K_{26} 𐬉, for final 𐬎. 5, 9. D. 𐬎. 7, 9. D. 𐬎𐬌𐬎. 7, 10. all omit 𐬉. 7, 17. *khad* substituted for *ay.*

XLIX. 2, 8. all omit 𐬉. 2, 11. H_{18} *jud,* Sans. *vibhinna.*



Chapter L.

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min akhar hamâî *andakht*, 4 *vad* azshân kôf-I pavan pôsht hamâî kashîḍ, *va* kashîḍanŏ lâ *tûbânast*.

5 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, mûn rûbân ângûn girân pâḍafrâs yedrûnêḍ?

6 Yemalelunêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 7 aîgh: Denman rûbân-i *valmanshân* darvandân mûnshân, pavan stih, zamîk *tarâzînîḍ*, va kadbâ tarâzînîḍ; 8 va kabed marḍûm avî-bûn va avî-bar *karḍ*, va val *nîyâz va* daregûshîh maḍ hômand; 9 va kharâj-i girân hamâî avâyast yehabûntanŏ.

Chapter L.

1 Afam *khadîtûnḍ* rûbân-i gabrâ-I 2 *mûn* kôf-I, pavan angûst va

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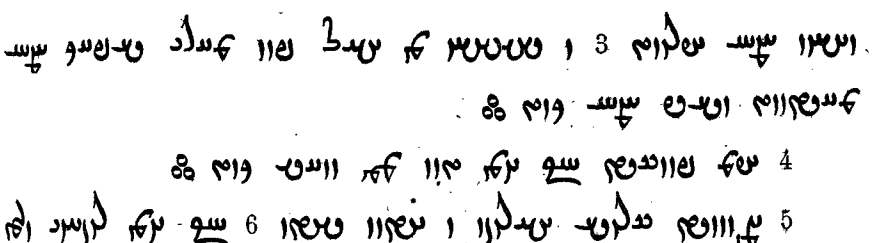
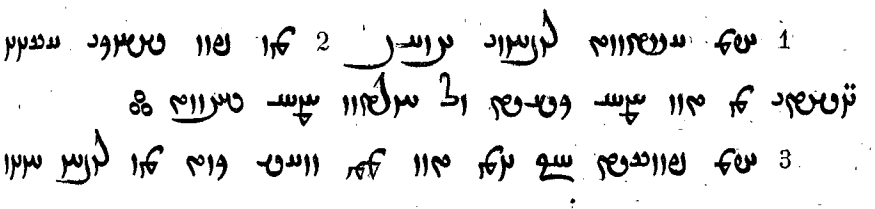
XLIX. 3, 9.—4, 1. in all, which is a rare form for , but may possibly be correct. 4, 8. K_{20} om. 4, 11. D. H_6, K_{26} add . 7, 4. K_{20} omits . 7, 10. K_{20} has for ; H_{18} Sans. *pîḍitâ*. 8, 7. K_{20} adds final . 8, 10. perhaps *nîshîp*, Pers. نِشیب, نِشیو; H_6 adds the gloss بهایچه; H_{18} transliterates it, in Sans., by *nâhîcha*. 8, 11. K_{20} om.

L. 1, 2. K_{20}, K_{26} . 2, 1. D. .



Chapter LI.



nâkhûn, hamâî khefrûnḍ; 3 va shêdâân, min akhar, pavan mâr-i *sḥapâk* hamâî *makhîtûnḍ nîhîp* hamâî karḍ.

4 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valman darvand gabrâ mûnash, pavan stih, sâmân-i vîmônd-i khadîhânŏ *spôkht*, va pavan zak-i nafshman vakhdûnḍ.

Chapter LI.

1 Afam *khadîtûnḍ rûbânô-i* gabrâ-I 2 mûn, pavan shânak-i *asînîn*, gûsht-*i* min tanû hamâî kashîḍ, val khûrḍánŏ hamâî yehabûnḍ.

3 Afam pûrsîḍ aîgh: Denman tanû maman vanâs *karḍ*, *mûn* rûbân ângûn

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L. 3, 7. H_{18} Sans. *kṛishṇavarṇâḥ*; see XXVIII. 2. and LII. 2. 3, 9. D. has for . 3, 10. H_{18} *sēzh*, Sans. *mṛityum*. 6, 13. H_{18} ; K_{26} ; H_{18} translates 6, 10—18 by Sans. *anyasya sîmâgṛihîtâ pashchât asau mṛitaḥ tatastena svakîyâ sîmâgṛihîtâ*.

LI. 1, 2. K_{20} . 1, 3. K_{20} . 2, 4. K_{26} . 2, 5. K_{20} omits . 3, 8. K_{20} om. 3, 9. D. adds .

Chapter LII.

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pâḍafrâs yedrûnêḍ?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valman darvand *gabrâ* mûnash, pavan stih, *zînhâr-i* kadbâ levatman anshûtâân karḍ.

Chapter LII.

1 Afam khadîtûnḍ rûbân-i gabrâ-*I* 2 mûn fakhîz-i *shapâk* va tîr va sang va karḍâm hamâî spûrḍand.

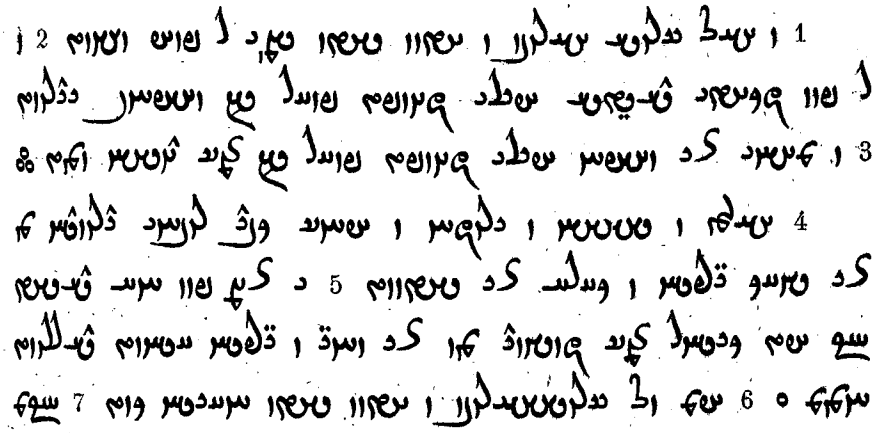
3 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-*i valman* darvand gabrâ mûn, pavan stih, mitrô-drûj-i kabed karḍ; 6 va mitrô drukht levatman yasharûbân, va levatman darvandân; 7 maman kolâ-II mitrô aît,, ham madam yasharûbân, va ham madam darvandân.

LI. 5, 6. D. om. 5, 10. in all but H_{18}; only in K_{26}.

LII. 1, 4. D. omits . 2, 3. H_{18} gives no Sans. for this sentence; see XXVIII. 2 and L. 3. 5, 3. K_{20} has for . 5, 4. K_{20} .

Chapter LIII.



Chapter LIII.

1 Va akhar, Srôsh-yasharûbŏ, va Âtarô yêdatô, *yadman-i li* frâz vakhdûnḍ; 2 *va li pavan* Chakât-i-Dâîtîh, azîr-i *Chînûvat* pûhal, yîn *vîyâvân-I yedrûnḍ;* 3 *va mîyân-i zak vîyâvân, azîr-i Chînûvat pûhal, yîn* zamîk, dûshahû numûḍ.

4 Akharman va shêdâân va drûjân va avârîk kabed rûbân-*i* darvandân, *min* zak jînâk, garzishn va kâlâ zak yâtûnḍ, 5 i zyam pavan *anâ* dâsht aîgh, haft kêshvar zamîk *jundînand* mûn zak vâng va garzishn ashnûḍ, dekhlûnḍ hômanam. 6 Afam val Srôsh-yasharûbŏ, va Âtarô *yêdatô*, khvahîshn karḍ, 7 *aîgham*

LIII. 1, 8—9. K_{20} . 2, 1—3. altered from in H_6, K_{20}; D. ; K_{26} ; H_{18} *u man*, Sans. *ahancha*. 2, 7. K_{20} omits medial . 2, 10.—3, 8. only in H_6. 4, 9. H_6, K_{26} have for . 4, 11. K_{20} om. 5, 4. Z. *ana, anâ;* or *hanâ*, Syr. . 5, 10. so in K_{20}, K_{26}; D. H_6 ; H_{18} *chandanîḍ*, Sans. *âkampitâ;* compare Pers. جُنبانیدن and Z. *yuz*. 6, 6. K_{26} adds . 7, 1. D. K_{20} omit .

latamman al yedrûnêḍ, va laḳhvâr *vardêḍ*.

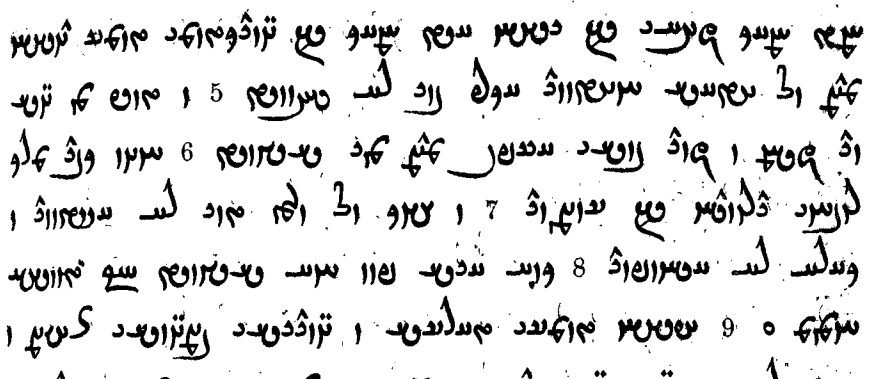
8 Va akhar, Srôsh-yasharûbŏ, va Âtarô yêdatô, val li gûft 9 *aîgh*: Al *dekhlûn!* maman lak râî akaraz min latamman bîm lâ yehevûnêḍ. 10 *Va min* levînŏ vazlûnḍ Srôsh-yasharûbŏ va Âtarô yêdatô; 11 *va* min akhar, avî-bîmyîsh li, *Arḍâî* Vîrâf, frâz val zak-*i tômîk* dûshahû andarûntar vazlûnḍ hômanam.

Chapter LIV.

1 Afam *khadîtûnḍ* zak-i sêj-hômand-i bîmgûn-*i* sahmgûn-i ḳabed-darḍ-*i* pûr-anâkîh-i gôndak târtûm dûshahû. 2 Va akhar andêshîḍ hômanam *aêtûn* medammûnast, 3 chîgûn châh-I mûn hazâr vâz val bûn lâ yâmtûnêḍ; 4 *va*

LIII. 7, 7. H_{18} *vardan*, Sans. *vyâvarttasva*; all others . 9, 1. D. om. 9, 3. K_{20} has for . 10, 1—2. K_{20} om. 11, 1. K_{26} om. 11, 6. perhaps for = . 11, 10. K_{20} omits . 11, 11. K_{20} .

LIV. 1, 2. K_{20} ; H_{18} adds *rvâ* = . 1, 5. H_6, K_{20} have for . 1, 8. K_{20} omits . 2, 5. K_{20} adds final . 4, 1. K_{20} om.



amat hamâk chîbā-*i* yîn gēhān aït, *hamak* yîn gondaktûm-*i* tômik dûshahû madam val âtâsh *hankhetûnd*, akaraz *bôî lâ yehabûnēḍ*; 5 *va tanidich* min gôsh vad chashm, va chand *bûsh-i aṣp-î* madam mûî yakhsenunēḍ, 6 ângûn kabed *marak* rûbân-i darvandân yîn *yekavîmûnd*, 7 va khadûk val *valman* tanid lâ khadîtûnd, va kâlâ lâ ashnûvand; 8 kolâ khadîh pavan anâ yakhsenunēḍ aîgh: Tanûîhâ hômanam. 9 Afshân tômîk-*i* tarîkîh *va gôndakîh-i* bîmgûnîh-*i zâkham va* pâḍafrâs-i gûnak gûnak-i dûshahû, 10 aîgh *mûn anâ* yôm pavan dûshahû *yehevûnēḍ*, vâng vâdûnēḍ 11 aîgh: *Hâvandich* lâ bûndak *zak* 9000

LIV. 4, 4. H_6 has ۹ for د; all others omit it. 4, 8. K_{20} سپس. 4, 10. K_{20} omits د. 4, 16. D. H_{18} have م for ۵. 4, 18.—5, 2. H_{18} *bi na dihēḍ tandîzha*, Sans. *kimapi na bibhartti tejomayam ujvalam.* 4, 19. K_{20} adds ۴۱۱۳۴. 5, 1. K_{20} د. 5, 2. K_{20}, K_{26} ۵۱۱۴. 5, 9—10. H_{18} اسیژه *asēzhē*, Sans. *shuddhaye amṛityumatâm.* 5, 9. H_6 has ۶ for د. 5, 10. D. ۴۴۴۴. 6, 3. H_{18} *margh*, Sans. *mṛityumatâm.* 6, 7. D. has ۴۴ for ۵. 7, 4. H_{15} om. 9, 2. D. has ۹ for د. 9, 4—5. K_{20} د. 9, 6. K_{26} omits د. 9, 7. H_{18}, K_{26} سپس. 9, 8. K_{26} om. 10, 2. K_{20} om. 10, 3. H_{18} *ai*, Sans. *śadaiva tishṭhanti* for 10, 3—7; perhaps سپس is miswritten for ۴۴۷, as both are represented by Pâz. ā. 10, 7. D. has م for ۴۴. 11, 2. compare Pers. هنوز. 11, 5. H_{18}, H_{26} om.

Chapter LV.

1 Adînam khadîtûnḍ rûbân-i darvandân *mûnshân* pâḍafrâs-i gûnak gûnak, *chîgûn* vafar-*i snêshar*, va sarmâk-i sakht, va *garmîk*-i âtâsh-i tîz-sôjâk, va dûsh-gôndakîh va sang va khâkistar, *takarg* va vârân, va avârîk kabed anâkîh, pavan zak *bîmgûn* târîk jînâk frôḍ *mûrḍ*, zâkham *va* pâḍafrâs hamâî yedrûnd.

2 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, *mûn* rûbân ângûn girân pâḍafrâs yedrûnêḍ?

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shanat, amatmân min denman dûshahû madam lâ shedkûnd?

Chapter LV.

1 Adînam khadîtûnḍ rûbân-i darvandân *mûnshân* pâḍafrâs-i gûnak gûnak, *chîgûn* vafar-*i snêshar*, va sarmâk-i sakht, va *garmîk*-i âtâsh-i tîz-sôjâk, va dûsh-gôndakîh va sang va khâkistar, *takarg* va vârân, va avârîk kabed anâkîh, pavan zak *bîmgûn* târîk jînâk frôḍ *mûrḍ*, zâkham *va* pâḍafrâs hamâî yedrûnd.

2 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, *mûn* rûbân ângûn girân pâḍafrâs yedrûnêḍ?

LIV. 11, 7. H_6 , which D. adds. 11, 8. D.

LV. 1, 5. H_{18} *pa jahã*. 1, 9. H_{18} om. 1, 10. D. has for ; all others omit , but see LXIV. 3. 1, 11. compare Z. *snaêzhâḍ*, Vend. II. 22; Dest. reads *sôhâr;* H_{18} omits the Pâz. from this word to the end of the sentence. 1, 16. K_{20} has for . 1, 26. D. prefixes . 1, 35. D. K_{26} have for , and H_8 can be read the same, as the bottom stroke of the is hardly visible. 1, 39. K_{20} . 1, 41. only in D. K_{20}. 2, 9. D. .

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3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 4 aîgh; Denman rûbân-*i* valman darvand *marḍûm* mûnshân, pavan stih, vanâs-*i* marg-arjân kabed karḍ, 5 va âtâsh-*i Vâhrâmân* afsurḍ, va pûhal-*i* rûḍ-i *hû-tâk khefrûnḍ;* 6 va zûr va *anâst* gûft va *zûr-gûkâsîh*-i kabed dâḍ. 7 Afshân *kâmak apâḍakhshâîh;* va âzûrîh, va payûsh vâ varenôîh va *khêshm* va *arashkôîh* râî, *avî-vanâs* anshûtâ-i yasharûbŏ zektelûnḍ; 8 va kabed *fríftâryîsh* sâtûnḍ *hômand.* 9 Kevan rûbân *ângûn* girân zâkham *va* pâḍafrâs avâyaḍ yedrûntanŏ.

LV. 4, 3. K_{26} omits د. 4, 6. D. ـرس, but it should be the collective noun ـسرسرس. 4, 10. د only in K_{26}. 5, 2. K_{20}, K_{26} omit د. 5, 3. K_{20} اسلس. 5; 6. K_{20} omits د. 5, 8. compare Pers, تاختن. 5, 9. K_{20} om. 6, 4. K_{20} adds ا. 6, 7. D. H_6, K_{26} have ـو for ـو; H_6 has ک for ک; K_{20} has ـوو for ـو. 7, 2. K_{20} سو. 7, 3. K_{20} omits د. 7, 11. or *aêshm.* 7, 13. ـسلس ـو ـوا in all but D.; perhaps *arashkunîh.* 7, 15. ـوسرسرس in all but K_{20}. 8, 3. D. has ی for ری. 8, 5. D. has م for ۇ. 9, 3. D. om.; K_{20} ـرتر. 9, 6. K_{26} om.

Chapter LVI.

1 𐬀𐬛𐬌𐬀𐬥 𐬑𐬀𐬛𐬀𐬑𐬌𐬑𐬀𐬙 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬀𐬥𐬭𐬌𐬛 𐬨𐬀𐬌𐬀𐬥𐬀𐬥𐬀𐬥 𐬭𐬀𐬙𐬀𐬥

2 𐬨 𐬌𐬥𐬭𐬌𐬛 𐬀𐬭 𐬛𐬛𐬎 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬭𐬌 𐬭𐬀𐬛𐬀𐬌𐬀𐬑 𐬭𐬀𐬙

3 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬀𐬥𐬭𐬌𐬛 𐬭𐬀𐬙 𐬭𐬌 𐬭𐬌 4 𐬀𐬛𐬀𐬑 𐬀𐬀𐬛𐬀𐬑 𐬀 𐬭𐬌𐬛𐬀𐬨𐬀𐬥𐬀𐬥𐬛𐬀𐬑 𐬨𐬀𐬌𐬀𐬥𐬀𐬥

𐬨 𐬵𐬭𐬌𐬥 𐬨𐬀𐬌𐬀𐬥𐬀𐬥 𐬭𐬀𐬙 𐬀𐬛𐬀𐬑 𐬀𐬀𐬛𐬀𐬑 𐬀 𐬨𐬀𐬥 𐬀𐬀𐬛 𐬥𐬀𐬛𐬀𐬑 𐬀𐬀𐬛 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬨𐬀𐬵𐬛𐬌

Chapter LVII.

1 𐬀𐬀𐬙 𐬭 𐬀 𐬨𐬀𐬌𐬀𐬥𐬀𐬥𐬀𐬛 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬭𐬀𐬥𐬀𐬛𐬀𐬑 𐬭𐬀𐬙 𐬀𐬛𐬀𐬑 𐬭𐬀𐬙

𐬨 𐬭𐬀𐬛𐬀𐬑 𐬭𐬀𐬙 𐬥𐬀𐬛 𐬀𐬛𐬀𐬑 𐬀𐬀𐬛 𐬨𐬀𐬌𐬀𐬥𐬀𐬥 𐬀𐬛𐬀𐬑 𐬀𐬀𐬛𐬀𐬑 𐬀 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬨𐬀𐬵𐬛𐬌

2 𐬨 𐬌𐬥𐬭𐬌𐬛 𐬀𐬭 𐬛𐬛𐬎 𐬨𐬀𐬥𐬀𐬙𐬀𐬑 𐬭𐬌 𐬭𐬀𐬛𐬀𐬌𐬀𐬑 𐬭𐬀𐬙

Chapter LVI.

1 *Adînam* khadîtûnḍ rûbân-i valmanshân *mûnshân* mârân gazîḍ va hamâî *jalḍ.*

2 Afam pûrsîḍ aîgh: Valmanshân zak-*i* mûn *rûbânôân?*

3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 4 aîgh: Denman *rûbân*-i valmanshân darvandân mûnshân, pavan stih, pavan Yadadân va dînô *nikîrâî* yehevûnḍ hômand.

Chapter LVII.

1 Afam dîḍ rûbân-i nêshmanân mûnshân rôêshman peskûnḍ, *va* min tanû javîḍâk yehevûnḍ; va zûbân vâng hamâî dâsht.

2 Afam pûrsîḍ aîgh: Denman *valmanshân* zak-i mûn *rûbânôân?*

LVI. 1, 1. H_{18} *avam.* 1, 5. D. 𐬨𐬀𐬥𐬀𐬙𐬀𐬑. 1, 10. H_{18} *jud,* Sans. *nighnanti.* 2, 5. D. omits 𐬭. 2, 7. K_{20}, K_{26} omit 𐬀, but K_{26} adds it at the end. 4, 3. K_{20} adds 𐬵. 4, 13. H_{18} *nigērâi,* Sans. *avaloptâraḥ;* see Mkh. XXXVI. 13.

LVII. 1, 8. K_{20} om. 2, 5. D. adds 𐬀𐬭𐬀𐬛. 2, 8. 𐬀 only in H_8.

3 𐬬𐬀𐬥𐬀𐬭𐬌𐬌𐬀𐬢 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀 𐬯𐬎 4 𐬌𐬎𐬎 𐬌𐬌𐬎 𐬌 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬬𐬀𐬥𐬀𐬭𐬌𐬌𐬀𐬢
𐬀𐬎 𐬌 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬌 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬌𐬎𐬎 𐬌𐬌𐬎 𐬬𐬀𐬥𐬀𐬭𐬌𐬌𐬀𐬢 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎
𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 ❀

Chapter LVIII.

1 𐬬𐬀𐬥𐬀𐬭𐬌𐬌𐬀𐬢 𐬌 𐬬𐬀𐬥𐬀𐬭𐬌𐬌𐬀𐬢 𐬀𐬎 2 𐬀𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎
𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 ❀

3 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬀𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 ❀

4 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 5 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎
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3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 4 aîgh: Denman rûbân-i valmanshân nêshmanân mûnshân, pavan stih, shîvan *va* mûyak kabed karḍ, va madam sar va rôd makhîtûnḍ.

Chapter LVIII.

1 Adînam khadîtûnḍ rûbân-i gabrâ-I 2 mûn kashân val dûshahû *yezderûnd*, va hamâî *makhîtûnd*.

3 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valman darvand *gabrâ mûn*, pavan stih, *rôêshman va* rôd-i nafshman *va* yadman-i shafîk, va avârîk rîmanîh-i andâm-i nafshman, pavan mayâ-i *îstâdak-i* vazûrg, va khânîk,

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LVII. 4, 10. D. K_{20} om.

LVIII. 2, 5. D. has 𐬌 for 𐬀. 2, 8. D. has 𐬯 for 𐬀; H_{18} *mîrad*. 5, 6. K_{20} 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎. 5, 7. H_{18}, K_{20}, K_{26} 𐬯𐬀𐬭𐬀𐬰𐬎𐬀𐬯𐬎. 5, 10. 𐬬𐬀𐬥𐬀𐬭𐬌𐬌𐬀𐬢 in all but D. 5, 11, 14. K_{20} om. 5, 24. K_{20} has 𐬯 for 𐬌, and omits 𐬌.

Chapter LIX.

Chapter LX.

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va sâtûnân, *kabed* khalelûnḍ; 6 *va* Horvadaḍ ameshôspend âzarḍ.

Chapter LIX.

1 Afam *khadîtûnḍ* rûbân-i nêshman-I 2 mûn hamâî girîst, va *pôst* va bisrayâ min zak-*i pêstân*-i nafshman hamâî khefrûnḍ va hamâî vashtamûnḍ.

3 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, mûn rûbân ângûn girân pâḍafrâs yedrûnêḍ?

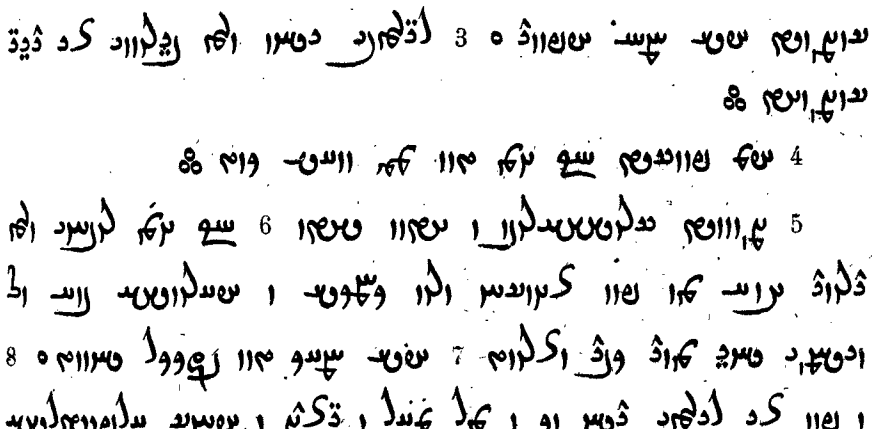
4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 âigh: Denman rûbân-i valman darvand nêshman mûn kûḍak-i nafshman nîyâz gûrsakîh râî giryân *shedkûnḍ*.

Chapter LX.

1 Afam dîḍ rûbân-i gabrâ-I 2 mûn tanû yîn dîg-I-i rûyîh karḍ

LVIII. 5, 28. K_{20} om. 5, 30. K_{20} . 6, 1. K_{20} om.

LIX. 1, 2. in all but K_{26}. 2, 5. D. . 2, 9. D. omits . 2, 10. K_{26} omits medial . 5, 14. D. has for .



yekavîmûnêḍ; afash hamâî -*affûnd.* 3 Ragelman-*I*-i *dashinô valman bîrûnŏ*-i zak dîg *yekavîmûnâḍ.*

4 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-*i* valman darvand *gabrâ* mûn *pavan* zîvandakân varenô-*kâmakîh* va avârûnyîsh barâ val nêshman-i shûî-*mônd* kabed vazlûnḍ, 7 afash hamâk tanû bazak-kar yehevûnḍ. 8 *Va* pavan zak ragelman-i dashin, vak va môr, mâr va *gazdum,* va avârîk *khrafstarîhâ kabed makhîtûnḍ* va zektelûnḍ *va neksûnḍ.*

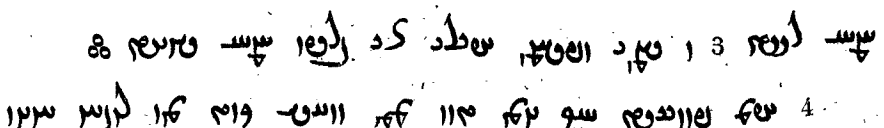
LX. 2, 10. D. has ם for ֗. 3, 1. D. omits ן. 3, 2. K_{20}, K_{26} omit final ן. 3, 3. D. adds ד. 3, 4. final ן only in H_6. 3, 7. D. has ם for ם. 6, 3. K_{20} omits ד. 6, 6. D. om. 6, 8. K_{20} adds ם. 6, 11. so in all, but perhaps ם may be meant. 6, 18. H_{18} *aja tâ;* P. ם. 8, 1. D. K_{20} om. 8, 11. K_{20} ם. 8, 14. H_6, K_{26} ם. 8, 15. K_{20} om. 8, 16. D. has ם for ם. 8, 20. K_{20} adds final ן. 8, 19—20. H_{18} om., but adds: *pâi bandē vâstr ô gâvâ vîmâr dâḍ,* Sans. *pâdaikenacha pûlakaikañ tṛiṇadhânyasya gave kleshamate dadau;* compare XXXII. 6.

Chapter LXI.

1 𐬀𐬞𐬀𐬨 𐬐𐬀𐬙𐬀𐬌𐬔𐬌𐬌𐬀𐬥 𐬨𐬀𐬌𐬥𐬀𐬥𐬀𐬌𐬔𐬀𐬥 𐬀𐬞𐬀𐬨 2 𐬐𐬀𐬙𐬀𐬌𐬔𐬌𐬌𐬀𐬥 𐬨𐬀𐬌𐬥𐬀𐬥𐬀𐬌𐬔𐬀𐬥 𐬐𐬀𐬙𐬀𐬌𐬔𐬌𐬌𐬀𐬥 𐬨𐬀𐬌𐬥𐬀𐬥𐬀𐬌𐬔𐬀𐬥 𐬀𐬞𐬀𐬨

Chapter LXII.

1 𐬀𐬭𐬛𐬀𐬯𐬀𐬢𐬀𐬥 𐬯𐬀𐬢𐬀𐬥 𐬛𐬀𐬠𐬀𐬢𐬀𐬥 𐬀𐬯𐬀𐬢𐬀𐬥 𐬛𐬀𐬠𐬀𐬢𐬀𐬥 2 𐬀𐬯𐬀𐬢𐬀𐬥 𐬛𐬀𐬠𐬀𐬢𐬀𐬥



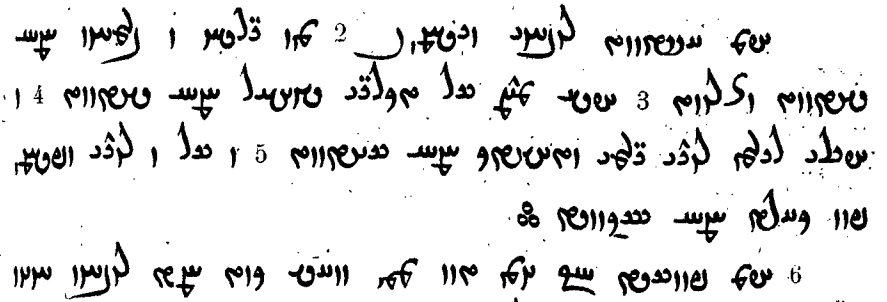
hamâî *list*; 3 va yadman-i nafshman azîr-i zak *barîjan* hamâî sûkht.

4 Afam pûrsîḍ aîgh: Denman tanû maman-vanâs *karḍ*, *mûn* rûbân ângûn girân pâḍafrâs yedrûnêḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valman darvand *nêshman* mûnash, pavan stih, yîn shûî va sardâr-*i* nafshman dâḍ-pasukhôîh *karḍ*, va kalbâ-zûbân *yehevûnḍ*; 7 *afash* abûrḍ-farmânîh *kartô; afash* kâmak-i valman sarîtûntanŏ *lâ yehabûnḍ*; 8 afash *khvâstak* min shûî dûzḍîḍ, va nihânyîsh andôkht-*i* nafshman karḍ

LXIII. 2, 7. H_{18} *rasaḍ*, Sans. *kṛiyate*. 3, 6. K_{20} ﻫﻠﻰ. 4, 8. K_{20} adds final ﻯ. 4, 9. D. ﻫﺲ. 6, 6. K_{20} om. 6, 13. all omit ﺩ. 6, 17. H_{18} om.; K_{26} adds final ﻯ. 6, 21. H_{18} adds *hend*, Sans. *vidyate*. 7, 1, 5. H_{18} om. 7, 4. K_{20} omits final ﻯ. 7, 9—10. H_{18} om. 8, 2. K_{20} omits ﻫ. 8, 8. K_{20} omits ﺩ.

Chapter LXIV.



Chapter LXIV.

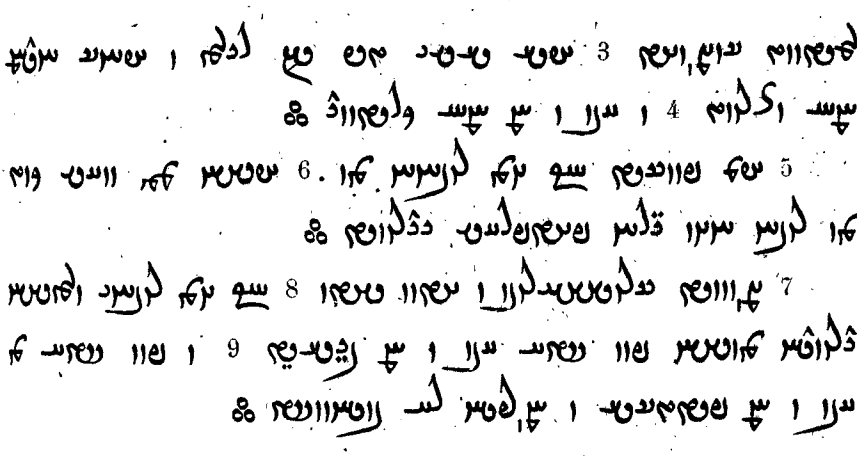
1 Afam *khadîtûnḍ* rûbân-i nêshman-I 2 mûn *giryân* va *baramânô* hamâî yâtûnḍ vazlûnḍ; 3 afash madam sar takarg-i *snêshar hamâî yâtûnḍ*; 4 *va* azîr-i ragelman *rûd-i* garm-i *vaḍâkhtak* hamâî sâtûnḍ; 5 va sar va rôd-*i* nafshman pavan kârḍ hamâî *sedkûnêḍ*.

6 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, *amat rûbânô ângûn* girân pâḍafrâs hamâî yeḍrûnêḍ?

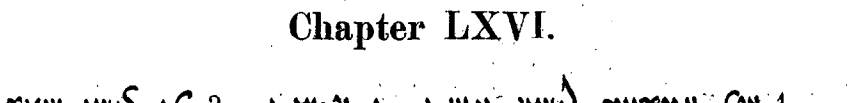
7 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 8 aîgh: Denman rûbân-i valman darvand nêshman mûn min gabrâ-i khadîhân *akhvêshkâryîsh* âpûstanŏ *yehevûnḍ*,

LXIV. 1, 2. ꬹ in all but K_{26}. 2, 2. D. ; H_{18} omits it in Pâz., but gives Sans. *rudanti*. 2, 4. H_{18}, P. have ꬵ for ꬱ. 3, 5. H_{18} *vafar*; see LV. 1, 11. 3, 6—7. H_{18} om. 4, 1. D. om. 4, 4. or *rûi-i*. 4, 6. K_{20} . 5, 4. D. omits ꬳ. 5, 9. D. ; H_6 with the gloss ; H_{18} *brînid*. 6, 9. D. ꬽ. 6, 10. K_{20} omits final ꬵ. 6, 11. H_6 omits final ꬵ. 8, 11. D. H_6 have for . 8, 13. D. H_6 .

9 𐬱𐬀𐬰𐬌𐬱 𐬌𐬎𐬀𐬴𐬀𐬭𐬀𐬎 𐬀𐬭𐬎 𐬵𐬀𐬎𐬀𐬭𐬀𐬎 𐬀𐬭𐬎 10 𐬵𐬀𐬎𐬀𐬭𐬀𐬎 𐬀𐬭𐬎



Chapter LXVI.



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ramîtûnḍ *yekavîmûnâḍ*; 3 *afash* dâs-i tîz yîn ragelman va avârîk andâm hamâî vazlûnḍ; 4 va abû va am hamâî *karîtûnd*.

5 Afam pûrsîḍ aîgh: Denman *rûbâṇân mûn?* 6 *afshân maman vanâs karḍ, mûn rûbân ângûn girân* pâḍafrâs yedrûnêḍ?

7 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 8 aîgh: Denman rûbân-i *valmanshân* darvandân mûnshân, pavan stih, abû va am *bêshîḍ;* 9 va pavan *stih*, min abû va am *pêtitîḳîh* va amûrzishn lâ *bavîhûnast*.

Chapter LXVI.

1 Afam ḳhadîtûnḍ rûbân-i gabrâ-I *va* nêshman-I 2 mûn zûbân *nihâḍ* yekavîmûnâḍ, va mârânŏ zafar hamâî *jalḍ*.

LXV. 2, 8. H_{18} om. 3, 1. so in all, but seems better. 4, 6. D. has for . 5, 5.—6, 7. K_{20}

Chapter LXVII.

3 Afam pûrsîḍ aîgh: Denman *tanû* maman vanâs *kard?* 4 *va* valmanshân *rûbânân* mûn hômand?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valmanshân mûnshân, pavan stih, *spazgîk hamâî kard, va* marḍûm pavan akvîn patkûft.

Chapter LXVII.

1 Afam *khadîtûnḍ* rûbân-i gabrâ-I 2 mûn *pavan* ragelman-I pavan târîkîh dûshahû avîkht yekavîmûnâḍ; 3 *afash pavan yadman, dâs-I-i asînîn dâsht, va* var va kash-*i* nafshman hamâî peskûnḍ; 4 *afash* mîkh-i asînîn *pavan* chashm *yîn* zaḍ *yekavîmûnâḍ.*

LXVI. 3, 5. K_{20} ۱ اگ ۳۱۱۴۰. 4, 1. K_{20} reads this as the final ۱ of 3, 8. 4, 3. D. ۱۳۷۶. 6, 8—11. K_{20} ۳۳ وام ۵۷۵۷۵.

LXVII. 1, 2. K_{20} ۴۵۶. 2, 2. K_{20} om. 3, 1. D. H_6 prefix ۱. 3, 1—7. H_{18} *vas padakhēsh tēzh âhinî*, Sans. *bahubhiḥ kaṇṭakaistîkṣhṇairlohadhâtoḥ.* 3, 5. K_{20} adds final ۱. 3, 10. K_{20} omits ۵. 4, 1. K_{20} om. 4, 4. H_{18} *andar* = ۴۵. 4, 6. H_{18} om. 4, 8. D. has ۴۵ for ۴۵.

Chapter LXVIII.

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5 Afam pûrsîḍ aîgh: Denman *rûbân* zak-i mûn? afash maman vanâs karḍ?

6 Yemalelûnêḍ Srôsh-i yasharûbŏ, va Âtarô yêdatô, 7 aîgh: Denman rûbân-*i valman* darvand gabrâ *mûn shatrô pavan mîyânjîkîh aûbash* dâsht yekavîmûnâḍ; 8 *va* zak-i sazîḍ *karḍanŏ va* farmûḍanŏ, *lâ karḍ va lâ farmûḍ?* 9 va sang, kafîz va paḍmânak-i kas dâsht, 10 *afash min daregûshân va min kârûvânîkân garzishn lâ nyôkhshîḍ.*

Chapter LXVIII.

1 Afam khadîtûnḍ rûbân-i *gabrâ-I* va nêshman-I 2 mûnshân zak gabrâ *val* vahisht, va zak nêshman val dûshahû, *hamâî* kashînand 3 *Va* nêshman yadman

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LXVII. 5, 5. K_{20} ||||. 7, 3. K_{20} omits د. 7, 4. D. adds د. 7, 7—11. H_{18} *sihir pa myâ pâk khush*, Sans. *yasmai nagarasya madhye sthitâ.* 8, 1 H_{18} *kashŭ.* 8, 4—5. H_{18} om. 8, 7—11. H_6, K_{20} prefix ؛; H_{18} *u nē farmûḍ nē karda.* 10, 1—9. H_{18} om. 10, 3. D. has ا for ر. 10, 6. D. has لد, and K_{20} لا for لد. 10, 7—8. D. تلاسمن.

LXVIII. 1, 4. K_{20} ساحر. 2, 4. K_{20} اها. 2, 11. H_{18} om. 3, 1. H_{18} adds *ŭ* = كد.

ýîn band va kûstik-i zak gabrâ *ramîtûnḍ* yekavîmûnâḍ, 4 afash gûft aîgh: Chîgûn *amatmân* pavan zîvandakân kolâ nadûkîh pavan akvînŏ yehevûnḍ, 5 kevan lak val vahisht, va li val dûshahû, *hamâî yezderûnd?*

6 Va zak gabrâ gûft aîgh: Anâ râî; maman *li* shapîrân va *arjânîkân* va daregûshân *mandavam paḍîraft*, afam *ychabûntô;* 7 afam hûmat va hûkht va hûvarsht varzîḍ; 8 *afam* Yadadân *mînîḍ*, va shêdâânŏ *nikûînîḍ;* 9 va *pavan* shapîr dînô-i *Mâzdayasnân* astôbân yehevûnḍ hômanam. 10 Va lak shapîrân *va daregûshân* va arjânîkân va *kârûvânîkân tar* karḍ; 11 afat Yadadân *nikûînîḍ*,

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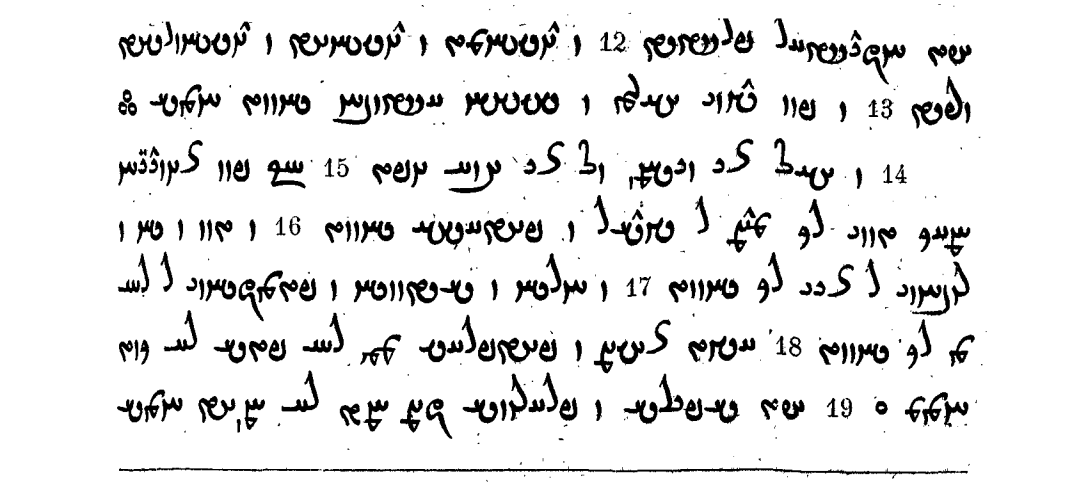
LXVIII. 3, 4—7. H_{18} *ô kushtî band;* D. has ד for ו; K_{20} omits ו. 3, 10. D. has ם for ם. 4, 5. D. ושגיהב. 5, 9. H_{18} *chirâ.* 5, 10. D. omits medial ֗. 6, 9. D. לשב. 6, 12. H_{18} adds *kâravânîâ* = ושלרשרשב ו. 6, 15. H_{18} om. 6, 16. H_{18} adds *sinâishni kard* = מוג שרשרשב ו. 6, 18. D. omits final ו; H_6, K_{20} take it as *va*. 8, 1. K_{20} ׳׳׳. 8, 3. H_{18} adds *u sitâîḍ* = ושרשב ו. 8, 6. compare Pers. نکوهیدن. 9, 2. K_{20} om. 9, 5. K_{20} has ו for ש. 10, 4—5. after 10, 9. in H_{18}. 10, 9. D. has ל for ל. 10, 10. H_{18} adds *u anâzarm* = ושרש ו. 11, 3. K_{20} has יב for יא.



afat aûzdistâr parastîḍ; 12 *va dûsh-hûmat* va dûsh-hûkht va dûsh-hûvarsht varzîḍ; 13 va pavan dînô-*i Akharman va* shêdâân astôbân yehevûnḍ *hômanîh*.

14 Va akhar, zak nêshman *val zak gabrâ gûft* 15 aîgh: *Pavan* zîvandakân, *hamâk tanû-i lâk madam li sardâr va pâḍakhshah* yehevûnḍ; 16 va tanû va jân va *rûbânô*-i li zak-*i* lak yehevûnḍ; 17 va khûrishn va *yâitûnishn* va *paḍmûjishnô*-i li râî, min lak yehevûnḍ; 18 *adînât* zâkham va pâḍafrâs maman râî paḍash lâ karḍ hômanam? 19 Afat shapîrîh va *frârûnîh* chîm, *amat* lâ âmûkht *hômanîh*,

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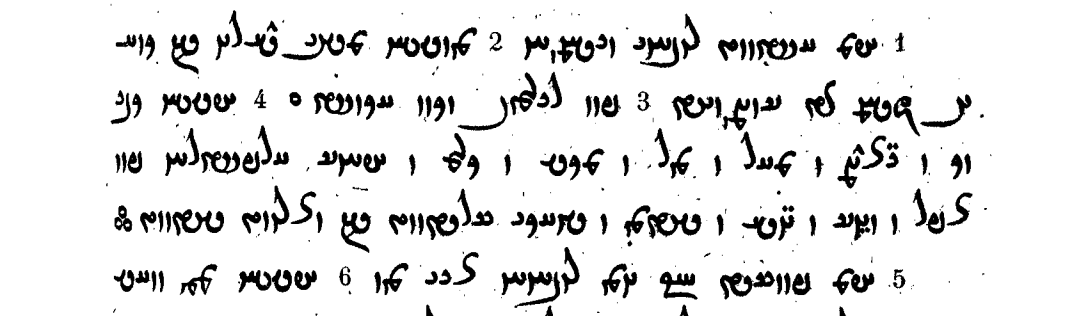
LXVIII. 11, 4. H_{18} om.; K_{20} . 11, 5. H_{18} *uzdêzâr*. 12, 1. H_{18} *vat* = . 12, 2. D. . 13, 3. K_{20} omits . 13, 4. K_{20} adds . 13, 5. H_6 om. 13, 9. H_6, K_{20} . 14, 5—8. K_{20} ; H_{18} omits 14, 5—7. 15, 2. D. adds . 15, 4—10. H_{18} *avar hamâ tan men thô* = . 15, 7. D. adds . 15, 11. K_{20} adds . 16, 6. K_{20} omits final . 16, 8. D. K_{20} omit . 17, 4. D. ; H_6, K_{20} ; H_{18} *dihishni*; P. . 17, 6. K_{20} has for . 18, 1. H_{18} omits . 19, 4. K_{20} . 19, 6. D. . 19, 9. H_6 ; H_{18} *ă kash*; K_{20}, P. .

20 mûnam akhar shapîrîh *va* frârûnîh karḍ *hômanih*, 21 *va vad* kevan denman *anâkîh* lâ *avâyêḍ yedrûnḍ*.

22 *Va* akhar, zak gabrâ val vahisht, va zak nêshman val dûshahû, vazlûnḍ. 23 Va zak nêshman, min *zak pashîmânîh*, *yîn dûshahû barâ* târîkîh va *gôndakîh*, *hânŏ* patîyârak lâ yehevûnḍ. 24 Va zak gabrâ, yîn vahisht *mîyân-i yasharûbân*, *min lâ varḍânîḍanŏ va* lâ *âmûzânîḍanŏ-i zak* nêshman, *mûn yîn dârishn aûbash maḍ yehevûnḍ val frârûnîh*, pavan sharm *nishast*.

LXVIII. 20, 4. K_{26} om. 20, 7. H_{18} om.; K_{20} has ـــ for ـــ. 21, 1–2. H_{18} om. 21, 5. H_{18} adds *pâdafrâh;* K_{20} prefixes ا ـــ. 21, 7. D. ـــ. 21, 8. D. has ـــ for ـــ; H_{18} *bûdan*, Sans. *karttum*. 22, 1. D. K_{20} om. 23, 5–9. H_{18} om. 23, 6. D. ـــ. 23, 12. H_{18} adds *aňdâ* = ـــ. 23, 13. or perhaps *akharan*, Chald. אַחֲרָן. 24, 6. K_{20} adds final ا. 24, 6–7. H_{18} om. 24, 8. H_6 prefixes ا. 24, 9–11. H_{18} om. 24, 13. H_{18} *âmôkhtan-i*. 24, 14. D. H_{18} om. 24, 16–23. H_{18} om.; D. omits ـــ. 24, 26. H_{18} prefixes *be* : ـــ.

Chapter LXIX.



Chapter LXIX.

1 Afam *khadîtûnd* rûbân-i nêshmanân 2 mûnshân mîkh-i *dârîn* yîn kolâ II chashm zad yekavîmûnâd, 3 *pavan ragelman-I nikûn âkûst.* 4 Afshân kabed *vak va* gazdum va mâr *va* môr *va* makas *va* kirm va avârîk khrafstarân, pavan zafar va vînîk *va* gôsh *va shatman va jînâk-i sarîtûnd* yîn *vazlûnd yâtûnd.*

5 Afam pûrsîd aîgh: Denman *rûbânân zak-i mûn?* 6 *afshân* maman vanâs kard, mûn rûbân *ângûn girân* pâdafrâs yedrûnêd?

7 Yemalelûnêd Srôsh-yasharûbŏ, va Âtarô yêdatô, 8 aîgh: Den man rûbân-i valmanshân darvandân nêshmanân *mûnshân, pavan stih* shûî dâsht, 9 *va levatman*

LXIX. 1, 2. K_{20} . 2, 3. K_{20} adds final . 3, 1—4. H_{18} *vashã u nigonaṭ pa pâi ākusht ishtâd.* 3, 2. D. omits . 4, 3—4. H_{18} and other Pâz. MSS om. 4, 8. H_6, K_{20} om. 4, 10, 12, 21. K_{20} om. 4, 23—27. H_{18} and other Pâz. MSS. om. 4, 27. D. adds . 4, 29—30. H_{18} *hamê shuḍ.* 5, 5.—6, 1 K_{20} . 6, 7. H_6, K_{20} . 6, 8. D. om. 8, 7—9. H_{18} *ke* = . 9, 1. only in H_6. 9, 2. D. adds .

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4 ﻫﻮ ﻫﻮﻳﺘﻮﻧﺪ ﻛﻪ ﺳﻪ ﻫﺰﺍﺭ ﺍﻧﺪﺭ ﻣﻴﺎﻥ ﺳﺘﺎﺭﮔﺎﻥ ﻫﻤﻪ ﺭﻭﺷﻨﻴﻬﺎ ﺑﻴﺶ
ﻫﺴﺘﻨﺪ ؟

5 ﻭ ﺍﻳﺸﺎﻥ ﺑﻪ ﺍﻭﺭﻣﺰﺩ ﺍﺳﭙﻨﺪﺍﺭﻣﺬ ﺩﺧﺘﺮ ﺍﻫﻮﺭﻣﺰﺩ ﮔﻔﺘﻨﺪ ﻛﻪ
ﺍﻳﻦ ﻣﻴﻨﻮﻱ ﺩﻳﻮ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺭﺍ ﻛﻪ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺑﻪ
ﺩﻳﻮ ﻣﻴﻨﻮﻱ ﺑﺪﻫﺪ ؟ 6 ﻭ ﺍﻳﺸﺎﻥ ﺑﻪ ﺍﻭﺭﻣﺰﺩ ﮔﻔﺘﻨﺪ ﻛﻪ ﺍﻳﻦ ﺭﺍﺩﻱ
ﻣﻴﻨﻮﻱ ﺑﻪ ﺩﻳﻮ ﻣﻴﻨﻮﻱ ﻧﺪﻫﺪ ؛ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺑﻪ ﺩﻳﻮ ﻣﻴﻨﻮﻱ
ﺩﻫﺪ ﻛﻪ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺭﺍ ﻛﻪ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺑﻪ ﺩﻳﻮ ﻣﻴﻨﻮﻱ
ﻧﺪﻫﺪ ؟ 7 ﻭ ﺍﻳﺸﺎﻥ ﺑﻪ ﺍﻭﺭﻣﺰﺩ ﮔﻔﺘﻨﺪ ﻛﻪ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺭﺍ ﻛﻪ
ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺑﻪ ﺩﻳﻮ ﻣﻴﻨﻮﻱ ﻧﺪﻫﺪ ؛ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺑﻪ ﺩﻳﻮ
ﻣﻴﻨﻮﻱ ﺩﻫﺪ ؟

Chapter LXXI.

1 ﻭ ﺍﻳﺸﺎﻥ ﺑﻪ ﺍﻭﺭﻣﺰﺩ ﮔﻔﺘﻨﺪ ﻛﻪ 2 ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺭﺍ ﻛﻪ
ﺍﻳﻦ ﻭﺍﻳﻮ ﺳﺘﺒﺮ ﺍﻧﺪﺭ ﺍﻳﻦ ﺳﻪ ﻫﺰﺍﺭ ﺍﻧﺪﺭ ﻣﻴﺎﻥ ﺳﺘﺎﺭﮔﺎﻥ ﻫﻤﻪ
ﺭﻭﺷﻨﻴﻬﺎ ﺑﻴﺶ ﻫﺴﺘﻨﺪ ؟ 3 ﻭ ﺍﻳﻦ ﻭﺍﻳﻮ ﺳﺘﺒﺮ ﺍﻧﺪﺭ ﺍﻳﻦ ﺳﻪ ﻫﺰﺍﺭ
ﺍﻧﺪﺭ ﻣﻴﺎﻥ ﺳﺘﺎﺭﮔﺎﻥ ﻫﻤﻪ ﺭﻭﺷﻨﻴﻬﺎ ﺑﻴﺶ ﻫﺴﺘﻨﺪ ؟ 4 ﻭ ﺍﻳﺸﺎﻥ ﺑﻪ
ﺍﻭﺭﻣﺰﺩ ﮔﻔﺘﻨﺪ ﻛﻪ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺭﺍ ﻛﻪ ﺍﻳﻦ ﺭﺍﺩﻱ ﻣﻴﻨﻮﻱ ﺑﻪ
ﺩﻳﻮ ﻣﻴﻨﻮﻱ ﻧﺪﻫﺪ ؟

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4 Afam pûrsîḍ aîgh: *Valmanshân* mûn *rûbânân*, mûn *ângûn* pâḍafrâs yedrûnd?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûḇân-i valmanshân darvandân nêshmanân mûnshân, *pavan stih*, mitrô-*drûjîh-i* yîn shûî karḍ; 7 va min shûî lakhvâr *yekavîmûnâḍ*, va akaraz khûshnûḍ lâ *ychevûnḍ*, *va sarîtûnḍ lâ* yehabûnḍ *hômand*.

Chapter LXXI.

1 Afam *khadîtûnḍ* rûbân-i gabrâ-I 2 mûn mârân *mîvûk* gazîḍ va hamâî *jalḍ*; 3 va pavan kolâ II chashm *mâr va* kirm hamâî rîḍ; 4 va mîkh-i asînîn *madam* zûbân *rôst* yekavîmûnâḍ.

LXX. 4, 4. K_{20} ﻣﻴﻮ ﺍﻧﺪﺭ ﻣﻴﺎﻥ ﻫﻤﻪ. 4, 6. K_{20} adds ﺍﻳﺸﺎﻥ. 4, 8. H_6 omits final ﻱ. 6, 8—9. H_{18} om.; K_{20} has ﺑﺪﻫﺪ for ﻧﺪﻫﺪ. 6, 11. D. omits ﺑﻪ ﺩﻳﻮ ﻣﻴﻨﻮﻱ. 7, 5. H_{18} adds *hend* = ﻫﻨﺪ. 7, 10—13, 15. H_{18} and other Pâz. MSS. om.

LXXI. 1, 2. K_{20} ﺩﻳﻮ. 2, 3. compare Pers. سوک 'a sting'; D. prefixes ﻱ; H_{18} *hamê*. 2, 7. H_{18} *jud*, Sâns. *khâdanti*. 3, 6—7. H_{18} om. 4, 4. H_{18} *andar* = ﺍﻧﺪﺭ.

5 𐬀𐬛𐬀𐬨 𐬨𐬀𐬭𐬯𐬌𐬛 𐬀𐬌𐬜 𐬛𐬁𐬙𐬀𐬯 𐬯𐬀𐬙 𐬨𐬀𐬭𐬯𐬌𐬛 𐬯𐬀𐬙 𐬀𐬌𐬜 𐬛𐬁𐬙𐬀𐬯

Chapter LXXIII.

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2 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, *mûn* rûbâ ângûn girân pâḍafrâs yedrûnêḍ?

3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 4 aîgh: Den man rûbân-i *valmanshân nêshmanân* mûnshân dashtân lâ *pâhrîkh* 5 *va mayâ* va âtâsh va *Spendarmaḍ zamîk va Horvadaḍ va Amerô daḍ* âzarḍ, 6 *va* madam âsmân va *khûrshêḍ va máh* nikîrîḍ; 7 va stô *va* gôspend pavan dashtân *âzarḍ;* 8 va zakar-*yasharûbŏ* rîmanŏ dâsht

Chapter LXXIII.

1 Afam khadîtûnḍ rûbân-i nêshmanân 2 mûnshân X angûst *khûn*

LXXII. 2, 9. D. . 4, 4–5. K_{20} . 4, 9. H_{18} *paharêza kard.* 5, 1 H_{18} *keshã.* 5, 2. H_{18} adds *urvar* = . 5, 6. H_{18} om. 5, 7. D. K_{20} . 5, 8–11. H_{18} om. 6, 1. H_{18} *kashã;* K_{20} om. 6, 5—7. H_{18} *star mâh qarashêḍ* = . 7, 3. H_6, K_{20} om. 7, 7. H_{18} *âlûḍ dâsht.* 8, 3. H_{18} adds *pa dashtã* = .

LXXIII. 2, 4. K_{20} .

va rîm hamâî *shedûnḍ*, va *mêzîḍ* va khûrḍ; 3 *va* pavan kolâ II chashm *kirm* hamâî *yâtûnḍ*.

4 Afam *pûrsîḍ* aîgh:- Denman *rûbânân* mûn? 5 *afshân* maman vanâs karḍ, mûn ângûn girân pâḍafrâs yedrûnêḍ?

6 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 7 aîgh: Denman rûbân-i valmanshân darvandân nêshmanân mûnshân rôd *vâkht*, va *mûd*-i khadîhân pavan *pîrâyishn* dâsht; 8 *afshân* chashm-i *Yadadânŏ* marḍûmân asrûnḍ.

Chapter LXXIV.

1 Afam khadîtûnḍ rûbân-i valmanshân mûnshân *pavan nikûnsâr*, *pavan ragelman-I*,

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LXXIII. 2, 8. D. has 𐬛𐬀 for 𐬨𐬀; H18 *âmaḍ*. 2, 10. Pers. مَیزیدن; H18 *hamē musht*. 3, 1. H18 *vashã*. 3, 6. H18 adds *rîman*. 3, 8. D. has 𐬛𐬀 for 𐬨𐬀. 4, 2. K10 adds final 𐬠. 4, 5. D. has 𐬍 for final 𐬯. 5, 1. K20 𐬨𐬀𐬙𐬀𐬑. 7, 9. compare Pers. باخ, پاخ; H18 Sans. *utkshiptâni*. 7, 11. elsewhere *mûî*. 7, 14. H18 adds *qēsh* = 𐬐𐬀𐬎𐬀𐬌 𐬍. 8, 1. D. 𐬨𐬀𐬙𐬀𐬑. 8, 3. H18 *jahã*, Sans. *pṛithivyâm*.

LXXIV. 1, 6—9. H18 *pa pâi nigôna sar*.

ākūst yekavîmûnâḍ hômand; 2 afshân kârḍ pavan dîl makhîtûnḍ yekavîmûnâḍ.

3 Afam pûrsîḍ aîgh: Denman rûbânân mûn hômand?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valmanshân darvandân mûnshân, pavan stih, stôr, tôrâ va kîrâ adâḍyîsh zektelûnḍ va ncksûnḍ.

Chapter LXXV.

1 Afam khadîtûnḍ rûbânân mûnshân azîr-i pâî-i tôrâân ramîtûnḍ yekavîmûnâḍ hômand; 2 pavan srûbô makhîtûnḍ, va ashkômbŏ sedkûnḍ, va astukhvân barâ shikast, va nâlân yehevûnḍ hômand.

LXXIV. 1, 10. P. . 1, 12. H_{18} om. 2, 1. D. has , and K_{20} , for . 2, 2–6. H_{18} *pa kâreḍ dîl andar hamē jaḍ.* 2, 5, 6. D. has for and . 3, 2. D. adds . 3, 5. D. . 5, 4. H_{18} adds *mardumā.* 5, 7–8, 10–12. H_{18} om. 5, 12. D. H_6 . 5, 15–16. H_{18} om.

LXXV. 1, 9. D. has for . 2, 1. H_{18} *ka.* 2, 7–14. H_{18} om. 2, 12. Pers. نالان.

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Chapter LXXVI.

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3 Afam pûrsîḍ aîgh: Denman *marḍûmân* mûn hômanḍ?

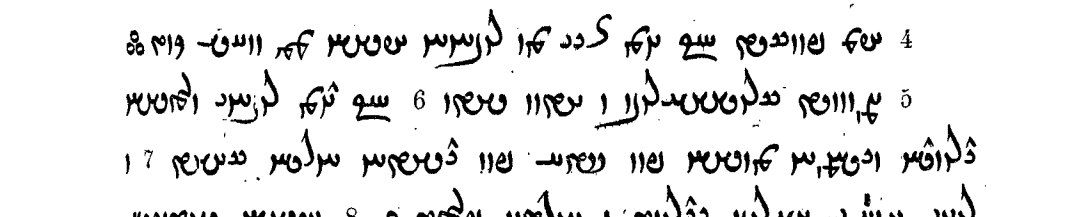
4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valmanshân darvandân mûnshân, pavan *stih*, stôr va tôrâ-*i* varzâk pûmman asrûnḍ; 6 *afshân* pavan garmîh, mayâ lâ *yehabûnḍ;* va *gûrsak* va tîshnak pavan kâr dâsht.

Chapter LXXVI.

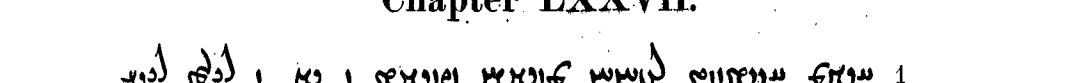
1 Afam *khadîtûnḍ* rûbân-i nêshmanân mûnshân, pavan nafshman *yadman va* nafshman dandân, pêstân-i nafshman hamâî peskûnḍ; 2 va kalbâân *ashkômbŏ* hamâî *sedkûnḍ*, *va* hamâî vashtamûnḍ; 3 *va* kolâ II *ragelman* madam *rûd-i* garm yekavîmûnâḍ.

LXXV. 3, 5. K_{20} omits ꝺ. 5, 8. K_{20} ꝺꝺꝺꝺ. 5, 11. K_{20} omits ꝺ. 6, 1. H_{18} om. 6, 6. K_{20} ꝺꝺꝺ. 6, 8. all add ꝺ.

LXXVI. 1, 2. K_{20} ꝺꝺ. 1, 8—9. D. ꝺ; H_6 ꝺꝺ; H_{18} *dasht;* K_0 ꝺ. 2, 3. D. H_6 have ꝺ for final ꝺ. 2, 5. ꝺꝺꝺ in all. 2, 6. 3, 1. K_{20} om. 3, 4. K_{20} ꝺꝺ. 3, 6. or *rûî-i;* D. omits ꝺ.



Chapter LXXVII.



4 Afam pûrsîḍ aîgh: Denman *zak-i mûn rûbânân? afshân* maman vanâs karḍ?

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valmanshân darvandân *nêshmanân* mûnshân, pavan stih, pavan dashtân khûrishn sâkht, 7 va levîn-*i* gabrâ-*i* yasharûbŏ yedrûnḍ, va khûrḍanŏ farmûḍ. 8 Afshân yâtûkîh hamâî pûrsîḍ; 9 afshân Spendarmaḍ *zamîk* va gabrâ-*i* yasharûbŏ âzarḍ.

Chapter LXXVII.

1 Adînam khadîtûnḍ *rûbânân* mûnshân pôsht va yadman va ragelman *rêsh dâsht*, 2 *va kûn yîn rôd âvîkht* yekavîmûnâḍ; 3 va sang-*i* girân pavan

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LXXVI. 4, 5—8. K_{20} ‘111. 6, 6. D. om. 7, 2. K_{20} has) for). 7, 3. K_{20} omits). 9, 3. K_{20} . 9, 5. K_{20} omits).

LXXVII. 1, 3. K_{20} omits final . 1, 10. H_{18} Sans. *kûrchcham.* 1, 11. K_{20} om. 2, 1—2. Dest. suggests *nikûn;* H_{18} *nûn.* 2, 3—4. some Pâz. MSS. om. 2, 5. B. H_{18}, K_{20}, P. ; H_6 ; some Pâz. MSS. *ivasht;* H_{18} Sans. *taptamayaḥ sadaiva;* Dest. suggests , which is here adopted, but the phrase may also be read: *va kûn* (or *nikûn*) *yîn rû-i avîtakht.* 3, 2. K_{20} omits).

pôsht hamâî vârîḍ.

4 Afam pûrsîḍ aîgh: Valmanshân *mûn hômand? afshân* maman vanâs karḍ?

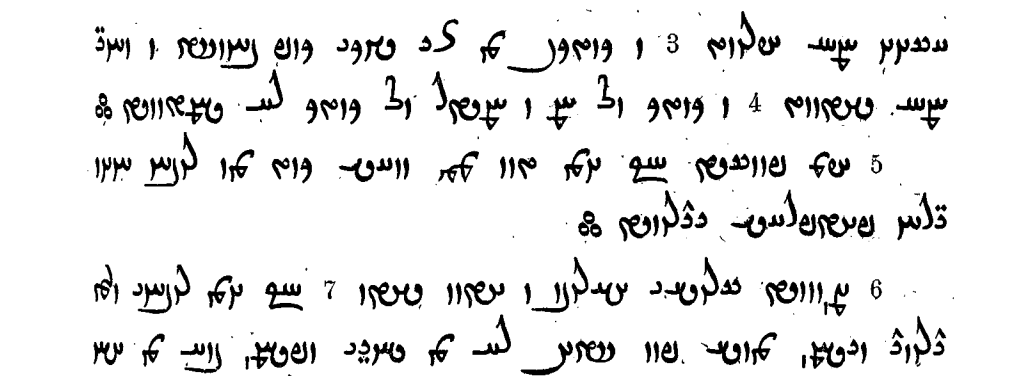
5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i *valmanshân* darvandân mûnshân, pavan stih, stôr yehevûnḍ; 7 va kâr-i sakht farmûḍ, va bâr *adâḍyîsh* girân karḍ; 8 va *khûrishn sîrîh lâ yehabûnḍ, va pavan nizârîh yedrûnḍ;* 9 va rêsh *vazlûnḍ, min* kâr lakhvâr lâ dâsht, va darmân lâ yedrûnḍ. 10 Kevan ângûn girân pâḍafrâs avâyaḍ *yedrûntanŏ.*

Chapter LXXVIII.

1 Adînam *khadîtûnḍ* rûbân-i *nêshman-I* 2 mûn, pavan pêstân, *kôf-i*

LXXVII. 4, 5–7. K_{20} om. 6, 4. H_6 adds final ا. 7, 7. H_{18} om. 8, 2. K_{20} adds final ا. 8, 3. D. ; H_{18} *baḍ* = . 8, 4. H_{18}, K_{20} om. 8, 5. K_{20} om. 8, 6. H_6, K_{20} om. 8, 6—8. H_{18} *vashâ zârî*, Sans. *teshâncha durbalatayâ.* 8, 9. H_{18}, K_{20} om. 9, 3. H_{18} *bûdan.* 9, 4. H_{18} om.; K_{20} ا. 10, 6. in all but K_{20}.

LXXVIII. 1, 2. K_{20} . 1, 4. H_{18} *zanâ.* 2, 4–5. K_{20} .



asînîn hamâî khefrûnḍ; 3 va kûḍak-I min zak sûk-i kôf bekhûnast, *va* vâng hamâî *yâtûnḍ;* 4 va kûḍak val am, va amîḍar val kûḍak, lâ yâmtûnêḍ.

5 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, *mûn* rûbân ângûn girân pâḍafrâs yedrûnêḍ?

6 Yemalelûnêḍ Srôsh-*i* yasharûbŏ, va Âtarô yêdatô, 7 aîgh: *Denman* rûbân-i *valman darvand nêshman mûnash*, pavan stih, lâ *min* shûî-*i* nafshman, barâ min hân *khadîh*, *âpûstanŏ yehevûnḍ*; 8 *afash* gûft aîgh: *Âpûstanŏ* lâ *yehevûnḍ hômanam.* 9 *Afash kûḍak tapâh karḍ.*

LXXVIII. 3, 8. K_{20} om. 3, 11. or perhaps *shedûnḍ.* 5, 9. D. . 6, 2. K_{20} omits . 7, 2. K_{20} om. 7, 4. D. adds ; H_{18} adds *shû* = . 7, 5—7. H_{18} adds *ŭ* = to each. 7, 11. K_{20} om. 7, 12. D. K_{20} omit . 7, 17. H_{18} *marda* = . 7, 18. D. omits medial . 7, 19. H_{18} adds *hend.* 8, 1. H_{18} *u kashŭ kôdak be avagandan*, Sans. *yâshcha apatyâni nipâtya.* 8, 4. D. omits medial . 8, 6. K_{20} om. 8, 7. H_{18} *heñd.* 9, 1—4. H_{18} om.

Chapter LXXIX.

1 𐬀𐬛𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬀𐬑𐬎𐬀𐬥𐬌𐬥𐬌𐬥 𐬫𐬀𐬥𐬀𐬥 𐬑𐬀𐬥𐬀𐬥 2 𐬫𐬀𐬥𐬀𐬥 𐬑𐬀𐬥𐬀𐬥 𐬑𐬀𐬛𐬀𐬑𐬎𐬀𐬥𐬌𐬥𐬌𐬥 𐬫𐬀𐬥𐬀𐬥 𐬑𐬀𐬥𐬀𐬥
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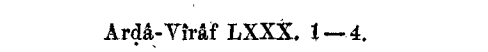
Chapter LXXIX.

1 Adînam khadîtûnḍ rûbân-i gabrâ-I 2 *mûnash kolâ II chashm khefrûnḍ*, va hûzvân peskûnḍ; 3 *va* pavan ragelman-*I* yîn dûshahû *âvîkht* yekavîmûnâḍ; 4 *afash* pavan shânak *II srûbô-i rûyîn tanû* hamâî *randîḍ*; 5 *afash* mîkh-*i* asînîn yîn *sar makhîtûnḍ*.

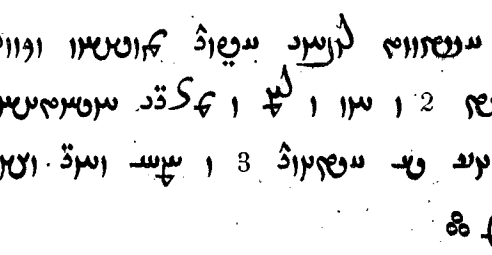
6 Afam pûrsîḍ aîgh: Denman *mûn gabrâ? afash* maman vanâs karḍ?

7 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 8 aîgh: Denman rûbân-*i* valman darvand gabrâ *mûnash*, *pavan stîh*, *dâtôbarîh-i drôgh-zanân* yehevûnḍ; 9 *afash*

LXXIX. 2, 1–5. H_{18} *ke chashm zaḍ*. 3, 1. only in K_{20}. 3, 3. D. omits 𐬑; H_6 substitutes 𐬫. 3, 6. H_{18} *âkushta*. 4, 1. H_{18} *u* = 𐬀. 4, 4–7. H_{18} *âhinî sar u ṭan qēsh*; K_{20} omits 𐬑𐬀𐬥𐬀𐬥 𐬑. 4, 9. H_{18} *raodîḍ*; H_6 adds 𐬀. 5, 1. H_{18} om. 5, 2. K_{20} omits 𐬑. 5, 5 so in H_{18}, but it may also be read *dîl*. 5, 6. D. has 𐬑𐬀 for 𐬫; H_{18} adds *ishtâḍ* = 𐬑𐬀𐬥𐬀𐬥 𐬑𐬀𐬥. 6, 5–7. K_{20} 𐬫𐬀𐬥. 8, 3. K_{20} removes 𐬑 to 8, 4. 8, 7–11. *drôjan mard ke pa zendigû dâvar drôjanû*. 8, 10. K_{20} omits 𐬑. 8, 11. P. omits 𐬀; Pers. دروغزن 'a liar'; or perhaps *drôghjôân*. 9, 1. H_{18} *u* = 𐬀.



Chapter LXXX.



pârak yansegûnḍ, va dâḍistân-*i* kadbâ karḍ.

Chapter LXXX.

1 Adînam khadîtûnḍ rûbân-*i aêchand*, *mûnshânŏ* nikûnsâr yîn dûshahû *âvîkht* yekavîmûnâḍ; 2 va khûn va rîm va *mazg-i anshûtâân pavan* pûmman *yîn vâdûnd*, va *pavan vînîk guh aityûnd*; 3 va hamâî vâng *vâdûnd* aîgh: Paḍmânak râst *yakhsenunêm*.

4 Afam pûrsîḍ aîgh: Denman tanûân mûn? *afshân* maman vanâs karḍ?

LXXIX. 9, 5. K_{20} omits د.

LXXX. 1, 3. K_{20} omits د. 1, 4—5. H_{18} *mardumā ke.* 1, 5. K_{20} omits final ا. 1, 9. H_{18} *âkusht.* 2, 6. H_{18} om.; H_6 omits د. 2, 7. in D. H_6; H_{18} om. 2, 8. H_{18} *ezh* = . 2, 10—11, 13. H_{18} om. 2, 14—16. uncertain; may be , or 'annoyance', or 'ice', or a miswriting for ; or the words may be ; H_6, K_{20} ; D. ; H_{18} *vînî be âêḍ*, Sans. *nâshikebhyashcha sadaiva samâyâti.* 3, 4. H_{18} *dâsht.* 3, 8. H_{18} *dâsht hôm;* K_{20} has for . 4, 7. K_{20} .

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Chapter LXXXI.

1 𐬌𐬀𐬌 𐬎𐬀𐬎𐬀 𐬌 𐬎𐬀𐬌𐬎 𐬎𐬀𐬭𐬀𐬎 𐬭𐬀 𐬀𐬎𐬀𐬌𐬎 𐬎𐬀𐬭𐬀𐬎 𐬎𐬀𐬎𐬎𐬀𐬎𐬎 𐬭𐬀𐬎𐬎
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5 Yemalelûnêd Srôsh-i yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valmanshân darvandân mûnshân, *pavan stih*, sang va *kafiz* va avârîk paḍmânak-i kas, *kâstak* dâsht, 7 va val anshûtâân mandavam mazdûnd.

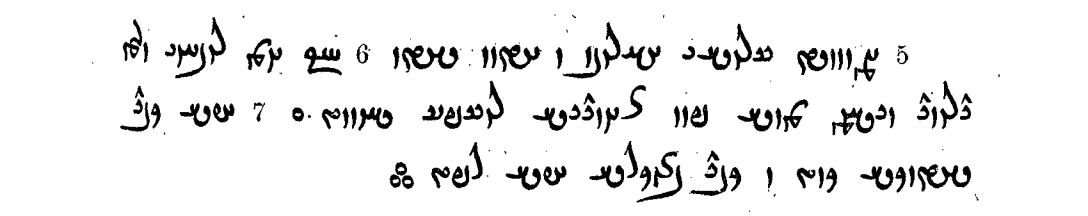
Chapter LXXXI.

1 *Adînam khadîtûnd* rûbân-i nêshman-I *mûn* hûzvân *burîd*; va chashm *kand*, 2 va mâr va gazdum va kirm va *avârîk* khrafstarân mazg-i sar *hamâî vashtamûnd*; 3 *va dânar* dânar tanû-i nafshman pavan dandân vakhdûnd, *va* bisrayâ hamâî *jald*.

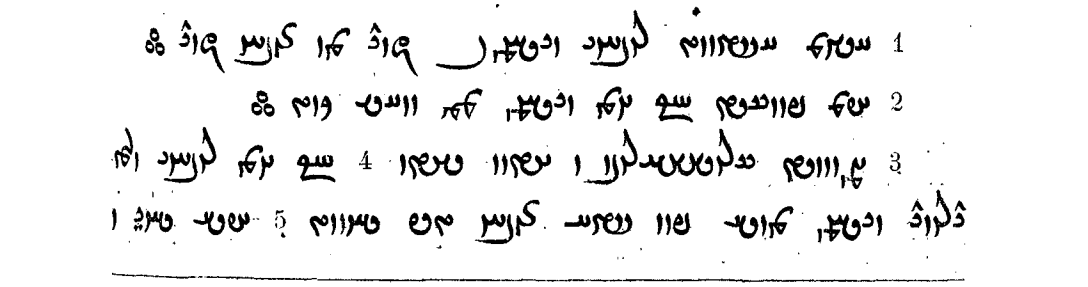
4 Afam pûrsîd aîgh: Denman tanû maman vanâs kard?

LXXX. 6, 7–8. H_{18} om. 6, 11. D. adds 𐬌. 6, 16. D. omits final 𐬌.

LXXXI. 1, 1. D. H_{18} 𐬎𐬀. 1, 2. K_{20} 𐬌𐬎. 1, 5. H_{18} *kesh* = 𐬎𐬀𐬌. 1, 7. D. 𐬭𐬀𐬎. 1, 10. H_{18} *dajîd eshted*, it also adds *mihê ahinî añdar dahâ zad* = 𐬌𐬎𐬀𐬎𐬀𐬎𐬀𐬎 𐬎𐬀𐬌 𐬎𐬀𐬎𐬀𐬎 𐬎𐬀𐬭 𐬎𐬀𐬎𐬀 𐬌. 2, 8. H_{18} om. 2, 12. H_{18} *u rûi* = 𐬭𐬀 𐬌. 2, 13. D. has 𐬎 for 𐬌. 3, 1. D. om. 3, 2. Z. *danare*, see Vend. XVI. 7. 3, 9. K_{20} om. 3, 12. H_{18} *khurd*, Sans. *khâdati*.



Chapter LXXXII.



5 Yemalelûnêḍ Srôsh-i yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i *valman* darvand nêshman *mûnash*, *pavan* zîvandakîh, *rûspîk ychevûnd*. 7 *Afash kabed* yâtûkîh *karḍ*, *va kabed bazankarîh azash* raft.

Chapter LXXXII.

1 Adînam khadîtûnḍ rûbân-i nêshman-I chand mûn zûbân *chind*.

2 Afam pûrsîḍ aîgh: Denman nêshman maman vanâs karḍ?

3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 4 aîgh: Denman rûbân-*i* valman darvand nêshman *mûnash*, pavan *stih*, zûbân tîz yehevûnḍ; 5 afash shûî *va*

LXXXI. 6, 4. K_{20} om. 6, 7. H_{18} *ke* = . 6, 8. K_{20} adds . 6, 10.—7, 2. H_{18} om. 7, 4—6, 8. H_{18} om. 7, 5. K_{20} om. 7, 7. compare Pers. بزن = = ; it must not be confounded with , which is written .

LXXXII. 1, 8. so in D. H_6, K_{20}; H_{18} *hamē khaḍ*, Sans. *sadaiva samutkhanyate*; P. adds ; perhaps it should be or ; Dest, suggests ; it may also be compared with Z. *schiñd*. 4, 3. K_9 transfers to 4, 4. 4, 7. H_{18} *ke* = . 4, 9. H_{18} *zendigā* = ; K_{20} . 5, 3. D. om.; H_6 .

Chapter LXXXIII.

1 𐬱𐬀𐬥𐬀𐬌𐬥𐬀𐬌𐬙𐬀𐬌𐬥𐬀𐬌 𐬱𐬀

Chapter LXXXIV.

1 𐬀𐬌𐬙 𐬯𐬀𐬙𐬌𐬙𐬀𐬌 𐬨𐬀 2 𐬌𐬯𐬀𐬙𐬌 𐬌𐬯𐬀𐬙𐬌𐬙𐬀𐬌 𐬯𐬀𐬙𐬌𐬙𐬀𐬌 1

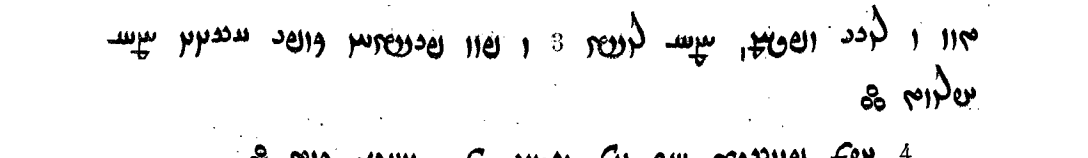
𐬀𐬌𐬙 𐬯𐬀𐬙𐬌𐬙𐬀𐬌 𐬨𐬀 𐬌𐬯𐬀𐬙𐬌

Chapter LXXXV.

1 𐬀𐬛𐬌𐬥𐬀𐬨 𐬐𐬀𐬛𐬀𐬑𐬀𐬑𐬌𐬛 𐬀𐬯 2 𐬐𐬀𐬛𐬀𐬑𐬀𐬑𐬌𐬛 𐬐𐬀𐬛𐬀𐬑𐬀𐬑𐬌𐬛 𐬀𐬯

Chapter LXXXVI.

1 𐬀𐬭𐬛𐬀𐬯𐬀𐬫𐬀𐬢 𐬛𐬀𐬢𐬌𐬢𐬎𐬀𐬥 𐬥𐬀𐬌 2 𐬯𐬀𐬱𐬌𐬥𐬀𐬌 𐬛𐬀𐬢𐬌𐬢𐬎𐬀𐬥



tanû va rôd-i nafshman hamâî randîḍ; 3 *va pavan pêstân, kôf-i asînîn hamâî khefrûnḍ.*

4 *Afam pûrsîḍ aîgh*: *Denman nêshman maman vanâs karḍ?*

5 *Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô,* 6 *aîgh*: Denman rûbân-*i* valman darvand nêshman *mûnash*, pavan *stîh, bazakŏ karḍ*; 7 *va khvâstak kâmak-i râî*, kûḍak-i nafshman shîr lâ *yehabûnḍ.* 8 Va kevan hamâî vâng vâdûnêḍ aîgh: *Latamman* vad denman kôf khefrûnam, va *zak kûḍak* shîr *yehabûnam.* 9 *Kevan* vad frashakarḍ *zak kûḍak* lâ *yâmtûnêḍ.*

LXXXVII. 4, 3—8. supplied by guess, as this sentence is always abbreviated in H_{18}.

6, 3. K_{20} removes د to 6, 4. 6, 7. H_{18} *ke* = 𐬐. 6, 9. H_{18} *zendigā* = 𐬵𐬀𐬌𐬙𐬌𐬎. 6, 10—11. H_{18} Sans. *pâpakarmmiṇî sanjâtâ.* 7, 1—4. H_{18} om. 7, 3. K_{26} prefixes ا. 7, 9. K_{20} 𐬛𐬁𐬎; H_{18} adds *sûda qâstârî gêthî râ.* 8, 7. H_{18} Pâz. om., Sans. *pratishṭha.* 8, 13—14. H_{18} *thŏ* = 𐬎; K_{20} adds 𐬀𐬙𐬀𐬌. 8, 16 H_{18} adds *ke pa zendigā nē dâḍ* = 𐬐 𐬀𐬙 𐬵𐬀𐬌𐬙𐬌𐬎 𐬀; K_6 prefixes 𐬀. 9, 1. H_{18} om.; K_{26} prefixes ا. 9, 4. H_{18} adds *kôh nē khanîḍ ā* = 𐬵𐬀 ا 𐬛𐬁𐬎 𐬀 𐬌. 9, 5. K_{20} adds final ا. 9, 7. H_{18} *vînîḍ* = 𐬛𐬁𐬎𐬌𐬵𐬌𐬎.

Chapter LXXXVIII.

1 ادینم خدیتونذ روبان‌ی گبرا‌ی 2 مون نیکونسار من دار‌ی
اویخت یکویمونادَ، وَ همای مرزیذ؛ 3 افشان شوسر این پومن
وَ گوش وَ وینیک شدکونذ.

4 افم پورسیذ ایگ: دینمن تنو ممن وَنس کرذ، مون روبانُ
انگون گیران پذفرس یدرونیذ؟

5 یمللونیذ سروش‌یسرُبُ، وَ اتروُ یذتوُ، 6 ایگ: دینمن روبان‌ی
والمن درونذ گبرا مونش، پون ستیه، اورونُ‌مرزشنیه کرذ؛ 7 افش
نیشمن‌ی خدیهان فریفت وَ نیوزان کرذ.

Chapter LXXXVIII.

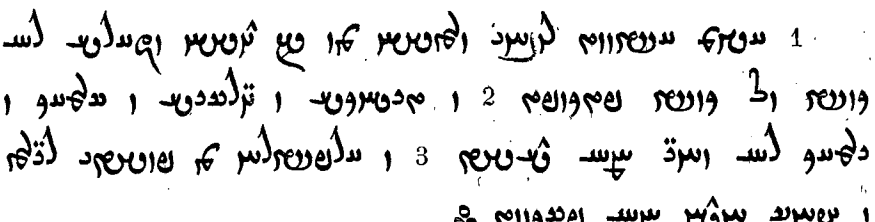
1 Adînam khadîtûnḍ rûbân-i gabrâ-I 2 mûn nikûnsâr min dâr-I âvîkht *yckavîmûnâḍ*, va hamâî *marzîḍ*; 3 afshân shûsar yîn pûmman va gôsh va vînîk *shedkûnḍ*.

4 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, *mûn rûbânô ângûn* girân pâḍafrâs *yedrûnêḍ?*

5 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i valman darvand *gabrâ* mûnash, pavan stih, avârûnŏ-marzishnîh karḍ; 7 afash nêshman-*i* khadîhân *frîft va* nîyâzân karḍ.

LXXXVIII. 2, 6. D. has ی for ی. 2, 9. H_{18} Sans. *mathnanti*; Dest. suggests ی. 3, 9. D. has ی for ی; H_{18} adds *vash dûd baḍ bûi ajēr kûnand* = ایشان بد بود اگر دود بد بود. 4, 9. D. ی. 4, 10. K_{20} has د for ر. 4, 11. K_{20} omits final ر. 4, 14. K_{20} om. 6, 6. H_{18} adds *ke (pa) zendigû ôi zani dashtû suḍ* = که اندر با ایشان زنی داشتن سود. 7, 2. K_{20} omits د. 7, 4. D. has ی, H_6, K_{26} ی, K_{20} ن, for ی. 7, 5. K_{20} om.

Chapter LXXXIX.



Chapter LXXXIX.

1 Adînam *khadîtûnd* rûbân-i valmanshân mûn, yîn dûshahû, vijârish râî kûst val kûst *patkûft;* 2 va tîshnakîh va gûrsakîh *va* sarmâk va garmâk râî vâng hamâî dâsht; 3 va *khrafstarân* min pôsht-*i* ragelman va avârîk andâm hamâî peskûnd.

4 Afam pûrsîd aîgh: Denman *valmanshân rûbânân* maman vanâs *kard, mûn rûbânô ângûn girân pâdafrâs yedrûnêd?*

5 Yemalelûnêd Srôsh-i yasha rûbŏ, va Âtarô yêdatô, 6 aîgh: Denman rûbân-i *valmanshân darvandân* mûnshân, pavan *stih*, khûrishn va vastarg min *nafshman tanû pardâkht*

LXXXIX. 1, 2. in all but K_{26}. 1, 13. D. has for . 2, 5. K_{26} om. 3, 2. H_6, K_{26} . 3, 4. D. has for . 4, 5. K_{20} . 4, 6. D. ; K_{20} om. 4, 9—15. K_{20} om. 6, 4—5. K_{20} . 6, 8. K_{20} . 6, 13—14. in all but K_{20}. 6, 15. so in D. H_6; K_{20}, K_{26} ; H_{18} *paradâst*, Sans. *prabhûtañ kṛitam;* Dest. suggests .

yehevûnḍ, 7 afshân val shapîrân va arjânîkân lâ yehabûnḍ, va *mandavamîch* râḍîh lâ karḍ; 8 va yîn tanû-i nafshman, va marḍûm zyash yîn sardârîh maḍ yekavîmûnâḍ yehevûnḍ, gûrsak va tîshnak va avîjâmak *dâshtô*; 9 afshân sarmâk va garmâk va sûî va tîshn yedrûnḍ. 10 Kevan valman *'yemîtûnḍ*, *va* khvâstak val hân khadîh ketrûnḍ; 11 kevan rûbân *ângûn* girân pâḍafrâs yedrûnêḍ min kûnishn-i nafshman.

Chapter XC.

1 Adînam khadîtûnḍ *rûbânô-i* valmanshân mûnshân *mârân* gazêḍ va hûzvânŏ hamâî *vashtamûnêḍ*.

2 Afam pûrsîḍ aîgh: Valmanshân maman vanâs karḍ, mûn *rûbânô* ângûn girân pâḍafrâs yedrûnêḍ?

LXXXIX. 7, 9. D. has ڳ for ڱ. 8, 18. H_6, K_{20}, K_{26} separate the final ا taking it as a conj. 10, 3—4. K_{20} om. 11, 3. D. ڪڊ; K_{20} ڊ.

XC. 1, 3. H_6 omits ڊ; K_{20} omits ڊا. 1, 6, 11. so in all. 2, 9. K_{20} omits final ا.

3 𐬬𐬀𐬢𐬀𐬭𐬌𐬎𐬀𐬱 𐬱𐬭𐬎 𐬭𐬎 𐬯𐬀 4 𐬌𐬎𐬀𐬌 𐬌𐬀𐬌 𐬀 𐬀𐬭𐬌𐬬𐬀𐬌𐬎𐬀𐬌 𐬌𐬀𐬀𐬀𐬱
𐬌𐬎𐬀𐬌 𐬀𐬱𐬎 𐬀 𐬉𐬎 𐬱𐬌𐬎 𐬀𐬀 𐬭𐬎 𐬬𐬌𐬎𐬀𐬭 𐬌𐬎𐬀𐬌 𐬀 𐬬𐬀𐬉𐬎𐬎𐬉
𐬭𐬀 𐬌𐬎𐬀

Chapter XCI.

1 𐬌𐬀𐬉𐬌𐬎𐬀𐬎 𐬬𐬌𐬎𐬀 𐬉𐬎𐬎𐬉𐬀𐬉 𐬭𐬎 𐬀𐬱𐬱 𐬱𐬭𐬎 𐬌𐬀𐬀𐬀𐬱𐬌𐬎 𐬭𐬎𐬌
𐬀 𐬌𐬭𐬎𐬌𐬎𐬀 𐬱𐬌 𐬉𐬎𐬎

2 𐬀𐬭𐬌𐬎 𐬀𐬱𐬎 𐬭𐬎 𐬌𐬀𐬎 𐬎𐬀𐬀 𐬭𐬎 𐬀𐬀 𐬭𐬎 𐬱𐬎 𐬌𐬎𐬀𐬀𐬉 𐬭𐬎
𐬱𐬀𐬎 𐬀𐬱𐬎 𐬭𐬎 𐬌𐬀𐬎 𐬎𐬀𐬀 𐬭𐬎 𐬀𐬀 𐬭𐬎 𐬱𐬎 𐬌𐬎𐬀𐬀𐬉 𐬭𐬎

3 𐬌𐬎𐬀𐬌𐬀𐬱𐬀𐬌𐬎𐬀𐬱 𐬱𐬭𐬎 𐬭𐬎 𐬯𐬀 4 𐬌𐬎𐬀𐬌 𐬀𐬀𐬀 𐬀 𐬀𐬭𐬌𐬬𐬀𐬌𐬎𐬀𐬌 𐬌𐬀𐬀𐬀𐬱
𐬌𐬀 𐬉𐬎 𐬱𐬌𐬎 𐬀𐬀 𐬭𐬎 𐬬𐬀𐬌𐬎𐬀𐬭 𐬌𐬎𐬀𐬌 𐬀 𐬬𐬀𐬉𐬎𐬎𐬉 𐬭𐬎 𐬀𐬀 𐬭𐬎 𐬬𐬀𐬌𐬎𐬀𐬭
𐬌𐬀 𐬉𐬎 𐬱𐬌𐬎 𐬀𐬀 𐬭𐬎 𐬬𐬀𐬌𐬎𐬀𐬭 𐬌𐬎𐬀𐬌 𐬀 𐬬𐬀𐬉𐬎𐬎𐬉 𐬭𐬎 𐬀𐬀 𐬭𐬎 𐬬𐬀𐬌𐬎𐬀𐬭

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3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 4 aîgh: Denman rûbân-i *valmanshân drôzanân* va anâst-gûbishnân mûn, pavan stih, zûr *va* kadbâ va anâst kabed *gûft.*

Chapter XCI.

1 *Adînam khadûtûnḍ* rûbân-*i* gabrâ-I *mûn* farzand-i nafshman *zektelûnḍ*, va mazg hamâî *vashtamûnḍ.*

2 Afam pûrsîḍ aîgh: Denman tanû maman vanâs karḍ, mûn *rûbânô* ângûn girân pâḍafrâs yedrûnêḍ?

3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 4 aîgh: Denman rûbân-i *valman* dâtôbar-i vajîrkar mûn, pavan mîyân-i vajîr-khvâstârân, vajîr-i kadbâ karḍ;

XC. 4, 4. D. adds 𐬭𐬀𐬱𐬀𐬭𐬌𐬎𐬀𐬱, and K_{20} 𐬱𐬀𐬭𐬌𐬎𐬀𐬱. 4, 5. compare Pers. دروغزن; or perhaps *drôjôân;* D. omits 𐬉. 4, 13. K_{20} om. 4, 18. H_{18} *kard.*

XCI. 1, 1—2. K_{20} 𐬌𐬀𐬉 𐬭𐬎. 1, 3. H_6 omits 𐬀; K_{20} adds 𐬱𐬀𐬀𐬀𐬱. 1, 5. D. adds 𐬀𐬀𐬉. 1, 8, 12. D. has 𐬌𐬉 for 𐬌. 2, 10. K_{20} omits final 𐬉. 4, 4. D. 𐬭𐬀𐬱𐬀𐬀𐬀𐬱.

5 𐬀𐬞𐬀𐬱 𐬳𐬎𐬱𐬀𐬙𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 ; 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬀𐬞𐬀𐬱
𐬳𐬎𐬱𐬀𐬙𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 ; 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬀𐬞𐬀𐬱
6 𐬀𐬵𐬀𐬱𐬀𐬌𐬱 ; 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬀𐬞𐬀𐬱
𐬳𐬎𐬱𐬀𐬙𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 ; 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬀𐬞𐬀𐬱
𐬀𐬵𐬀𐬱𐬀𐬌𐬱 ; 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎𐬀𐬱𐬀𐬌𐬱 𐬀𐬞𐬀𐬱

Chapter XCII.

1 𐬀𐬌𐬀𐬱𐬀𐬌𐬱 𐬌𐬀 𐬯𐬀𐬎

Chapter XCIII.

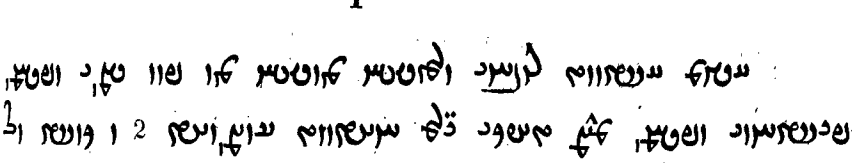
1 دیدم دوش چشمان منشان نادوکیه من مردومان لخوار داشت ؛

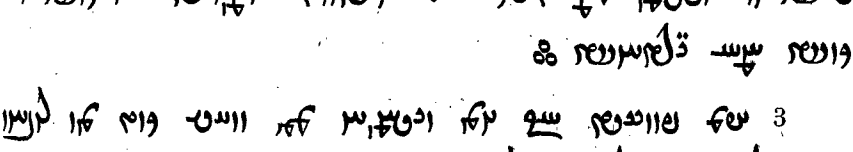
2 یکومیمونند یعنی اندر یک جای و دو پای و سه سر و شش چشم و هفت دست ؛

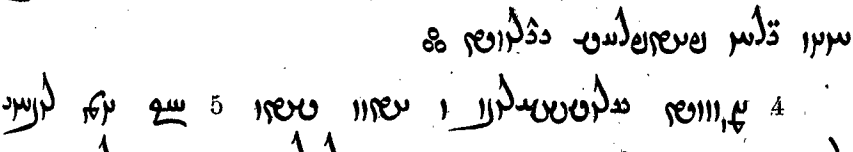
3 پرسید که تنوان منشان مردمان چگونه اند و آنجا چه کنند ؛

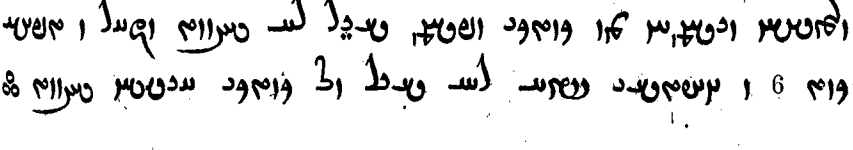
4 یمالیونند سروش یشت و اتر و ارتخشتر و نریوسنگ و ایزد و گوش و فرشوشتر و درواسپ و ارشتاد و سروش و رشن و بهرام و رام و باد و دین و اشی و ارد و مهر و سروش و رشن و فروردین

Chapter XCIV.









Chapter XCIV.

1 Adînam *khaḍîtûnḍ* rûbân-i *valmanshân mûnshân mûn* pavan yadman-i nafshman, pêstânô-i nafshman madam tâvak-*i* garm hankhetûnḍ yekavîmûnâḍ, 2 *va kûst val kûst hamâî gardânast.*

3 Afam pûrsîḍ aîgh: Denman *nêshmanân* maman vanâs karḍ, mûn rûbânô ângûn girân pâḍafrâs yedrûnêḍ?

4 Yemalelûnêḍ Srôsh-yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-i valmanshân nêshmanân mûn kûḍak-i nafshman shîr lâ yehabûnḍ, nizâr va tapâh karḍ; 6 va *gûâftîh-i* stih râî, shîr val kûḍak-i khadîhân yehabûnḍ.

XCIV. 1, 2. K_{20} . 1, 4. some Pâz. MSS. have *zanũ;* Sans. *durgatimatâm.* 1, 5—6. so in all; Sans. *yaiḥ yat tat.* 1, 13. all omit . 2, 1—6. K_{20} om. 2, 1—4. D. . 3, 5. K_{20} = . 6, 2. D. H_6, H_{18}, K_{20} ; P. ; Z. *vi* + *ap.*

Chapter XCV.

1 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬛𐬀𐬭𐬀𐬛𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨
2 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 ❀
3 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 ❀
4 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨
5 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨
6 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨
7 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 ❀

Chapter XCVI.

1 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨 𐬑𐬀𐬛𐬌𐬀𐬑𐬀𐬙𐬀𐬌 𐬨𐬀𐬌 𐬀𐬛𐬀𐬌𐬥𐬀𐬨

Chapter XCV.

1 Adînam khadîtûnḍ rûbân-i nêshman-I mûn *kôf-I* pavan pêstân hamâî khefrûnḍ, 2 va tîshnak va gûrsak hamâî yehevûnḍ.

3 Afam pûrsîḍ aîgh: Denman *nêshman* maman vanâs karḍ?

4 Yemalelûnêḍ Srôsh-i yasharûbŏ, va Âtarô yêdatô, 5 aîgh: Denman rûbân-*i valman* darvand nêshman mûn kûḍak-*i* nafshman shîr lâ yehabûnḍ, 6 *va* gûrsak va tîshnak shedkûnḍ; 7 va *benafshman kâmak-i âz va varen-i avârûn*-marzishnîk râî, levatman gabrâ-i bîgânak vazlûnḍ.

Chapter XCVI.

1 Adînam *khadîtûnḍ* rûbân-i gabrâ-I mûn *hûzvânŏ* peskûnḍ yekavîmûnâḍ,

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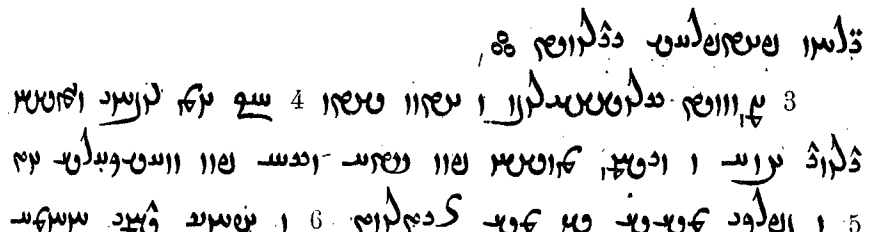
XCV. 1, 6. D. omits ; H_{18} *karafē*, Sans. *kalevaram*. 3, 5. K_{20} . 5, 3. K_{20} omits . 5, 4. D. adds ; K_{20} . 5, 8. K_{20} omits . 6, 1. K_{20} om. 7, 2. D. omits . 7, 3—6. D. . 7, 7. K_{20} adds final .

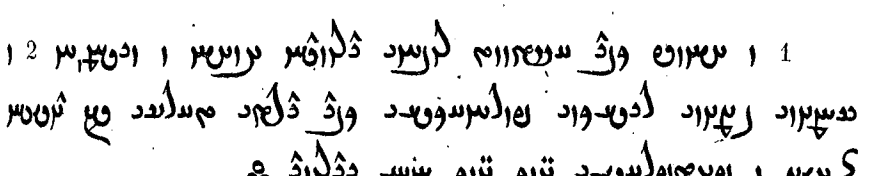
XCVI. 1, 2. H_6, K_{20} . 1, 6. K_{20} omits final .

2 ۱ ۱۱۵ ۱۱۵۷ ۱ ۱۱۵۷۷۵۷ ۱۱۵۷ ۱۱۵۷۷۵۷ ۱ ۱۱۵ ۱۱۵۷۷۵۷ ۱۱۵۷۷۵۷ ۱۱۵۷۷۵۷

2 𐬨𐬀𐬥 𐬯𐬎𐬭𐬎𐬌𐬙 𐬀𐬑𐬀 𐬙𐬁𐬌 𐬨𐬁𐬭𐬀𐬌 𐬀𐬯



Chapter XCIX.



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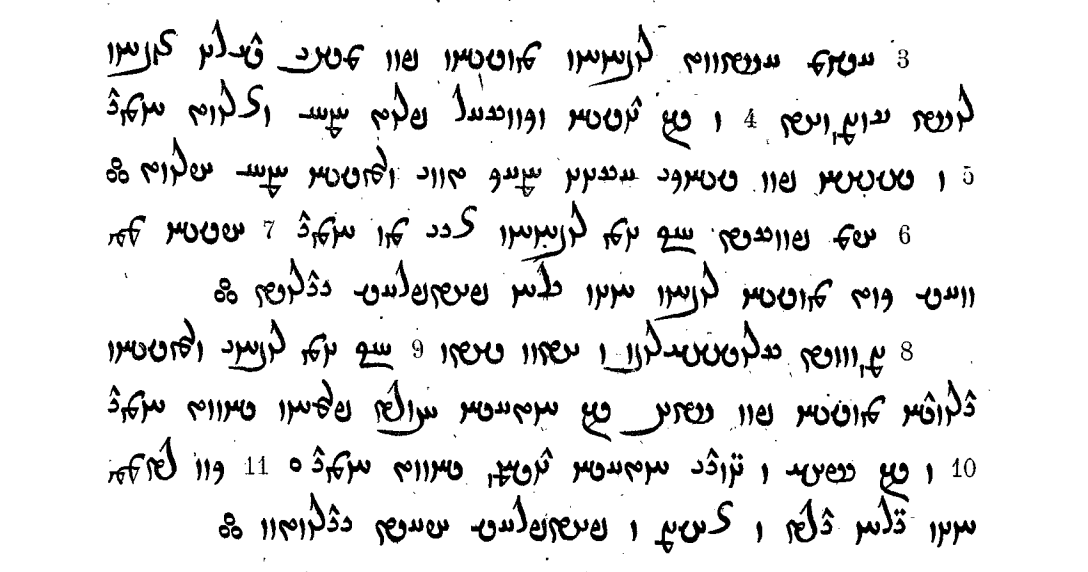
girânŏ pâḍafrâs yèdrûnêḍ?

3 Yemalelûnêḍ Srôsh-yasharûbŏ, va Atarô yêdatô, 4 aîgh: Denman rûbân-*i valmanshân* darvand *gabrâ va* nêshman *mûnshân*, pavan *stîh, nasâî pavan vanâskârîh jalḍ;* 5 *va bavrak-i mayâîh yîn mayâ zektelûnḍ*, 6 *va avârîk dâm-i Aûharmazd makhîtûnḍ va zektelûnḍ.*

Chapter XCIX.

1 *Va hâvandich* kabed khadîtûnḍ rûbân-i darvandân gabrâân va nêshmanân; 2 *va* sahmgûn-i *bîmgûn*-i rêshkun-i pûr-anâkîh-i kabed-darḍ-i târîk-i yîn dûshahû zâkham va pâḍafrâs-*i* gûnak gûnak hamâî yedrûnd.

XCVIII. 2, 12. K_{20} omits final ۱. 4, 3. K_{20} omits د. 4, 4. H_{18} *ôi* = ۱۷۱. 4, 6—7. H_{18} om. 4, 9. H_{18} *ke* = ۱۱۶. 4, 11. H_{18} *zendigû* = ۱۱۱



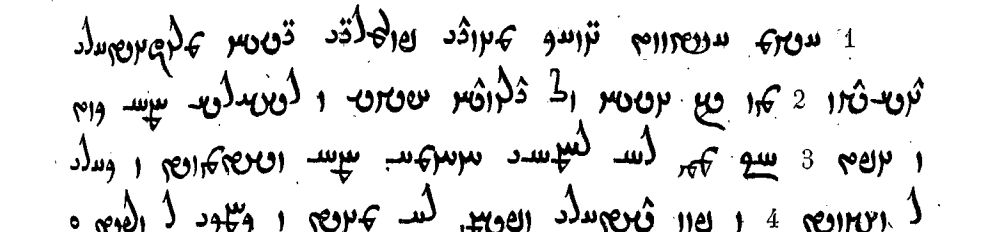
3 *Adînam khadîtûnd rûbânânŏ mûnshânŏ* pavan mîkh-*i* dârîn *zûbânŏ randîd* yekavîmûnâd; 4 va yîn *dûshahû* nikûnsâr frôd hamâî vazlûnd hômand; 5 va shêdâân pavan shânak-*i* asînîn *hamâk* tanû-i valmanshân hamâî *khefrûnd.*

6 Afam pûrsîd aîgh: Denman *rûbânânŏ zak-i mûn hômand?* 7 *afshân* maman vanâs kard, *mûnshân rûbânô ângûn* girân pâdafrâs yedrûnêd?

8 Yemalelûnêd Srôsh-yasharûbŏ, va Âtarô yêdatô, 9 aîgh: Denman rûbân-*i valmanshânŏ* darvandân mûnshân, pavan stih, yîn khûdâyân abûrd-farmânŏ yehevûnd hômand; 10 *va yîn sipâh va gûrd-i khûdâyân dûshman yehevûnd hômand.* 11 Kevan latamman ângûn girân *dard va* zâkham va pâdafrâs avâyad yedrûntanŏ.

XCIX. 3, 1. D. H_{18} . 3, 2. K_{20} . 3, 3. D. has for . 3, 3, 4. K_{20} omits final . 3, 6. only in D. 3, 8. K_{20} omits final . 3, 9. H_{18} *rust*, Sans. *nikshiptâh.* 4, 3. D. H_6 add final . 5, 4. K_{20} omits . 5, 6. K_{20} . 5, 10. D. has for ; K_{20} adds final . 6, 5. K_{20} . 6, 6.—7, 1. K_{20} om. 7, 5—7. K_{20} . 9, 3. K_{20} omits . 9, 4. K_{20} omits final . 10, 1—9. H_{18} om. 10, 4. only in K_{20}. 11, 5—6. K_{20} om.

Chapter C.

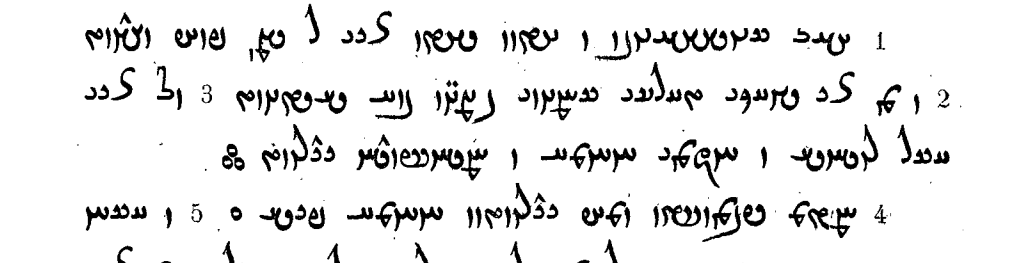


Chapter C.

1 Adînam khadîtûnḍ Ganrâk-mînavad-i pûr-marg-i gêhân-marenchînîḍâr-i dûsh-dînô, 2 *mûn* yîn dûshahû val darvandân afsôs va *resh-kharish* hamâî karḍ, va *gûft* 3 aîgh: Maman râî *lakhmayâ-i* Aûharmazd hamâî vashtamûnêḍ, *va* kâr-*i* li vâdûnêḍ? 4 *va pavan* dâḍâr-*i* nafshman lâ *mînêḍ*, va kâmak-*i* li varzêḍ? 5 Ângûn kabed afsôskaryîsh val darvandân hamâî *drâîḍ*.

C. 2, 1. D. . 2, 8. D. H_6, K_{20} ; H_{18} *riârî*, Sans. *upahâsyam;* Pers. ریش or ریش 'beard' + خرش or خریش 'a butt'; compare ریش خندی, ریش خنده and خریش خنده. 2, 12. K_{20} adds final . 3, 4. or *lakhmâk-i*; K_{20} . 3, 8. K_{20} om. 3, 9. 4, 8. K_{20} omits . 4, 1—2. H_{18} *farmâ men kard, chûn tâ,* Sans. *âdesho madîyo vihitaḥ, yat yushmâbhiḥ.* 4, 6. H_{18} *kunashni.* 4, 8. D. K_{20} omit . 5, 7. H_{18} adds *în pâdadihishni andâ rishtâkhēza, ezh ă qēsh kunashni, arâmishnihâ pidîriḍ; ke men parastaḍ ash pâdadihishni dôzhakha; azh pas suḍ hôm men Âdar yazda; vaêm ḍîda* [one line partly cut off by the binder] *tumîtum dôzhakha; vaêm avă sîhast, chûn châhē ke suḍ hazâr nēzhaa. Vaêm târîkî avă sîhast, ku agar hamâ hējam khuska andar gēhă avar u âtash nihâḍ, andar ă tumîtum dôzhakha chand mustē rôshanî nē bahôḍ.* — Sans. *tadidânîm pûyam enam prasâdadânañ yâvat shavotthânañ, tasmâtsvîyât karmmaṇaḥ, nirânandatayâ pratikurute; yo mâm ârâdhayati tasya prasâdo narakam; pashchât prachalito 'ham Âdareṇa îajdena. Ahañ dadarsha*

Chapter CI.



Chapter CI.

1 *Akhar, Srôsh-yasharûbŏ va Âtarô yêdatô, zak-i li yadman frâz vakhdûnḍ,* 2 *va min zak jînâk-i târîk-i sahmgûn-i bîmgûn barâ yâityûnḍ,* 3 *val zak-i asar rôshanîh, va hanjaman-i Aûharmazd va ameshôspendân yedrûnḍ.*

4 *Amatam yezbemûnastŏ namâz yedrûntanŏ Aûharmazd pêsh.* 5 *Va âsân yehevûnḍ, gûft aîgh*: Drûst *lipamman* lak, yasharûbŏ *Arḍâî* Vîrâf, Mâz-

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tat yat uktamasti ghorândhakârât narakât; mama evam pratibhâti, yathâ kila kûpako yo lakshaikakuntanimnaḥ. Mama andhakârashcha evam pratibhâti, yadi sarvâṇi kâshṭhâni shushkâṇi antaḥ prithivyâm upari vahnau prakshiptâni, antaḥ ghorândhakâranarakasya kiyanmâtra udyotam ujvalañ na bhavati.

CI. 1, 1.—5, 5. H_{18} *Pasa Âdar yazda asra rôshan bē nîḍ, frâzh ô pēsh* *dâsht hôm. Namâzh burd, gufta* *bagha:*— Sans. *Pashchât Âdar âjdo anantarochishi praṇîto 'ham, prakṛishṭam puraḥ Ahuramajdasya svâmino nidadhe. Praṇâmañ chakâra, uvâcha Ahuramajdo dâtâ.* 2, 5, 6. D. omits . 2, 7. H_6 adds . 2, 9. D. has for . 3, 4. D. has for . 4, 2. K_{20} omits final . 4, 4. K_{20} omits final . 4, 6.—5, 2. P. . 5, 7. H_{18} *dil* = ; P. . 5, 10. D. has for .

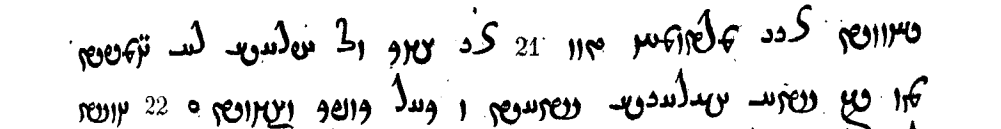
dayasnânŏ pêtkhambar; *vazlûnŏ val ahû-i ast-hômand*; 6 *chîgûnat* dîḍ khavîtûnast, râstyîsh val *stihân* yemalelûn; 7 *maman li levatman hômanam, mûn Aûharmazd hômânam*; 8 *kolâ zak-i drûst râst yemalelûnêḍ* li *shinâsam va khavîtûnam*, 9 *barâ yemalelûn val dânâkânŏ*.

10 *Va amat Aûharmazd pavan denman khadûînak gûft, li shikûft barâ ketrûnḍ hômanam;* 11 *mamanam rôshanîh dîḍ, afam tanû lâ dîḍ; afam vâng vashammûnḍ*, 12 *afam khavîtûnast aîgh: Denman aît Aûharmazd.*

CI. 5, 14—17. H_{18} *chirâ âmaḍ haê? ai hangâm âmadan thô ne maḍ istaḍ.* — Sans. *kimarthamâyâto 'si? yataḥ sa yaḥ samâgantuñ te na samprâpto 'si.* 6, 1. H_{18} *chûnash* = ꬱꬰꬹꬻꬱ. 6, 6. H_{18} *gêthî* = ꬱꬹꬻ. 7, 1.—8, 5. H_{18} *ke* [one line partly cut off by the binder], *durast râst gôiḍ*; Sans. *yat Hormmijdo bhavâmi sarveshâm paṭutayâ sundaratayâ satyatayâ brûhi.* 7, 3. B. ꬰꬹꬱ; P. ꬹꬱ. 8, 2. ꬻ only in H_6. 8, 7. H_6, K_{20} ꬻꬹꬱꬱ. 8, 7.—13, 4. H_{18} *Ardâ Vîrâ sakhun ôi âsnûḍ, tan dîdan na tûâ bûḍ, rôshanash dîḍ; pa zânû andar namâza burd hôm, gufta hôm ku: Mâzdayasnâ gudâraḍ hôm ku: Shao pêsh Ardâ Zaratust, ku kerba êmâ pa zendigâ kunûn, nê dânûm ku hast ayâo nê. Pas guft râst* ꬱꬰꬹꬱ *bagh;* — Sans. *Arddâ Vîrâya vachastatra shushrâva, vapushcha vilokituñ na shakto babhûva, tejonidhiñ drishṭañ, tanu na drishṭañ; jânubhyâm antaḥ vinamat praṇâmañ chakre 'ham, avochacha: Mâjdaîasnaiḥ prahito 'ham: Yâhi puraḥ balavato Jarathustrasya, kila puṇyañ yat vayañ jîvitâvasthâyâḥ kurmmahe, no jânîmaḥ asti, kiñvâ nahi. Pashchât uvâcha satya Ahuramajdo dâtâ.* 10, 1. D. om. 10, 6. D. has ꬹ for ꬷ. 11, 1. K_{20} ꬰꬹ. 12, 4. D. om.

13 *Afash gûft dâḍâr Aûharmazd*, min mînavadân *afzûnîktûm*, 14 *aîgh*: Barâ *yemalelûn* lak, *Arḍâî* Vîrâf, val Mâzdayasnân-i *stih*, 15 aîgh: Khadûk aît râs-*i* yasharâîsh, râs-*i* pôryô-ḍkêshîh; va zak-*i* avârîk râs, hamâk lâ râs. 16 Zak khadûk râs vakhdûnêḍ-i yasharâîsh; va al pavan *farâkhûîh*, va al pavan tangîh, va al pavan hîch râs azash varḍêḍ; 17 va barâ varzêḍ hûmat va hûkht va hûvarsht; 18 va pavan zak ham-dînô yekavîmûnêḍ-i zyash min li mekadlûnḍ, Spîtâmân Zaratûhasht va Vishtâsp yîn gêhân rûbâk kartô; 19 *va* yakhsenunêḍ dâḍ-i *frârûn*, min *avârûn* barâ pâhrêjêḍ. 20 Va denmanîch madam âkâs yehevûnêḍ, *aîgh*: afrâ *yehevûnêḍ* tôrâ, va afrâ yehevûnêḍ asp, va afrâ yehevûnêḍ *zahabâ* va asîm, va afrâ

CI. 13, 7. K_{20} omits د. 14, 1. H_{18} om. 14, 3. K_{20} omits final ۱. 14, 5. D. K_{20} have س for ش. 14, 9. H_{18} prefixes *pa* = ۱۱۹; K_{20} ۱۱۹۳۳. 15, 4. K_{20} omits د. 15, 6. K_{20} prefixes ۱, and omits د. 15, 9. K_{20} omits د. 16, 9. Pers. فراخی; H_{18} *barahânash*, Pers. برهان. 19, 1. K_{20} om. 19, 4. K_{20} adds final ۱. 19, 6. H_6, K_{26} add د; K_{20} adds ۱۱. 20, 6. H_{18} om. 20, 8. K_{20} has ۴ for ۹۳. 20, 17. D. کدس.



yehevûnêḍ zak-*i* marḍûmân tanû; 21 zak khadûk val *afrâyâ* lâ gûmêjêḍ mûn, yîn stih, yasharâîsh *stâyaḍ*, va *kâr* kirfak vâdûnêḍ. 22 Drûst lak *Arḍâî* Vîrâf! zak-*i* nafshman âvâdîh *vazlûnŏ;* 23 maman kolâ pâkîh va *pâḍîyâvîh-i* lekûm vâdûnêḍ va yakhsenunêḍ, 24 va hamâk amat dâḍyîsh

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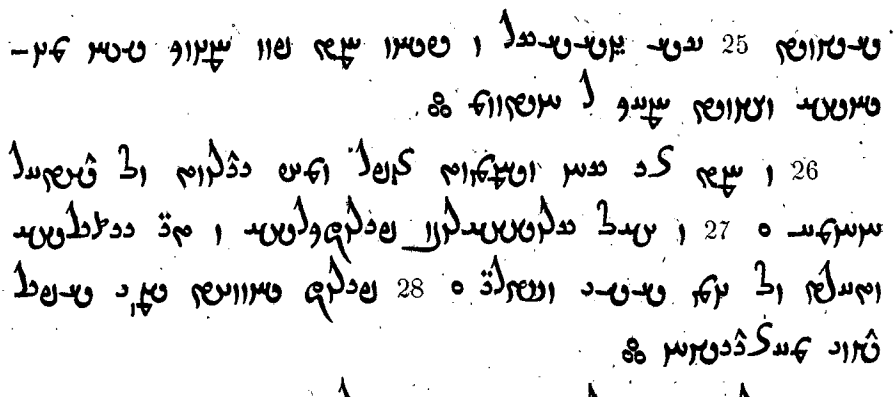
CI. 20, 23. K_{20} omits . 21, 4. or *afrâîh*. 21, 11. H_{18} adds: *Pas gufta* *Srôsh ashô, Âdar yazda, kush nmâiḍ ā hvaresht varzîdârā kunashni. Dasht gerefta hôm Srôsh ashô, Âdar yazda; faravā bûḍ hend andar u sar Chinvaḍ puhal, ku ânô Rasna râst, u Mihir yazd, u Âstâḍ yazda pêrôzagar spihir khudhâi, hamôîn nishastand; avadatar vêsh dihishni, vêsh râzihâtar ezh âsmā; pêsh ēshā nîḍ hôm. Vasā gufta ku: Gô u ānô kard hâḍ, mardum, gâvā, gôspendā, zamî, urvar, âtash, âva, râst gô, chi azh ēdar pa râstî bē shâyaḍ vadardan. Pas râmeshnî bûḍ hôm, chi fravash ashôîḍ gvâî dâḍ ku: Oi bazh nē kard. Pash* *guft bagh:* — Sans. *athavâ puṇyâtmanâm uttamânâñ kinchit dadâti. Pashchâduvâcha Hormmijdo dâtâ Shrosham puṇyâtmakam, Âdarancha îajdam, prati yat: Darshayata asya tâñ yâñ sukṛitakartṛiṇâñ karmmaṇâm. Haste dadhâra mâñ Sroshaḥ puṇyâtmakaḥ, Âdarashcha îajdaḥ; sahâyinau babhûvatuḥ antash-Chandorapuhalecha setau, yat yatra Rasnaḥ satyaḥ, Mihirashcha îajdo maitrilakshaṇaḥ, Âstâda îajdo vijayî chakrâdhipatishcha, sarve upavishṭâḥ santi; gurutarâḥ prachuratarâḥ ye apisṛishṭeḥ, adhikatejasvitarâshcha âkâshâdapi; purastesḥâm praṇîto 'ham. Techa avochat yat: Brûhi tat yat tatra samâcharitamasti, manushyeshu, goshu, pashushu, pṛithvîvanaspativahnijâleshu, satyameva prabrûhi, yataḥ etasmât satyena shakyate samuttaritum. Pashchât sânandaḥ sambhûto 'ham, yat vṛiddhayo muktâtmanâñ sâkshiñ daduḥ, yadasau pâpañ na kṛitavân. Pashchât Hormmijda uvâcha dâtâ.* 21, 13. D. ; K_{20} adds . 22, 3. K_{20} has for . 22, 5. K_{20} omits . 22, 8. K_{20} omits final . 23, 5. D. .



yakhsenunêḍ, 25 *dakyâ* yôshdâsar va yazishnŏ amat, pavan hamgûnak, Yadadân-mînishnyîsh vâdûnêḍ, hamâk li khavîtûnam.

26 Va amat zak sakhun vashammûnḍ, zôfar namâz yedrûnḍ val dâḍâr Aûharmazd. 27 Va akhar, Srôsh-yasharûbŏ, pîrûzkaryîsh va tagdîlîryîsh, vaḍârḍ val denman gâs-i vastarg. 28 Pîrûz yehevûnâḍ gadman-i *shapîr* dînô-i *Mâzdayasnân!*

29 Frajaft pavan drûḍ va shâḍîh va *râmishn.*

CI. 25, 1. D. H_6 . 28, 4. D. om. 28, 6. end of Pâzand in H_{18}; K_{20} adds . 29, 7. D. adds . In three MSS. the tale of Gôsht-i Fryânô follows immediately; two lines being left blank in H_6, one in K_{28}, and none in K_{20}.

The Book

of

Arḍâ-Virâf.

English Translation with notes

by

M. Haug. Ph. D.

Observations.

Words printed in *italics* are not expressed in the original text, but are supplied, in the translation, to complete the sense. When marked as parentheses, they are merely explanations of the preceding words. As the translation is, however, not *strictly* literal, such additional words as pronouns, particles and the verb 'to be', which are clearly understood in the original, are not italicized in the translation.

Notes to which the word [Dest.] is appended, are based upon remarks affixed by Destur Hoshangji to his edition of the text. The same abbreviations are used as in the notes to the Pahlavî text.

Chapter I.

In the name of God.

1 They say that, once upon a time, the pious Zaratûsht (*Zoroaster*) made the religion, which he had received, current in the world; 2 and till the completion of 300 years, the religion was in purity, and men were without doubts. 3 But afterwards, the accursed Evil-spirit, the wicked one, in order to make men doubtful of this religion, 4 instigated the accursed Alexander, the Rûman [1], who was dwelling in Egypt [2], so that he came to the country of Iran with severe cruelty and war and devastation; 5 he also slew the ruler of Iran, 6 and destroyed the metropolis and empire, and made them desolate.

7 And this religion [3], namely, all the Avesta and Zand, written upon prepared cow-skins, and with gold ink, was deposited in the archives [4], in Stâkhar Pâpakân [5]; 8 and the hostility of the evil-destined, wicked Aŝhemôk, the evil-doer, brought onward Alexander, the

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[1] That is, a native of those Greek provinces which afterwards became an important part of the eastern empire of the Romans.

[2] The word **Mûjrâyîk**, which has been wholly misunderstood by the Pâzand writers, is evidently connected with anc. Pers. *Mudrâya*, Heb. מִצְרַיִם 'Egypt', and alludes to the fact that Alexander came from Egypt to complete the overthrow of the Persian empire. See Z.-Pahl. Glos. p. xxxix.

[3] That is, the religious writings.

[4] Or, 'among the city documents'; *karîtâ*, or *kirîtâ*, must be traced to Chald. קִרְיְתָא, Heb. קִרְיָת, which latter is used, in the names of several towns, as the English word 'fort' is in the names Fort-William, Fort-George, etc. See Z.-Pahl. Glos., p. xl.

[5] The name of Persepolis in Sasanian times, the modern Persian اصطخر.

Rûmân, who was dwelling in Egypt, and he burnt them up[1]. 9 And he killed several desturs and judges and herbads and mobads and

[1] This statement, regarding the burning of the religious books by Alexander, which often occurs in Parsi writings, has been supposed to have originated in a modern misunderstanding, whereby the destruction consequent upon the Mohamedan conquest, has been attributed to the Greek invader. Heeren first expressed the opinion that, as the persecution of foreign religions was quite contrary to Alexander's policy, this statement of the Parsis was not to be credited; and his opinion has been generally adopted by later writers, without further examination. On comparing, however, the statements made in Pahlavî books, with the accounts of the destruction of Persepolis, given by classical writers, it appears that the latter rather confirm, than contradict, the statements of the Parsis. From the account given in the text, and that quoted from the Dîn-kard in the Zand-Pahlavî Glossary, p. xxxi—xxxviii., it seems that the books deposited in the archives at Persepolis were burnt at the time of Alexander's conquest; but the latter account speaks of another copy of the books, which fell into the hands of the Greeks, and was translated by them; from which it must be concluded, that the Persians do not complain of any special religious persecution on the part of Alexander, but only of the ordinary devastation of a conqueror. The same two copies of the books are also mentioned in the proclamation of Khusrû, son of Kovâḍ, quoted from the Dîn-kard in my Essay on Pahlavî, p. 145—152; wherein he likewise states that Valkhash the Ashkânian (Vologeses the Arsacidan) ordered the collection and preservation of such fragments of the Avesta and Zand as had escaped the destruction and ravages of Alexander and his soldiers; these ravages could not have been those of the Mohamedans, as Khusrû reigned a century before the Mohamedan conquest. Turning to the accounts given by classical writers, we find from Diodorus (17, 72) and Curtius (5, 7), that Alexander really did burn the citadel and royal palace at Persepolis, in a drunken frolic, at the instigation of the Athenian courtezan Thais, and in revenge for the destruction of Greek temples by Xerxes; Arrian (Exped. Alex. 3, 18) also speaks of his burning the royal palace of the Persians. This act of barbarous folly was evidently the result of hasty impulse, and was probably committed at night, when the palace was full of attendants, courtiers and priests; the last, who had special charge of the archives, would naturally attempt to save their treasures, and would certainly be opposed by the intoxicated Greeks, at the cost of many lives. The religious books would be burnt with the archives, in which they were deposited, and many Persians, priests and others, would lose their lives in the confusion;

upholders of the religion [1], and the competent and wise of the country of Iran. 10 And he cast hatred and strife, one with the other, amongst the nobles and householders of the country of Iran; 11 and self-destroyed, he fled to hell [2].

12 And after that, there were confusion and contention among the people of the country of Iran, one with the other. 13 And so they had no lord, nor ruler, nor chieftain, nor destur who was acquainted with the religion, 14 and they were doubtful in regard to God; 15 and religions of many kinds, and different fashions of belief, and

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such would be the natural consequences of the facts mentioned by the western writers, and such are the statements made by the eastern writer in our text.

[1] These names refer to the various grades of the Zoroastrian priesthood. The destur (Pahl. *dastôbar*) is the highpriest, and is compared by the Parsis to the bishop in Christian churches. The word does not occur in the Zand-avesta, and is probably not Zand, but Persian, meaning 'one who wields power', and is also used, in Persian, to signify a minister of state; the ancient form was, no doubt, *dastôbara*. In the Zand-avesta, the dignity of a destur, that is, of a spiritual head and guide, is expressed by the term *zarathushtra* (see Yasna XIX. 18., and my Essay 'über die Ahuna-vairya Formel' in the Sitzungsberichte der phil.-phil. und hist. Classe der K. bay. Akad. der Wiss. 1872, p. 125).

The judge (Pers. *dâwar*, Pahl. *dâtôbar*, originally, no doubt, *dâtô-bara*, 'upholder of justice') is always distinguished from the destur, but like him, was a *ratu*, 'head or chief'. He appears to have held a high rank, which was probably hereditary, as it is still claimed by a high Parsi family at Surat, though not acknowledged by the majority.

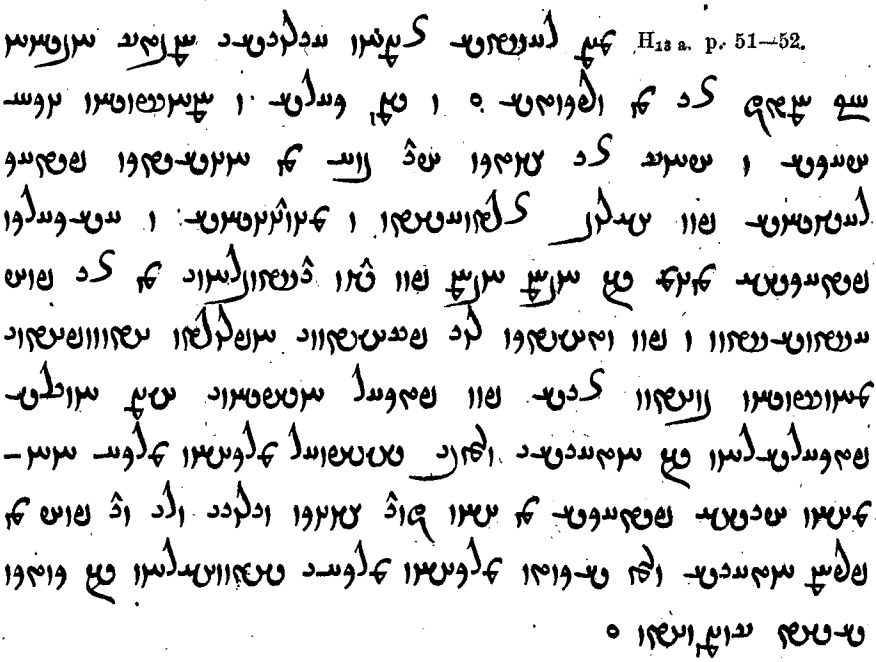
The herbads, Z. *aêthrapaiti* (see the Zand-Pahlavî Glossary, p. 127—130), are now those students of Zoroastrian theology, and of the priestly order, who have finished their studies, and successfully read their first Izeshne, Pahl. *yazishn*.

Those herbads who are chiefly engaged in the performance of ceremonies, become mobads, Pahl. *magôpat* which indicates a form *magô-paiti* in ancient Persian. The 'upholders of the religion' are the students of the Avesta. The herbads and mobads, as well as the students, are subordinate to the destur, between whom and the mobad, a marked distinction is made, whenever they are mentioned in Pahlavî books.

[2] This appears to refer to Alexander's premature death.

scepticism, and various codes of law were promulgated in the world; 16 until the *time* when the blessed and immortal Âtarô-pâḍ-i Mârspendân was born; on whose breast, in the tale which is in the Dînkard[1], melted brass was poured. 17 And much law and justice were

[1] It is hardly possible to interpret this passage otherwise. The words *dînô-kartô* can only refer to that large and comprehensive collection of old religious traditions, which goes by the name of *Dîn-kard*, and was compiled from a far more extensive Zand and Pahlavî literature than that which has reached our time. In one of the two volumes, which I possess, of this rare book, *Âtarô-pâḍ Mârspendân* is frequently mentioned; and in two passages, special allusion is made to the fiery ordeal noticed in our text. These passages are here appended, without emendation, and accompanied by a translation which must, however, be considered merely tentative, as the style of the original abounds with difficulties.



H$_{13}$ a. p. 51—52.

'On truth, which is the inherent freedom from falsehood of our learned (good-speakers?) that is, when it is also owing to habitual practice; and glorifying, and the assistance of the testimony of the archangels, and other marvels (miracles?) of that kind; besides the well-understood proclamation by the pious Zaratûsht, and heavenly visions; and the open manifestation of things at various times, by the desturs of

administered according to different religions and different creeds; 18

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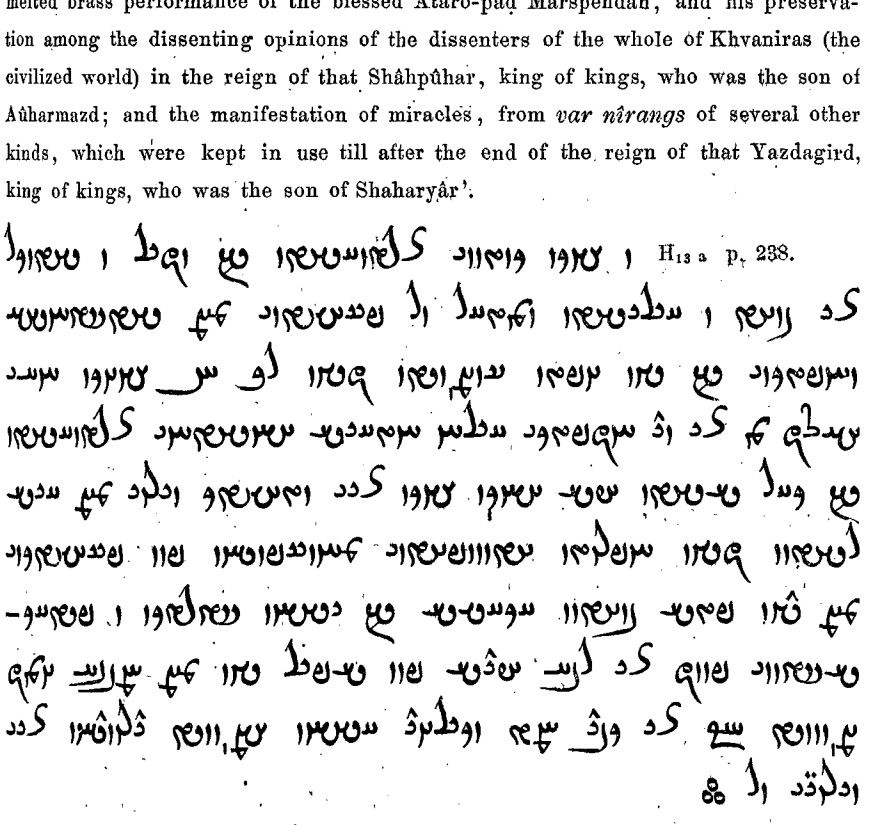
the religion, from those occurrences (or from the rising and setting?); and by the melted brass performance of the blessed Âtarô-pâd Mârspendân, and his preservation among the dissenting opinions of the dissenters of the whole of Khvaniras (the civilized world) in the reign of that Shâhpûhar, king of kings, who was the son of Aûharmazd; and the manifestation of miracles, from *var nîrangs* of several other kinds, which were kept in use till after the end of the reign of that Yazdagird, king of kings, who was the son of Shaharyâr'.

 H13 a p. 238.

[Speaking of the miracles of Zaratûsht.] 'And one was the execution, by Zaratûsht, of the *var* performance, that secure and irrefragable indicator, unto judges and magistrates, in obscure judicial matters, of which it is said in the religion, there are about 33 kinds. This also, afterwards, the disciples of Zaratûsht kept in use, till the overthrow of the monarchy of Iran. And the custom of it, is only that of pouring melted copper upon anyone; as in the performance of the blessed Âtarô-pâd Mârspendân, through whose preservation, a knowledge about the religion was diffused in the world; and of the manifestation too, through that great miracle, this also is said, in like manner, in the good religion, that of the many, when they beheld that *var nîrang*, they believed who were unbelievers'.

The *var nîrang*, mentioned in these two passages, seems to have been an ordeal, for testing the truth of a person's statements, by pouring melted metal on

and the people of this religion *(religious books)*, *deposited* in Shaspigân[1], were in doubt.

19 And afterwards, there were other magi and desturs of the religion; 20 and some of their number[2], were loyal and apprehensive. 21 And an assembly of them was summoned in the residence of the victorious Frôbâg fire[3]; 22 and there were speeches and good ideas, of many kinds, on this *subject*: 23 that 'it is necessary for us to seek 'a means, 24 so that some one of us may go, and bring intelligence 'from the spirits; 25 that the people who exist in this age, shall know '26 whether these Yazishn and Drôn and Âfrînagân *ceremonies*, and 'Nîrang *prayers*, and ablution and purifications[4] which we bring into

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his chest *(var)*; but sometimes the heated metal was applied to the tongue, or the feet, as appears from another passage in the Dîn-kard (MS. H_{13} b. p. 181—183), 'on the distinction between the lawful and proper miracle of the *var nîrang*, and the demoniacal and improper *nîrang* of sorcery'. If the person remained uninjured by the application of the melted metal, the truth of his statements was considered as established, provided the ordeal had been conducted in a lawful and pious manner, and with a due regard to purity of person and clothing.

[1] That is, those who believed in the religious writings deposited in the treasury of Shaspigân. See Z.-Pahl. Glos. p. xxxvi.

[2] Or 'on that account they were', etc.

[3] This is one of the three most ancient fires in Iran, which were held in great reverence, and are mentioned in various Pahlavî books. A short sketch of the history of these old sacred fires, is to be found in the Bundehesh (p. 41. Westerg.). The Frôbâg fire is there said to have been first established in the *âtesh-gâh* on the mountain Gadman-hômand in Khvârizem (Z. Qâirizem), the ancient Khorasmia, on the banks of the Oxus, and extending to the Caspian sea. After Yima's death, this fire was preserved from Dahâk, and in the reign of Gushtâsp, it was transported from Khvârizem to the mountain Rôshan in Kâbulistân, where it is said to have been still existing, when this account, in the Bundehesh, was written. The assembly of desturs, mentioned in the text, would therefore appear to have been held in Kâbulistân.

[4] These ceremonies, which are all accompanied by prayers, are commonly practised by Parsi priests, at the present day.

The *Yazishn* (Izeshne) ceremony consists chiefly of the preparation, offering

'operation, attain unto God, or unto the demons; 27 and come to the 'relief of our souls, or not.'

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and drinking of the Homa juice, c[illegible]cital of the prayers contained in the Yasna. It is the most sacred ceremony of the Parsi religion, and is evidently a remnant of the ancient Vedic Soma sacrifice. With regard to the blessings resulting from this ceremony, see the Homa Yasht (Yas. IX.).

The *Drôn* (Darûn) and *Âfrîngân* ceremonies are often performed together, especially at the solemn repasts of the Parsis, called *chashnîs*, which take place at some of the great festivals, such as the Khordâd-sâl, and in honor of the deceased. Of these two ceremonies, the Darûn is considered the more important. The *drôn* (Z. *draonô*) are small, flat, round cakes of unleavened bread, about the size of the palm of the hand. Of these, four are generally used; two of them, specially called *drôn*, are arranged on the left, parallel to the left side of the table, and the two others, called *frasasti*, are similarly arranged on the right. Some butter *(gâush hudhâo)* is put upon the nearer, or lower, *drôn;* and a twig of the pomegranate-tree on the further, or upper, *frasasti*. Between the further *drôn* and the further *frasasti*, an egg is placed; and the presence of the bunch of sacred twigs, called Barsom *(baresman = brahman)*, is also indispensable. The *drôns* are now consecrated, and the name of him, in whose honor the ceremony is performed, must be mentioned, whether he be an angel, or a deceased Zoroastrian. Afterwards, pieces are broken off the *drôns* by the Mobad, and given to those present to eat.

When the Darûn ceremony is over, the Âfrîngân commences, at the great festivals; but it may, however, on other occasions, be performed without the Darûn. A tray, containing wine and fruits, is used; with flowers on the left side. The wine and fruits are consecrated, when the priest drinks first, and then gives the wine to those who are present to drink. This ceremony is like the Darûn, performed in honor of some angel, or deceased Zoroastrian; and its name is derived from the word *âfrînâmi*, 'I bless', which is used during its performance.

The word *Nîrang* is used both in a general and a more restricted sense. In the former, it signifies a prayer formula, usually short, to be recited on certain occasions; for instance, when cutting the nails, or hair, and after the completion of certain ceremonies, such as that of the Homa. These formulas are now mostly in the so-called Pâzand; and are supposed to ensure the success of the ceremony performed, or to avert any evil which might arise. In a more restricted sense, *Nîrang* means the ceremony, as well as the prayer formula, relating to the preparation of the *gômêz*, 'cow's urine', which is used as the most efficacious means of purification.

28 Afterwards also, with the concurrence of the desturs of the religion, they called all the people to the residence of the Frôbâg fire. 29 And from the whole number, they set apart seven men who had not the slightest doubt of God and the religion, 30 and whose own thoughts and words and deeds were most orderly and proper; 31 and they were told thus: 'Seat yourselves down, 32 and select 'one from *among* you, who is best for this duty, and the most inno- 'cent and respected'.

33 And afterwards, those seven men sat down; 34 and from the seven, three were selected; and from the three, one only, named Vîrâf; 35 and some call him the Nîshâpûrian[1]. 36 Then that Vîrâf, as he heard that decision, stood upon his feet, 37 joined his hands on his breast, and spoke 38 thus: 'If it please you, then give me not 'the undesired narcotic[2], 39 till you cast lots for the Mazdayasnians 'and me[3]; 40 and if the lot come to me, I shall go willingly to that

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'Ablution' is the translation of the term *pâḍyâvîh*, which can be traced to the Z. *paityâpa*, a word which has not, however, the same meaning as is generally attached to *pâḍyâvîh*, by which the Parsis understand washing, with water, the hands and arms up to the elbows, the face as far as behind the ears, and the feet up to the ankles; which they perform whenever they are going to recite prayers, repeating a formula during the ablution.

'Purification' *(yôshdâsarîh*, Z. *yaozhdâthrya)* is the so-called Barashnom ceremony, which is described in Vend. IX. This process of purification, in which cow's urine plays an important part, lasts for nine nights.

[1] Or 'by the name of Nikhshâpûr', according to the orthography of the old MSS. This name, which is also written Nîshâpûhar, Nikhshâpûhar, etc., is that of a commentator on the Avesta who is quoted in the Pahlavî translation of Vend. V. 34. VIII. 22., and also many times in the Nîrangistân.

[2] When natives of India wish to obtain supernatural information, they sometimes give (it is said) a narcotic prepared from the seeds of the *dhattura* plant, to a boy, or old man, and place much reliance upon his answers to their questions, while under its intoxicating influence. [Dest.]

[3] It is possible that the text is incorrectly read, and that *var nahîchak* is a echnical name for some mode of casting lots; especially as the change of per-

'place of the pious and the wicked, 41 and carry this message cor-'rectly, and bring *an answer* truly'.

42 And afterwards, the lots of those Mazdayasnians and me were drawn; 43 the first time with the *word* 'well-thought', and the second time with the *word* 'well-said', and the third time with the *word* 'well-done'; each of the three lots came to Vîrâf.

Chapter II.

1 And that Vîrâf had seven sisters, 2 and all those seven sisters were as wives[1] of Vîrâf; 3 they had also learnt the religion by heart, and recited the prayers. 4 And when they heard *those tidings*, then hey came upon them so very grievously, 5 that they clamored and shrieked, 6 and went into the presence of the assembly of the Maz-dayasnians, 7 and they stood up and bowed, 8 and said thus: 'Do 'not this thing, ye Mazdayasnians; 9 for we are seven sisters, and he

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sons in 42, is awkwardly suspicious. H_{17} alters 𐬌𐬀 to 𐬉𐬀 in both places; H_{18} reads *u man* in 39, and *Vîrâja ô* in 42; and Destur Hoshangji would omit 𐬌𐬀 in 42; but no editor is justified in making arbitrary alterations in an old text. The Pâzand MSS. read *nâhîcha*, and some desturs *vâijeh*, for *nahîchak;* the Sans. version has *dangaraka*.

[1] This incident appears to be introduced, merely as an illustration of the extraordinary piety of Vîrâf, in obeying the precepts of his religion with regard to *khvaêtvadatha*, or 'next-of-kin marriage'; it also indicates that the tale was written before the ancient practice of marriage between brothers and sisters, was discontinued. The later Pâzand and Persian MSS. obscure the meaning by omitting this sentence; and H_{18}, by sometimes changing 'sisters' into 'wives', and 'brother' into 'husband', conveys the idea that Vîrâf had seven wives who were merely sisters to each other. Destur Hoshangji thinks that they were not married, but only a sisterhood of nuns, in imitation of Christian customs; though he admits that there is no evidence that such an institution ever existed among Zoroastrians. If, however, they were married, he thinks it may have been merely a *nominal* marriage. As an instance of the ancient practice of marriage between brother and sister, may be mentioned that of Cambyses, son of Cyrus, with his sister Atossa (Herod. III. 88).

'is an only brother; 10 and we are, all seven sisters, as wives of that 'brother. 11 Just as the door of a house, in which seven lintels [1] 'were fixed, and one post below, 12 they who shall take away that 'post, will make those lintels fall; 13 so for us seven sisters, is this 'only brother, who is our life and maintenance; 14 every benefit from 'him, proceeds from God. 15 Should you send *him*, before *his* time, 'from this realm of the living to that of the dead, 16 you will commit 'an injustice on us without cause'.

17 And afterwards, those Mazdayasnians, when they heard those words, pacified those seven sisters, 18 and said thus: 'We will deliver 'Vîrâf to you, safe and sound [2], in seven days; 19 and the happiness 'of this renown will remain with this man'. 20 Then they became satisfied.

21 And then, Vîrâf [3] joined his hands on his breast before the Mazdayasnians, and said to them 22 thus: 'It is the custom that I 'should pray to the departed souls, and eat food, and make a will; 'afterwards, you will give me the wine and narcotic'. 23 The desturs directed thus: 'Act accordingly' [4].

24 And afterwards, those desturs of the religion selected, in the dwelling of the spirit [5], a place which was thirty footsteps from the

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[1] Or 'joists'; the meaning may be that the lintel of the doorway was formed of seven narrow timbers laid, side by side, over the opening, which, when large timber is scarce, and walls are thick, is an easy way of making a large lintel; or it may refer to an entrance verandah, in which one post supports seven joists by means of a post-plate.

[2] Literally: 'healthy'.

[3] Literally: 'that Vîrâf', which is more definite than is necessary in English; so the demonstrative pronoun is omitted in the translation, here and elsewhere.

[4] That is, in accordance with the custom mentioned by Vîrâf.

[5] That is, the dwelling of the angel of fire *(Âtarô yêdatô)*, the fire-temple in which they were assembled, previously called 'the residence of the Frôbâg fire'; see I. 21, 28.

good[1]. 25 And Vîrâf washed his head and body, and put on new clothes; 26 he fumigated himself with sweet scent[2], and spread a carpet, new and clean, on a prepared couch[3]. 27 He sat down on the clean carpet of the couch[4], 28 and consecrated the Drôn, and remembered the departed souls, and ate food. 29 And then those desturs of the religion filled three golden cups with wine and the narcotic of Vishtâsp[5]; 30 and they gave one cup over to Vîrâf with the *word* 'well-thought', and the second cup with the *word* 'well-said', and the third cup with the *word* 'well-done'; 31 and he swallowed the wine and narcotic, and said grace whilst conscious, and slept upon the carpet.

32 Those desturs of the religion and the seven sisters were *occupied*, seven days and nights, with the ever-burning fire and fumigations; and they recited the Avesta and Zand of the religious ritual[6],

[1] Literally: 'as to that which is good'. As the soul of Vîrâf was about to quit the body, it was necessary that the latter should be treated as a dead body, and be kept thirty footsteps away from fire, water and other holy things; see Vend. VIII. 7. [Dest.]

[2] Such fumigation is not now practised by the Parsis, but that it was so formerly, is evident from Vend. IX. 32. [Dest.]

[3] Divan, or dais.

[4] Or 'at the *proper* time, he sat down on the clean carpet'.

[5] This specific name of a narcotic is also used in the Pahlavî translation of Vend. XV. 14, as follows: *zak mûn hân frâz barad mang, ayûf shêt, ayûf zak-i Vishtâspân, ayûf zak-i Zaratûhashtân:* 'that old woman brought *mang*, or *shêt*, either that of Vishtâsp, or that of Zaratûsht'. [Dest.]

[6] The original term is *nîrang-i dînôîk*, by which is generally understood the ceremony and prayers requisite for the preparation of the *gômêz*, or cow's urine for purificatory purposes; and it may probably be taken in this sense here. This ritual was recited in order to avert any evil influence which might do harm to Arḍâ Vîrâf, on his journey to the other world. It is interesting to observe that both the Avesta and Zand of these prayers were recited; that is to say, both those which were composed in the Avesta, or so-called Zand language, and those in the proper Zand idiom, or Pahlavî, (see the Pahl.-Pâz. Glossary under those terms).

33 and recapitulated the Nasks[1], and chanted the Gâthas[2], and kept watch in the dark. 34 And those seven sisters sat around the carpet of Vîrâf, 35 and seven days and nights, the Avesta was repeated. 36 Those seven sisters, with all the desturs and herbads and mobads of the religion of the Mazdayasnians, discontinued not their protection in any manner.

Chapter III.

1 And the soul of Vîrâf went, from the body, to the Chinvat bridge of Chakât-i-Dâîtîk, 2 and came back the seventh day[3], and went into the body. 3 Vîrâf rose up, as if he arose from a pleasant sleep, 4 thinking of Vohûman[4] and joyful.

5 And those sisters, with the desturs of the religion and the Mazdayasnians, when they saw Vîrâf, became pleased and joyful; 6 and they said thus: 'Be thou welcome, Vîrâf, the messenger of us Mazdayasnians, who art come, from the realm of the dead, to this realm of 'the living'. 7 Those herbads and desturs of the religion bowed before

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[1] The 21 *Nasks* (Nosks), or 'books', of the Avesta are frequently mentioned in the Parsi writings. They comprised the whole religious and scientific literature of the Zoroastrian priesthood (see the word *nask* in the Pahl.-Pâz. Glos.). It is doubtful whether the recapitulation of the Nasks refers to the whole of them, or only a portion; but it means, probably, only a recital of their general contents, as it can scarcely be supposed that all the Nasks were extant, in their entirety, in the time of Ardâ Vîrâf. An abstract of the contents of many of them, is preserved in the Dîn-kard, in the Pahlavî language. But fragments of only three of them, are now extant in the old Avesta language, viz. the larger portion of the Vendidâd, a fragment of the Hâdôkht Nask, and another of the Vishtâsp Nask. The Vendidâd and Vishtâsp Nask are still recited, as prayers for religious purposes, by the Parsi priests; and the formulas used, when the Vendidâd is so recited, are given in Westergaard's Zend-avesta, p. 485.

[2] The recital of the five Gâthas, which are the most sacred hymns and prayers the Parsis possess in the Yasna, is compulsory on every Zoroastrian.

[3] Literally: 'day and night'; that is, the natural day of twenty-four hours.

[4] That is, 'inspired with good thoughts'.

Vîrâf. 8 And then Vîrâf, as he saw them, came forward and bowed, and said thus: 'For you is a blessing from Aûharmazd, the lord, and 'the archangels *(ameshâspends)*; 9 and a blessing from the pious Zara-'tûsht, *the descendant* of Spitâma; 10 and a blessing from Srôsh the 'pious, and Âtarô the angel (*yazaḍ*), and the glorious religion of the 'Mazdayasnians; 11 and a blessing from the remaining pious; and a 'blessing from the remaining spirits of paradise who are *in* happiness 'and repose'.

12 And afterwards, the desturs of the religion said 13 thus: 'A 'faithful minister [1] art thou, Vîrâf, who art the messenger of us Maz-'dayasnians; and may thy blessing be for thee also. 14 Whatever 'thou sawest, relate to us truly'.

'15 Then Vîrâf spoke thus: 'First this is to be said, 16 that to 'give the hungry and thirsty food, is the first *thing*, 17 and afterwards 'to make enquiry of him, and appoint his task'.

18 Then the desturs of the religion assented [2] thus: 'Well and 'good'. 19 And well-cooked and savory [3] food and broth, and cold water and wine were brought. 20 They also consecrated the ceremonial cake (*drôn*); and Vîrâf muttered grace, and ate the food, and having finished the sacred repast (*myazd*), he said grace. 21 And he recounted the praises of Aûharmazd and the archangels, and thanks to Horvadaḍ and Ameredaḍ, the archangels; and he uttered the benedictions (*âfrînagân*).

22 He also directed thus: 'Bring a writer who is wise and learned'. 23 And an accomplished writer, who was learned, was brought by them, and sat before him; 24 and whatsoever Vîrâf said, he wrote correctly, clearly and explicitly.

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[1] Literally: 'a proper servant'.

[2] Literally: 'ordered'.

[3] Literally: 'well-scented'.

Chapter IV.

1 And he ordered him to write 2 thus: In that first night, Srôsh the pious and Atarô the angel came to meet me, 3 and they bowed to me, and spoke 4 thus: 'Be thou welcome, Arḍâ Vîrâf, although thou 'hast come when it is not thy time'.[1] 5 I said: 'I am a messenger'. 6 And then the victorious Srôsh, the pious, and Âtarô the angel, took hold of my hand. 7 *Taking* the first footstep with the good thought, and the second footstep with the good word, and the third footstep with the good deed, I came up to the Chinvat bridge, the very wide[2] and strong and created by Aûharmazd.

8 When I came up there, 9 I saw a soul of the departed[3], whilst in those first three nights the soul was seated on the top of the body, 10 and uttered those words of the Gâtha: 11 'Ushtâ ahmâi yahmâi 'ushtâ kahmâichîḍ'; that is, 'Well is he by whom that which is his 'benefit, *becomes* the benefit of anyone else'. 12 And in those three nights, as much benefit and comfort and enjoyment came to it, 13 as all the benefit which it beheld in the world; 14 just as a man who, whilst he was in the world, was more comfortable and happy and joyful through it.

15 In the third dawn, that soul of the pious departed into the sweet scent of trees; 16 and he considered that scent pleasanter than every pleasant scent which passed by his nose among the living; 17 and the air of that fragrance comes from the more southern side, from the direction of God.

18 And there stood before him[4], his own religion and his own deeds, in the graceful form of a damsel, as a beautiful appearance, that

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[1] Or 'although the time of thy coming is not yet'.

[2] Or 'the refuge of many', or 'the much-protecting', according to H_{18}.

[3] The remainder of this chapter is nearly the same as the Hâḍôkht Nask, II. 4—32.

[4] Compare Mkh. II. 125–139 with the remainder of this chapter.

is, grown up in virtue; 19 with prominent breasts, that is, her breasts swelled downwards [1], which is charming to the heart and soul; 20 whose form was as brilliant, as the sight of it was the more well-pleasing, the observation of it more desirable.

21 And the soul of the pious asked that damsel 22 thus: 'Who 'art thou? and what person art thou? than whom, in the world of the 'living, any damsel more elegant, and of more beautiful body than 'thine, was never seen by me'.

23 To him replied she who was his own religion and his own deeds, 24 thus: 'I am thy actions, Ó youth of good thoughts, of good words, of 'good deeds, of good religion. 25 It is on account of thy will and actions, 'that I am as great and good and sweet-scented and triumphant and un-'distressed as appears to thee. 26 For in the world, the Gâthas were 'chanted by thee, and the good water was consecrated by thee, and the 'fire tended by thee; 27 and the pious man who came from far, and who 'was from near, was honored by thee. 28 Though I have been stout, I 'am made stouter through thee; 29 and though I have been virtuous, I am 'made more virtuous through thee; 30 and though I have been worthy, I 'am made more worthy through thee; 31 and though I have been seated 'on a resplendent throne, I am seated more resplendently through thee; '32 and though I have been exalted, I am made more exalted through 'thee; 33 through these good thoughts and good words and good deeds 'which thou practisedst. 34 They honored thee, and the pious man 'after thee, 35 in that long worship and communion with Aûharmazd, 'when thou performedst, for Aûharmazd, worship and proper conversa-'tion for a long time. 36 Peace be from it'.

Chapter V.

1 Afterwards, the width of that Chinvat bridge became again nine javelin-lengths. 2 With the assistance of Srôsh the pious, and

[1] This appears to be the simplest way of reconciling this explanatory phrase with the preceding epithet; but the whole sentence is somewhat obscure.

Âtarô the angel, I passed over easily, happily, courageously and triumphantly, on the Chinvat bridge. 3 *I had* much protection from Mitrô the angel, and Rashn the just, and Vâî the good [1], and the angel Vâhrâm the powerful, and the angel Ashtâḍ the world-increasing, and the glory of the good religion of the Mazdayasnians; 4 and the guardian angels [2] (*frâvashis*) of the pious, and the remaining spirits first bowed to me, Arḍâ Vîrâf. 5 I also saw, I Arḍâ Vîrâf, Rashn the just, who held, in his hand, the yellow golden balance, and weighed the pious and the wicked.

6 And afterwards, Srôsh the pious, and Âtarô the angel, took hold of my hand, 7 and said thus: 'Come on, so that we may show 'unto thee heaven and hell; and the splendor and glory and ease and 'comfort and pleasure and joy and delight and gladness and fragrance 'which are the reward of the pious in heaven. 8 We shall show thee 'the darkness and confinement and ingloriousness and misfortune and 'distress and evil and pain and sickness and dreadfulness and fearful-'ness and hurtfulness and stench in the punishments of hell, of various 'kinds, which the demons and sorcerers and sinners perform. 9 We 'shall show thee the place of the true and that of the false. 10 We 'shall show thee the reward of the firm believers in Aûharmazd and 'the archangels, and the good which is in heaven, and the evil which 'is in hell; 11 and the reality of God and the archangels, and the non-'reality of Akharman and the demons; and the existence of the resur-'rection of the dead and the future body. 12 We shall show thee the 'reward of the pious, from Aûharmazd and the archangels, in the midst 'of heaven. 13 We shall show thee the torment and punishment of 'various kinds, which are for the wicked, in the midst of hell, from 'Akharman and the molestations of the demons'.

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[1] That is, the Yazad Râm, 'the good flyer'; see Mkh. Glos. p. 203—204.

[2] More correctly 'spiritual representatives'. Every creature and object created by Aûharmazd, is supposed to possess a spiritual representative in the other world see Mkh. XLIX. 23.

Chapter VI.

1 I came to a place, 2 and I saw the souls of several people, who remain in the same position. 3 And I asked the victorious Srôsh, the pious, and Âtarô the angel, thus: 'Who are they? and why remain 'they here?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'They call 'this place, Hamêstagân (*the ever-stationary*); 6 and these souls remain 'in this place till the future body [1]; 7 and *they are* the souls of those 'men whose good works and sin were equal. 8 Speak out to the 'worlds thus: 'Let not avarice and vexation prevent you from doing a "very easy good work [2]; 9 for everyone whose good works are three "Srôshô-charanâm [3] more than his sin, *goes* to heaven; 10 *they* whose "sin is more, *go* to hell; 11 *they* in whom both are equal, remain "among these Hamêstagân till the future body'. 12 Their punishment 'is cold, or heat, from the revolution of the atmosphere; and they have 'no other adversity'.

Chapter VII.

1 And afterwards, I put forth the first footstep to the star track, on Hûmat, the place where good thoughts (*hûmat*) are *received* with hospitality. 2 And I saw those souls of the pious whose radiance, which ever increased, was glittering as the stars; 3 and their throne and seat were under the radiance [4], and splendid and full of glory.

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[1] That is, 'the resurrection'.

[2] Literally: 'Consider not the easier good works with avarice and as vexation'.

[3] This is evidently the name of some very small weight, the value of which is no longer known. It is apparently identical with the *sraoshô-charanaya* which is so frequently mentioned in the Vendidâd, in connection with numerals, when a fine is awarded.

[4] Or 'were very brilliant'.

4 And I asked Srôsh the pious, and Âtarô the angel, thus: 'Which 'place is this? and which people are these?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This place 'is the star track; and those are the souls 7 who, in the world, offered 'no prayers, and chanted no Gâthas, and contracted no next-of-kin mar-'riage; 8 they have also exercised no sovereignty, nor rulership nor 'chieftainship. 9 Through other good works they have become pious'.

Chapter VIII.

1 When I put forth the second footstep, *it was* to Hûkht of the moon track, the place where good words (*hûkht*) *find* hospitality; 2 and I saw a great assembly of the pious.

3 And I asked Srôsh the pious, and Âtarô the angel, thus: 'Which 'place is this? and who are those souls?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This place 'is the moon track; and these are those souls who, in the world, offered 'no prayers, and chanted no Gâthas, and contracted no next-of-kin 'marriage; 6 but through other good works they have come hither; '7 and their brightness is like unto the brightness of the moon'.

Chapter IX.

1 When I put forth the third footstep on Hûvarsht, there where good deeds (*hûvarsht*) are *received* with hospitality, there I arrived. 2 *There* is the radiance which they call the highest of the highest; 3 and I saw the pious on thrones and carpets made of gold; 4 and they were people whose brightness was like unto the brightness of the sun.

5 And I asked Srôsh the pious, and Âtarô the angel, thus: 'Which 'place is this? and who are those souls?'

6 Srosh the pious, and Âtarô the angel, said 7 thus: 'This is the 'sun track; and those are the souls 8 who, in the world, exercised 'good sovereignty and rulership and chieftainship'.

Chapter X.

1 I put forth the fourth footstep unto the radiance of Garôḍmân, the all-glorious; 2 and the souls of the departed came to meet us, and they asked a blessing, and offered praise, 3 and they spoke thus: 'How 'hast thou come forth, O pious one? 4 From that perishable and very 'evil world, thou hast come unto this imperishable, unmolested world '5 *Therefore* taste immortality [1], for here you see pleasure eternally'.

6 And after that, Âtarô, the angel of the fire of Aûharmazd, came forward, saluted me, 7 and said thus: 'A fine supplier art thou, Arḍâ 'Vîrâf, of green wood, who art the messenger of the Mazdayasnians!'

8 Then I saluted, and said 9 thus: 'Thy servant, O Âtarô the 'angel, *it was* who, in the world, always put upon thee wood and per-'fume seven years old, 10 and you exclaim about my green wood!' [2]

11 Then Âtarô, the angel of the fire of Aûharmazd, said 12 thus: 'Come on, that I may show thee the tank of water of the green wood 'which was put upon me'.

13 And he led me on to a place, and showed the blue water of a large tank, 14 and said: 'This is the water which that wood exuded, 'which thou puttedst upon me'.

Chapter XI.

1 Afterwards, arose Vohûman, the archangel, from a throne made

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[1] Destur Hoshangji considers this as referring to the *zaremaya raoghna* (Hâḍôkht Nask II. 38; the *maidyôzarm raogan* of Mkh. II. 152), otherwise called *mînô rôghan*, a gobletful of which is said to be given, by the archangel Vohûman, to the soul of a pious person before it enters paradise. By drinking it, the soul is supposed to become oblivious of all worldly cares and concerns, and is thus prepared for eternal happiness.

[2] The text of this conversation may be corrupt in some places, but it is hazardous to attempt emendations. The translation gives the most plausible meaning which can be extracted from the original, with the minimum of alteration.

of gold [1], 2 and he took hold of my hand; with *the words* 'good thought' and 'good word' and 'good deed', he brought me into the midst of Aûharmazd and the archangels and other holy ones, 3 and the guardian angels of Zaratûsht Spitâma, Kaî-Vishtâsp, Jâmâsp [2], Isaḍvâstar *the son* of Zaratûsht, and other upholders and leaders of the religion, 4 than whom I have never seen *anyone* more brilliant and excellent.

5 And Vohûman [3] said 6 thus: 'This is Aûharmazd'. 7 And I wished to offer worship before him.

8 And he said to me thus: 'Salutation to thee, Arḍâ Vîrâf, thou 'art welcome; 9 from that perishable world, thou hast come to this 'pure, bright place'. 10 And he ordered Srôsh the pious, and Âtarô the angel, 11 thus: 'Take Arḍâ Vîrâf, and show him the place and reward 'of the pious, 12 and also the punishment of the wicked'.

13 Then Srôsh the pious and Âtarô the angel took hold of my hand; 14 and I was led by them from place to place. 15 I also saw the archangels, and I beheld the other angels; 16 I also saw the guardian angels of Gayômard, Zaratûsht, Kaî-Vishtâsp, Frashôshtar, Jâmâsp, and other well-doers and leaders of the religion.

Chapter XII.

1 I also came to a place, and saw 2 the souls of the liberal, who walked adorned, 3 and were above the other souls, in all splendor; 4 and Aûharmazd ever exalts the souls of the liberal, who are brilliant and elevated and mighty. 5 And I said thus: 'Happy art thou who

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[1] Compare Vend. XIX. 31: *usehishtaḍ Vohu-manô hacha gâtvô zaranyô-keretô.* [Dest.]

[2] In the Jâmâsp-nâmah, Jâmâsp is said to have been the mobad of mobads, or chief highpriest, who succeeded Zaratûsht in the time of king Vishtâsp. In the Avesta, his name is generally mentioned with that of Frashôshtar (see Yasna 12, 7. 46, 16-17. 49, 8-9. 51, 17-18. Yasht 13, 103.), as it is also in sentence 16 of the text; and they are supposed to have been brothers.

[3] There is probably some omission here; see the note in the Pahlavî text.

'art a soul of the liberal, that are thus above the other souls'. 6 And it seemed to me sublime.

7 I also saw the souls of those who, in the world, chanted the Gâthas and used the prescribed prayers (*yeshts*), 8 and were steadfast in the good religion of the Mazdayasnians, which Aûharmazd taught to Zaratûsht; 9 when I advanced, *they were* [1] in gold-embroidered and silver-embroidered clothes, the most embellished of all clothing. 10 And it seemed to me very [2] sublime.

11 I also saw a soul of those who contract next-of-kin marriages [3], in material-fashioned splendor, 12 when the lofty splendor of its residence ever increased thereby [4]. 13 And it seemed to me sublime.

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[1] This appears to be the meaning intended, when this sentence is compared with 12 and 16. Ardâ Vîrâf can hardly be describing his own dress here, as he confines his descriptions, elsewhere, to the state of the souls he sees. If there be no omission in the text, it is possible that *hômand* should be read for *hômanam*, and the translation would then be: 'when they advanced to me'.

[2] Or 'more'.

[3] The ideas of the modern Parsis, with regard to *khvaêtvadatha* or next-of-kin marriage, may be gathered from the following translation of a note appended to a Persian version of Akharman's advice to Aêshma about the Gahanbârs, Myazd and Khvêtûdat, in the MS. H_5: 'Therefore, it is necessary to know that the greater *khvêtûdat* is that of a sister's daughter and brother's son; the medium *khvêtûdat* is that of a brother's son with a brother's daughter, or of a sister's son with a sister's daughter; and inferior to the medium *khvêtûdat* is that of a sister's son and a brother's daughter. It is also necessary to know that any one who performs *khvêtûdat*, if his soul be fit for hell, will go among the *hamêstagân;* and if he is one of the *hamêstagân*, he will go to heaven'. An older treatise on *khvêtûdat*, which occupies seven folio pages in the Dîn-kard, appears not to mention first cousins, but confines itself to the three nearest relations (mother, sister and daughter), and defends the practice on the grounds of mythological history and general expediency.

[4] The original text is so obscure that it is hazardous to be more explicit in the translation; *azash*, or *afash*, may refer to the soul itself, or its good deeds, or its splendor.

14 I also saw the souls of good rulers and monarchs, 15 who ever increased their greatness, goodness, power and triumph thereby [1], 16 when they walk in splendor, in their golden trowsers [2]. 17 And it seemed to me sublime.

18 I also saw the souls of the great and of truthful speakers, who walked in lofty splendor with great glory. 19 And it seemed to me sublime.

Chapter XIII.

1 I also saw the souls of those women of excellent thoughts, of excellent words, of excellent deeds, and submissive to control, who consider their husbands as lords, 2 in clothing embroidered with gold and silver, and set with jewels. 3 And I asked thus: 'Which souls 'are those?'

4 And Srôsh the pious, and Âtarô the angel, said 5 thus: 'These 'are the souls of those women who, in the world, have honored water, 'and honored fire, and honored earth and trees, cattle and sheep, and 'all the other good creations of Aûharmazd. 6 And they performed 'the Yazishn and Drôn *ceremonies*, and the praise and service of God; '7 and they performed the rites and praises of the angels of the heav-'enly *existences*, and the angels of the earthly *existences;* 8 and they 'practised acquiescence and conformity, reverence and obedience to 'their husbands and lords; 9 and they were without doubts on the 'religion of the Mazdayasnians. 10 They were diligent in the doing of

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[1] This sentence is also obscure, but *azash* appears to refer to the walking.

[2] The reading adopted in the Pahlavî text is *rânô-varḍînô*, which is equivalent to *rân-girdîn* in Persian, and may be compared with *gird-rân* and *rânîn*; another probable reading is *rukho va varḍînô*, which may be translated: 'coronets and crowns'; *rukh* and *girzîn (garzan*, or *karzan)* being both terms for Persian crowns; *gardûn* and *karjawân* are also somewhat similar terms; and as *varḍînô* can be read *vartîrô*, it might perhaps be likewise compared with *kartîr*, the term for 'crown' in the Sasanian inscription of Naksh-i Rajab.

'good works, 11 and they have been abstainers from sin'. 12 And it seemed to me sublime.

Chapter XIV.

1 I also saw the souls of performers of the Yazishn *ceremony*, and of those who know the scriptures by heart, splendid among the lofty, and exalted among the great [1]. 2 And it seemed to me sublime.

3 I also saw the souls of those who solemnized the whole *ritual of the* religion, and performed and directed the worship of God, 4 who were seated above the other souls; 5 and their good works stood as high as heaven [2]. 6 And it seemed to me very sublime.

7 I also saw the souls of warriors, whose walk was in the supremest pleasure and joyfulness, and together with that of kings; 8 and the well-made arms and equipments of those heroes, were made of gold, studded with jewels, well-ornamented and all embroidered; 9 *and they were* in wonderful trowsers [3], with much pomp and power and triumph. 10 And it seemed to me sublime.

11 I also saw the souls of those who killed many noxious creatures (*khrafstars*) in the world; 12 and the prosperity [4] of the waters and sacred fires, and fires *in general*, and trees, and the prosperity also of the earth was ever increased thereby; and they were exalted and adorned [5]. 13 And it seemed to me very sublime.

14 I also saw the souls of agriculturists, in a splendid place, and

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[1] Literally: 'splendid in what is lofty, and exalted in what is great'.

[2] Literally: 'stood sky-high'.

[3] Or 'greaves'; but more probably 'coronets and crowns', see note to XII. 16. It will be observed that the sentences 7—9 are more closely connected in Pahlavî than in this translation.

[4] It must be recollected that the Huz. *gadman* means both *bakht* and *khûrah* in Pazand, and the former, which appears to be its original meaning, is here the better suited to the context.

[5] Literally: 'they were in exaltation and adornment'.

glorious and thick majestic clothing; 15 as they stood, and offered praise, before the spirits of water and earth, trees and cattle; 16 and they utter thanksgiving and praise and benediction; 17 their throne also is great, and the place they occupy is good. 18 And it seemed to me sublime.

19 I also saw the souls of artizans who, in the world, served their rulers and chieftains; 20 as they sat on thrones which were well-carpeted and great, splendid and embellished. 21 And it seemed to me very sublime.

Chapter XV.

1 I also saw the souls of shepherds, by whom, in the world, quadrupeds and sheep were employed and fed, 2 and preserved from the wolf and thief and tyrannical man. 3 And at appointed times[1], water and grass and food were given; 4 and they were preserved from severe cold and heat; 5 and the males were allowed *access* at the usual time, and properly restrained *when inopportune;* 6 whereby very great advantage, profit and benefit, food and clothing were afforded to the men of that time. 7 Which *souls* walked among those who are brilliant, on a beautiful eminence[2], in great pleasure and joy. 8 And it seemed to me very sublime.

9 I also saw many golden thrones, fine carpets and cushions decked with rich cloth[3], 10 on which are seated the souls of householders and justices, who were heads of village families, and exercised mediation and authority, 11 and made a desolate place prosperous; 12 they also brought many conduits, streams and fountains for the improvement of tillage and cultivation, and the advantage of creatures. 13 And as they stand before those who are the guardian angels of water, and of trees, and also of the pious, in great power and triumph, 14 they offer them

[1] Or 'when the time arrived'.

[2] As *bar* has many other meanings, this phrase is doubtful.

[3] Pers. *bûb* = *ɣûb*.

blessings and praise, and repeat thanksgivings. 15 And it seemed to me very sublime.

16 I also saw the souls of the faithful, the teachers and inquirers, in the greatest gladness on a splendid throne. 17 And it seemed to me sublime.

18 I also saw the friendly souls of intercéders and peace-seekers, 19 who ever increased thereby their brilliance, which was like the stars and moon and sun; 20 and they ever walked agreeably in the light of the atmosphere.

21 I also saw the pre-eminent world of the pious, which is the all-glorious light of space, much perfumed with sweet basil (*ocymum*), all-bedecked, all-admired, and splendid, full of glory and every joy and every pleasure, 22 with which no one is satiated [1].

Chapter XVI.

1 Afterwards, Srôsh the pious and Âtarô the angel took hold of my hand, and I went thence onwards. 2 I came to a place, and I saw a great river which was gloomy as dreadful hell; 3 on which river were many souls and guardian angels; 4 and some of them were not able to cross, and some crossed only [2] with great difficulty, and some crossed easily.

5 And I asked thus: 'What river is this? and who are these people 'who stand so distressed?'

6 Srôsh the pious, and Âtarô the angel, said 7 thus: 'This river 'is the many tears which men shed from the eyes [3], as they make la-'mentation and weeping for the departed. 8 They shed those tears

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[1] Literally: 'which no one knows satiety from'.

[2] Literally: 'and there are who ever crossed'.

[3] Most probably, *chashm* has been accidentally admitted into the text, from the margin of some old MS., being merely the Pâz. equivalent of the preceding Huz. *ainman;* unless it be corrupted from *chashmak*, when the phrase might be translated: 'from the fountain of the eyes'.

'unlawfully, and they swell to this river. 9 Those who are not able 'to cross over, are those for whom, after their departure, much lamen-'tation and weeping were made; 10 and those *who cross* more easily, 'are those for whom less was made. 11 Speak forth to the world [1] 'thus: 'When you are in the world, make no lamentation and weeping "unlawfully; 12 for so much harm and difficulty may happen to the "souls of your departed".

Chapter XVII.

1 I came back again to the Chinvat bridge. 2 And I saw a soul of those who were wicked, when in those first three nights, so much mischief and evil were shown to their souls, as never such distress was seen by them in the world. 3 And I inquired of Srôsh the pious, and Âtarô the angel, thus: 'Whose soul is this?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This soul 'of the wicked wandered there where the wicked one died, over the 'place where the life went forth; 6 it stood at his head, and uttered 'the Gâtha words 7 thus: 'Creator Aûharmazd! to which land do I go? "and what do I take [2] as a refuge?' 8 And as much misfortune and 'difficulty happen to him, that night, 9 as in the world, unto a man 'who lived in the world, and lived in difficulty and misfortune'.

10 Afterwards [3], a stinking cold wind comes to meet him. 11 So it seemed to that soul as if it came forth from the northern quarter,

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[1] In Pahlavî, the plural is here used, to express 'the inhabitants of the world'.

[2] Or it can be read *vâdûnam*, 'I make', as indicated in K_{20} and adopted in Mkh. II. 159. In the Hâḍôkht Nask III. 4., this quotation from Yas. XLVI. 1. is differently translated. The translation which is given here, is nearly the same as that which I proposed in my work on the Gâthas II. pag. 46, without knowing the book of Arḍâ Vîrâf.

[3] It is not very clear whether the remaining incidents in this chapter are represented as actually seen by Arḍâ Vîrâf, or as merely described by Srôsh, but the former seems the more likely.

from the quarter of the demons [1]; a more stinking wind than which, he had not perceived in the world. 12 And in that wind, he saw his own religion and deeds, as a profligate woman [2], naked, decayed, gaping [3], bandy-legged, lean-hipped, and unlimitedly spotted [4], so that spot was joined to spot, like the most hideous [5] noxious creature (*khrâfstar*), most filthy and most stinking.

13 Then that wicked soul spoke thus: 'Who art thou? than whom 'I never saw anyone of the creatures of Aûharmazd and Akharman 'uglier, or filthier, or more stinking?'

14 To him she spoke thus: 'I am thy bad actions, O youth of 'evil thoughts, of evil words, of evil deeds, of evil religion. 15 It is on 'account of thy will and actions, that I am hideous and vile, iniquitous 'and diseased, rotten and foul-smelling, unfortunate and distressed, as 'appears to thee. 16 When thou sawest anyone who performed the 'Yazishn and Drôn *ceremonies*, and praise and prayer and the service 'of God; 17 and preserved and protected water and fire, cattle and 'trees, and other good creations; 18 thou practisedst the will of Akhar-'man and the demons, and improper actions. 19 And when thou sawest 'one who provided hospitable reception, and gave something deservedly 'in gifts and charity, for the advantage of the good and worthy who 'came from far, and who were from near; 20 thou wast avaricious, and 'shuttedst up thy door. 21 And though I have been unholy, (that is, 'I have been considered bad), I am made more unholy through thee; '22 and though I have been frightful, I am made more frightful through

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[1] The north is supposed to be the special residence of Akharman and the demons, see Vend. XIX. 1.; and hell is also referred to the same region in Mkh. XLIX. 15—17.

[2] This description, which is no longer extant in the Hâdôkht Nask, closely resembles that of the *drukhsh yâ nasush* in Vend. VII. 2. VIII. 71. IX. 26.

[3] The reading of this epithet is doubtful, and consequently, its meaning is uncertain.

[4] Or perhaps: 'scaled'.

[5] Literally: 'sin-accustomed', 'sinful' or 'criminal'.

'thee; 23 though I have been tremulous, I am made more tremulous 'through thee; 24 though I am settled in the northern region *of the* '*demons*, I am settled further north through thee; 25 through these 'evil thoughts, and through these evil words, and through these evil 'deeds, which thou practisedst. 26 They curse me, a long time, in the 'long execration and evil communion of the Evil spirit' [1].

27 Afterwards, that soul of the wicked advanced the first footstep on Dûsh-hûmat (*the place of evil thoughts*) [2], and the second footstep on Dûsh-hûkht (*the place of evil words*) [3], and the third on Dûsh-hûvarsht (*the place of evil deeds*) [4]; and *with* the fourth footstep, he ran to hell.

Chapter XVIII.

1 Afterwards, Srôsh the pious and Âtarô the angel took hold of my hand, 2 so that I went on unhurt. 3 In that manner, I beheld cold and heat, drought and stench, 4 to such a degree as I never saw, nor heard of, in the world. 5 And when I went further, 6 I also saw the greedy jaws of hell, like the most frightful pit, descending in a very narrow and fearful place; 7 in darkness so gloomy, that it is necessary to hold by the hand; 8 and in such stench that everyone whose nose inhales that air [5], will struggle and stagger and fall; 9 and on account of such close confinement, no one's existence [6] is possible; 10 and everyone thinks thus: 'I am alone'; 11 and when three days and nights have *elapsed*, he says thus: 'The nine thousand years [7] are

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[1] Compare IV. 34—35.

[2] Compare VII. 1.; or perhaps: 'with evil thoughts'.

[3] Compare VIII. 1.; or perhaps: 'with evil words'.

[4] Compare IX. 1.; or perhaps: 'with evil deeds'.

[5] Literally: 'everyone into whose nose that air ascends'; compare Mkh. VII. 30—31.

[6] More correctly: 'stay', 'endurance', or 'continuance'.

[7] At the end of which, the opposition of Akharman is to cease, and the resurrection to take place.

'completed, and they will not release me!' 12 Everywhere, even the lesser noxious creatures (*khrafstars*) are as high as mountains [1], 13 and they so tear and seize and worry the souls of the wicked, as would be unworthy of a dog [2]. 14 And I easily passed in there, with Srôsh the pious, the well-grown and triumphant, and Âtarô the angel.

Chapter XIX.

1 I came to a place, and I saw the soul of a man, 2 through the fundament of which soul, as it were a snake, like a beam, went in, and came forth out of the mouth; 3 and many other snakes ever seized all the limbs.

4 And I inquired of Srôsh the pious, and Âtarô the angel, 5 thus: 'What sin was committed by this body [3], whose soul suffers so severe 'a punishment?'

6 Srôsh the pious, and Âtarô the angel, said 7 thus: 'This is the 'soul of that wicked man who, in the world, committed sodomy, 8 and 'allowed a man *to come* on his body; 9 now the soul suffers so severe 'a punishment'.

Chapter XX.

1 I came to a place, and I saw the soul of a woman, 2 to whom they ever gave to eat cup after cup of the impurity and filth of men.

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the

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[1] Literally: 'stand up mountain high'.

[2] Or 'as a dog a bone', according to Mkh. VII. 29.

[3] Or 'by the body of this one', which would represent the Pahlavî of this frequent phrase equally well, and be more correct in language; but being clumsy, and the souls being described as possessing bodies of their own, it is not adopted in the translation.

'soul of that wicked woman who, having not abstained, nor lawfully 'withheld *herself*, approached water and fire during her menstruation'.

Chapter XXI.

1 I also saw the soul of a man, 2 the skin of whose head they ever widen out [1], and with a cruel death they ever kill him.

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, slew a pious man'.

Chapter XXII.

1 I also saw the soul of a man, 2 into whose jaws they ever pour the impurity and menstrual discharge of women, 3 and he ever cooked and ate his own seemly child.

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, in the world, had intercourse with a 'menstruous woman; 7 and every single time, it is a sin of fifteen and 'a half Tanâpûhars' [2].

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[1] That is, they ever flay his head.

[2] According to the Pahlavî Rivâyat, the penalty for a *tanâpûhar* is 300 *stîrs* of 4 *dirams* each, in weight. The value of the *diram* is uncertain; but according to a passage in the Persian MS. H_5, on the five kinds of marriage, the proper dowry for a first-class wife is '2000 *dirams* of silver, that is, 2300 *rûpîs*, and 2 *dirams* of gold, that is, 2¼ *tolas*'; the *rûpî* is now a *tola* weight of silver, but when this MS. was written, 150 years ago, neither denomination was very definite; however, this passage fixes the penalty for a *tanâpûhar* between 1350 and 1380 *rûpîs*; and consequently, the sin described in the text, would cost about 2000 pounds sterling, if the penalty were exacted only in silver.

Chapter XXIII.

1 I also saw the soul of a man 2 who, because of hunger and thirst, ever cried thus: 'I shall die'. 3 And he ever tore out his hair and beard, and devoured blood, and cast foam about with his mouth.

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, in the world, devoured talkatively [1], and 'consumed unlawfully, the water and vegetables of Horvadad and 'Amerôdad, and muttered no grace; 7 and through sinfulness, he cele- 'brated no Yesht; 8 such was his contempt of the water of Horvadad, 'and the vegetation of Amerôdad. 9 Now this soul must suffer so se- 'vere a punishment'.

Chapter XXIV.

1 I also saw the soul of a woman 2 who was suspended, by the breasts, to hell; 3 and its noxious creatures (*khrafstars*) seized her whole body.

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked woman who, in the world, left her own husband, '7 and gave herself to other men, and committed adultery'.

Chapter XXV.

1 I also saw the souls of several men, and several women, 2 whose legs and necks and middle parts a noxious creature (*khrafstar*) ever gnawed, and separated one from the other.

3 And I asked thus: 'What sin was committed by these bodies, 'whose souls suffer such a punishment?'

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[1] The Parsis are not permitted to talk when eating.

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'These are 'the souls of those wicked ones who, in the world, walked without 'shoes [1], 6 ran about uncovered [2], made water on foot [3], and performed 'other demon-service'.

Chapter XXVI.

1 I also saw the soul of a woman 2 who ever stretched out her tongue on her neck, and she was suspended from the atmosphere.

3 And I asked thus: 'Whose soul is this?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked woman who, in the world, scorned her husband and 'master, and cursed, abused and defied him' [4].

Chapter XXVII.

1 I also saw the soul of a man 2 whom they ever forced to measure dust and ashes, with a bushel and gallon [5], and they ever gave it him to eat.

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[1] Literally: 'performed walking with one shoe'; in all places where this sin is mentioned, its name refers to only one shoe; but the Pahlavî characters for *khaḍû-mûk*, 'one-shoe' could have been easily corrupted from those for *avî-mûk*, 'without shoes'; and it seems more probable that 'walking without shoes' should be prohibited, than the inconvenient practice of 'walking with one shoe'. [Dest.]

[2] That is, without *sadrah* and *kûstî*, shirt and sacred thread. [Dest.]

[3] That is, whilst standing, whereby more than a *frabda* measure of the ground is polluted. [Dest.] See Vend. XVIII. 40; *frabda* is the fore-part of the foot, Sans. *prapada*; perhaps the instep. See Haug, Das 18te Kapitel des Wendidâd, pag. 12. Aus den Sitzungsberichten der Kgl. baierischen Akademie der Wissenschaften von 1869.

[4] Literally: 'offered abuse and made justificatory replies'.

[5] Or 'bucket', 'goblet', or perhaps 'scale-pan'; if *dûlak* be a measure, its amount can only be guessed; but the *kafiz* is defined as 'a measure containing 64 pounds weight', which corresponds very closely with a bushel. The present tense is used in the Pahlavî of this sentence and some others, as it might be in English.

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, kept no true bushel, nor 'gallon, nor weight, nor measure of length; 6 he mixed water with 'wine, and put dust into grain, and sold them to the people at a high 'price; 7 and stole and extorted something from the good'.

Chapter XXVIII.

1 I also saw the soul of a man who was held in the atmosphere [1], 2 and fifty demons ever flogged him, before and behind, with darting [2] serpents.

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, was a bad ruler [3], 6 and 'was unmerciful and destructive [4] among men, and caused torment and 'punishment of various [5] kinds'.

Chapter XXIX.

1 I also saw the soul of a man 2 whose tongue hung on the outside of his jaw, and was ever gnawed by noxious creatures (*khrafstars*).

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

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[1] Literally: 'whom the atmosphere held'.

[2] Compare Vend. XVIII. 65.; Z. *khshvaêwô*, Tîr Yasht 6 and 37.; Pers. شپ, Sans. *kshap*, *kship*; all these imply motion, otherwise 'stinging, sharp' would suit the context both here and in the other passages, L. 3 and LII. 2, where *shapâk* occurs. See Haug, Das 18te Kapitel des Wendidâd, pag. 48.

[3] Literally: 'performed misgovernment'.

[4] Or 'a destroyer'.

[5] Literally: 'such'.

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that man who, in the world, committed slander, and embroiled 'people one with the other; 6 and his soul, in the end, fled to hell'.

Chapter XXX.

1 I also saw the soul of a man 2 whose limbs they ever break and separate, one from the other.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who made unlawfully much slaughter of cattle 'and sheep and other quadrupeds' [1].

Chapter XXXI.

1 I also saw the soul of a man 2 who, from head to foot, remained stretched [2] upon a rack; 3 and a thousand demons trampled upon him, and ever smote him with great brutality and violence.

4 And I asked thus: 'What sin was committed by this body?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, in the world, collected much wealth; '7 and he consumed it not himself, and neither gave it, nor allowed a 'share, to the good; but kept it in store' [3].

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[1] Though the Parsis, nowadays, do not use beef, owing probably to an understanding with the Hindu governments of former times, its 'lawful' use is evidently contemplated in this chapter, and put upon the same footing as that of mutton. It is only the immoderate, or unnecessary, slaughter of domestic animals, which is here reprobated as a sin. [Dest.]

[2] Literally: 'placed'.

[3] The moral seems to be that the proper use of wealth is first, for our own reasonable gratification, and next, in works of charity. The Parsis are enjoined by their religion to be liberal towards the good and worthy and helpless. [Dest.]

Chapter XXXII.

1 I also saw the soul of a lazy man, whom they called Davânôs [1], 2 whose whole body a noxious creature (*khrafstar*) ever gnawed, and his right foot was not gnawed.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of the lazy Davânôs who, *when* he was in the world, never did 'any good work; 6 but with this right foot, a bundle of grass was cast 'before a ploughing ox'.

Chapter XXXIII.

1 I also saw the soul of a man 2 whose tongue a worm ever gnawed.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Atarô the angel, said 5 thus: 'This is the

[1] Destur Hoshangji suggests that this may be the name of some Greek, noted for his laziness, or neglect of duty; and no doubt, such a name as Δαναός might be proposed; but it should be recollected that the name is very indeterminate, as the Pahlavî characters with which it is written, admit of 648 different readings, theoretically; moreover, neglect of good works is a sin more likely to be attributed to a co-religionist than to an infidel.

This tale of Davânôs, or Danâvôs, may be traced to the thirteenth, or Spend, Nask, as appears from the following passage from the Pahlavî Rivâyat: *chîgûn yîn Spend, madam gabrâ-I, val Zaratûhasht namûd, aîgh hamâk hanâm yîn anâkîh yehevûnd, va ragelman aê bîrûno yehevûnd. Zaratûhasht, madam zak babâ, min Aûharmazd pûrsîd. Aûharmazd gûft aîgh: Zak gabrâ aê, Davânas shem, madam XXXIII matâ pâdakhshah yehevûnd; afash akaraz hîch kirfak lâ varzîd, barâ hangâm-I, amatash pavan zak ragelman-I, vavâstar (?) frâz gôspend yedrûnd.* 'As in the Spend *nask*, it was shown to Zaratûsht, regarding a certain man, that all his limbs were in torment, and one foot was exempt. Zaratûsht asked Aûharmazd the reason of it. Aûharmazd said thus: That man, named Davânas, was ruler over thirty-three countries; and he never practised any good work, but once, when he conveyed fodder (?) to a sheep with that foot.

'soul of that wicked man who, in the world, spoke many lies and false-'hoods; 6 and, thereby, much harm and injury were *diffused* among '*all* creatures'.

Chapter XXXIV.

1 I also saw the soul of a woman 2 whose whole body the noxious creatures (*khrafstars*) ever gnawed.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked woman who, in the world, dressed her hair-curls 'and hair [1] over the fire; 6 and threw hairs *from the head* and scurf [2] 'and hair of the body upon the fire; 7 and introduced fire under the 'body [3], and held herself on the fire'.

Chapter XXXV.

1 I also saw the soul of a woman 2 who ever chewed with her teeth, and ever ate, her own dead refuse.

3 And I asked thus: 'Whose soul is this?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked woman, by whom, in the world, sorcery was 'practised'.

Chapter XXXVI.

1 I also saw the soul of a man 2 who stood up, in hell, in the form [4] of a serpent like a column; 3 and his head was like unto a human head, and the remaining body, unto a serpent.

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[1] The reading of the Pahlavî text is rather uncertain.

[2] Or 'vermin'.

[3] Nowadays the Parsis do not consider it wrong to heat, or foment, the body and limbs over the fire. [Dest.] This passage may, however, refer to scorching hairs off the body, or even to burning the body itself.

[4] Or 'manner'.

4 And I asked thus: 'What sin was committed by this body?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, in the world, committed apostacy; 7 and 'he fled into hell, *in* the form of a serpent'.

Chapter XXXVII.

1 I also saw the souls of several men and several women 2 who were suspended, head downwards, in hell; 3 and snakes and scorpions and other noxious creatures (*khrafstars*) ever gnawed all their bodies.

4 And I asked thus: 'Of which people are these souls?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'These are 'the souls of those people, by whom, in the world, water and fire were 'not cared for, 7 and corruption was brought to water and fire, and 'fire was extinguished intentionally' [1].

Chapter XXXVIII.

1 I also saw the soul of a man 2 whom they ever gave to eat, the flesh and dead refuse of mankind, with blood and filth, and other corruption and stench.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, brought bodily refuse and 'dead matter to water and fire and his own body and those also of '*other* men; 6 and he was always carrying *the dead* alone [2], and *was* 'polluted; 7 he also did not wash *himself* in *this* occupation'.

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[1] Or perhaps, 'by looking' at it, with the evil eye.

[2] The term *khadûk-bar* is also technically extended to all who neglect *sagdîd*, or *paîvand*, or any other observance, or abstinence, appointed with regard to the dead. It is the *iristô-kasha* of Vend. III. 15, or one who carries the dead in an unlawful manner; which must be carefully distinguished from the *nasu-kasha* of Vend. VIII. 11—13, Pahl. *nasâ-sâlâr*, who carries the dead with all the prescribed observances and precautions. [Dest.]

Chapter XXXIX.

1 I also saw the soul of a man 2 who ever ate the skin and flesh of men.

3 And I asked thus: 'Whose soul is this?'

4 Srôsh the pious, and Atarô the angel, said 5 thus: 'This is 'the soul of that wicked man who, in the world, kept back the wages 'of laborers, and the shares of partners; 6 and now the soul must suffer 'severe punishment'.

Chapter XL.

1 I also saw the soul of a man 2 who ever carried a mountain on his back; 3 and in snow and cold, he had that mountain upon *his* back.

4 And I asked thus: 'What sin was committed by this body?'

5 Srôsh the pious, and Atarô the angel, said 6 thus: 'This is the 'soul of that wicked man, by whom, in the world, falsehood and ir- 'reverence and depreciating words were much spoken about people; '7 and now his soul ever suffers the punishment of such severe frost'.

Chapter XLI.

1 I also saw the soul of a man 2 whom they gave excrement and dead refuse and corruption to eat; 3 and the demons ever beat *him* with stones and axes.

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

5 Srôsh the pious, and Atarô the angel, said 6 thus: 'This is the 'soul of that wicked man who was at the warm baths which many 'have frequented, 7 and he carried their bodily refuse and dead matter 'to water and fire and earth; 8 and the pious went in, and came out 'wicked' [1].

[1] That is, 'contaminated' by the impurity of the place. The *darvand*, 'wicked', is the infidel who does not keep the Zoroastrian law.

Chapter XLII.

1 I also saw the souls of several people 2 whom they cause to weep; and they ever make piteous cries.

3 And I asked thus: 'Which people are these?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'These are 'the souls of those who had a father in their mother[1]; 6 and when they 'were born, the father did not acknowledge *them;* 7 and now they 'ever make lamentation for a father'.

Chapter XLIII.

1 I also saw the soul of a man, 2 at whose feet several children fell, and ever screamed; 3 and demons, just like dogs, ever fell upon and tore *him.*

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

5 Srôsh the pious, and Atarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, in the world, did not acknowledge his 'own children'.

Chapter XLIV.

1 I also saw the soul of a woman 2 who ever dug into a hill with her own breasts; 3 and ever held, on her head, a mill-stone like a cap.

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the

[1] This sentence and the next can be translated in various ways, but all seem to imply that this chapter treats of illegitimate children, though it is not very clear why their misfortune should doom them to hell, unless we read: 'the father was not acknowledged *by them*', in the next sentence.

'soul of that wicked woman who, in the world, destroyed her own in-'fant, and threw away the corpse'.

Chapter XLV.

1 I also saw the soul of a man, 2 all whose limbs were ever gnawed by a worm.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, committed perjury; 6 and 'he extorted wealth from the good, and gave it to the bad'.

Chapter XLVI.

1 I also saw the soul of a man 2 who holds human skulls in his hands, and ever eats the brains [1].

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Atarô the angel, said 5 thus: 'This is the 'soul of that wicked man whose wealth, in the world, was not *acquired* 'by honesty, but was stolen from the property of others; 6 and it 'was left by him among his own enemies, 7 and only he himself must 'be in hell'.

Chapter XLVII.

1 I also saw many people 2 whose heads and beards were shaved, and complexion yellow, and the whole body rotten, and noxious creatures (*khrafstars*) ever crept *upon them.*

3 And I asked thus: 'Who and which are these?'

4 Srôsh the pious, and Atarô the angel, said 5 thus: 'These are 'the souls of those people who, in the world, have been apostates and

[1] Compare Mkh. II. 48—49: 'since it is said, that: Whoever eats anything, not from his own regular industry, but from another, he is such-like as one who holds in hand men's heads and eats men's brains'.

'deceivers; 6 and men were ever ruined by them, and led away from 'the law of virtue to the law of evil; 7 and many religions and impro- 'per creeds were made current in the world'.

Chapter XLVIII.

1 I also saw the soul of a man 2 whom demons, just like dogs, ever tear. 3 That man gives bread to the dogs, and they eat it not; 4 but they ever devour the breast, legs, belly and thighs of the man.

5 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

6 Srôsh the pious, and Âtarô the angel, said 7 thus: 'This is the 'soul of that wicked man who, in the world, kept back the food of the 'dogs of shepherds and householders; or beat and killed them'.

Chapter XLIX.

1 I also saw the souls of several men 2 who ever devoured the excrement and bodily refuse and dead matter and corruption of mankind; 3 and the demons dug up stones, and ever threw them from behind, 4 till a mountain of them was carried on their backs, and they were not able to support it.

5 And I asked thus: 'What sin was committed by these bodies, 'whose souls suffer so severe a punishment?'

6 Srôsh the pious, and Atarô the angel, said 7 thus: 'These are 'the souls of those wicked, by whom, in the world, land was measured [1], 'and measured false; 8 and many people were rendered unsettled [2] and 'unproductive, so that they came to want and poverty; 9 and it was 'ever necessary to contribute heavy taxes'.

Chapter L.

1 I also saw the soul of a man 2 who ever dug into a hill with

[1] Literally: 'weighed'.

[2] Or 'unsupported'.

his fingers and nails; 3 and demons ever beat and frightened him, from behind, with darting [1] serpents.

4 And I asked thus: 'What sin was committed by this body?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, in the world, removed the boundary-'stones of others, and took them as his own'.

Chapter LI.

1 I also saw the soul of a man 2 who was ever given to eat of the flesh which was ever dragged from his body with an iron comb.

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers such a punishment?'

4 Srôsh the pious, and Atarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, made false covenants 'with men'.

Chapter LII.

1 I also saw the soul of a man, 2 to whom they ever applied pricking [2] spurs and arrows and stones and axes.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is 'the soul of that wicked man who, in the world, committed many 'breaches of promise, 6 and broke promises with the pious and with 'the wicked; 7 for both are promises, alike with the pious, and alike 'with the wicked' [3].

Chapter LIII.

1 And afterwards, Srôsh the pious, and Âtarô the angel, took hold

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[1] See XXVIII. 2.

[2] See the note to XXVIII. 2.

[3] See the Mihir Yasht, 2. It should be remembered that the 'wicked' include all members of other religious communities, as well as the sinful Mazdayasnians.

of my hand; 2 and I was carried on to Chakât-i-Dâîtîh, below the Chinvat bridge, into a desert; 3 and was shown hell in the earth of the middle of that desert, below the Chinvat bridge.

4 The groaning and cries of Akharman and the demons and demonesses and many other [1] souls of the wicked, came so, from that place, 5 that I was frightened, because I considered that they would shake the seven regions of the earth which heard that noise and groaning. 6 And I entreated Srôsh the pious, and Atarô the angel, 7 thus: 'Carry me not here, but turn back'.

8 And then, Srôsh the pious, and Âtarô the angel, said to me 9 thus: 'Fear not! since there is no danger whatever for thee from here'. 10 And in front, went Srôsh the pious, and Âtarô the angel; 11 and in the rear, fearlessly, I, Arḍâî Vîrâf, went on further into that gloomy hell

Chapter LIV.

1 And I saw the darkest hell, which is pernicious, dreadful, terrible, very painful, mischievous and foul-smelling. 2 And after further observation, it appeared to me [2] 3 as a pit, to the bottom of which, a thousand cubits would not reach; 4 and though all the wood which is in the world, were all put on to the fire in the most stinking and gloomy hell, it would never emit a smell; 5 and again also, *as close* [3] as the ear to the eye, and as many as the hairs on the mane of a horse, 6 so *close and* many in number, the souls of the wicked stand, 7 but they see not and hear no sound, one from the other; 8 everyone thinks thus [4]: 'I am alone'. 9 And for them are the gloom of darkness, and the stench and fearfulness of the torment and punishment of hell, of

[1] That is, besides those already described.

[2] Literally: 'and after I have reflected, it seemed thus'.

[3] Such appears to be the meaning of the Pahlavî text, as it now stands, but it may perhaps be corrupt.

[4] Literally: 'considers in this *manner*, that'.

various kinds; 10 so that whoever is only a day in hell, cries out 11 thus: 'Are not those nine thousand years yet completed, when they 'should release us from this hell?'

Chapter LV

1 Then I saw the souls of the wicked who died, and ever suffer torment and punishment, in that dreadful, dark place of punishment of various kinds, such as driving snow, and severe cold, and the heat of brisk-burning fire, and foul stench, and stone and ashes; hail and rain, and many other evils.

2 And I asked thus: 'What sin was committed by the body of 'these, whose soul suffers so severe a punishment?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'These are 'the souls of those wicked people, by whom, in the world, mortal sin 'was much committed, 5 and the Bahrâm (*most sacred*) fire was extin- 'guished, and a bridge of a rapid river was demolished; 6 and false- 'hood and irreverence were spoken, and much false evidence was given. '7 And their desire was anarchy; and because of *their*[1] greediness and 'avarice and lust and wrath and envy, the innocent, pious man was 'slain; 8 and they have proceeded very deceitfully. 9 Now the soul 'must suffer such severe torment and punishment'.

Chapter LVI.

1 Then I saw the souls of those whom serpents stung and ever gnawed.

2 And I asked thus: 'Whose souls are those?'

3 Srôsh the pious, and Atarô the angel, said 4 thus: 'These are

[1] It is uncertain how many of the nouns which follow, are connected with the postposition *râî*, 'because of'; as some of the earlier ones may be intended to be coupled with the foregoing noun, 'anarchy'.

'the souls of those wicked who, in the world, have been defrauders [1] 'of their God and religion'.

Chapter LVII.

1 I also saw the souls of women whose heads were cut off and separated from the body, and the tongue ever kept crying.

2 And I asked thus: 'Whose souls are those [2] of these?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'These are 'the souls of those women who, in the world, made much lamentation 'and weeping [3], and beat the head and face'.

Chapter LVIII.

1 Then I saw the soul of a man 2 whom the draggers drag to hell and ever beat.

3 And I asked thus: 'What sin was committed by this body?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, often washed his head 'and face, and dirty hands, and other pollution of his limbs, in large 'standing waters and fountains and streams, 6 and distressed Horvadad [4], 'the archangel'.

Chapter LIX.

1 I also saw the soul of a woman 2 who ever wept, and ever tore [5] and ate the skin and flesh from her own breasts.

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[1] This appears to refer to the misappropriation of religious endowments; see also Mkh. XXXVI. 13: 'who will devour a thing which is received in his custody, and becomes an embezzler'.

[2] Pointing them out of a number of others.

[3] That is, for the dead; outward tokens of mourning being justly considered as a selfish sin.

[4] The special protector of water.

[5] Literally: 'dug'.

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

4 Srôsh the pious, and Atarô the angel, said 5 thus: 'This is the 'soul of that wicked woman who left her own infant crying on account 'of want and hunger'.

Chapter LX.

1 I also saw the soul of a man 2 whose body remains set into a brazen caldron; and they ever cook it. 3 One foot, which is the right one, remained outside the caldron.

4 And I asked thus: 'What sin was committed by this body?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, among the living, lustfully[1] and im-'properly, went much out to married women; 7 and his whole body 'became sinful. 8 But with that right foot, the frog and ant, snake 'and scorpion, and other noxious creatures (*khrafstars*) were much 'smitten and killed and destroyed'.

Chapter LXI.

1 I also saw the souls of those wicked 2 who swallowed and voided, and again swallowed and voided.

3 And I asked thus: 'What souls are those of these?'

4 Srôsh the pious, and Atarô the angel, said 5 thus: 'These are 'the souls of those wicked who, in the world, believed not in the spirit, '6 and they have been unthankful[2] in the religion of the creator Aûhar-'mazd. 7 They have been doubtful of the happiness which is in heaven, 'and the torment which is in hell, and about the reality of the resur-'rection of the dead and the future body'.

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[1] Literally: 'with the lustfulness of the living'; but the construction is doubtful.

[2] Meaning, probably, that they had not uttered the appointed thanksgivings and invocations.

Chapter LXII.

1 I also saw the soul of a woman 2 who ever gashed her own bosom and breasts with an iron comb.

3 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked woman who, in the world, despised her husband 'and master[1], and became and remained vile; 6 being also herself 'untrue to him, she acted improperly with other men'.

Chapter LXIII.

1 I also saw the soul of a woman 2 who ever licked a hot oven with her tongue, 3 and ever burnt her own hand under the oven.

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked woman who, in the world, offered defiance[2] to her 'own husband and master, and became abusive[3]; 7 she also acted 'disobediently, and did not grant cohabitation at his desire; 8 and she 'stole property from her husband, and secretly formed a hoard for 'herself'.

Chapter LXIV.

1 I also saw the soul of a woman 2 who ever came and went crying and wailing; 3 upon her head also, ever came pelting hail; 4 and under foot, hot, molten brass ever streamed; 5 and she ever gashes her own head and face, with a knife.

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[1] Or 'guardian'.

[2] More literally: 'made justificatory replies'.

[3] Literally: 'dog-tongued', somewhat analogous to 'snarling' and 'snappish'.

6 And I asked thus: 'What sin was committed by this body, when 'the soul ever suffers so severe a punishment?'

7 Srôsh the pious, and Âtarô the angel, said 8 thus: 'This is the 'soul of that wicked woman who, undutifully, became pregnant from 'other men, 9 and she effected the destruction of the infant. 10 Because 'of the pain and punishment, she fancies that she hears the cry of that 'infant, and she runs; 11 and such vehemence of running is occasioned, 'as of one who walks upon hot brass; 12 and she ever hears the cry 'of that infant, and gashes her own head and face with a knife, and 'demands the child, 13 but she sees it not till the re-establishment *of 'the world* [1]; this punishment she must suffer'.

Chapter LXV.

1 I also saw several souls 2 whose chests were plunged in mud and stench, 3 and a sharp sickle ever went among their legs and other limbs; 4 and they ever called for a father and mother.

5 And I asked thus: 'Who are these souls? 6 and what sin was 'committed by them, whose souls suffer so severe a punishment?'

7 Srôsh the pious, and Âtarô the angel, said 8 thus: 'These are 'the souls of those wicked who, in the world, distressed their father 'and mother; 9 and asked no absolution and forgiveness from their 'father and mother, in the world'.

Chapter LXVI.

1 I also saw the souls of a man and a woman 2 whose tongues were put out, and ever gnawed by the jaws of serpents [2].

3 And I asked thus: 'What sin was committed by the body of 'these? 4 and who are those souls?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'These are

[1] Compare ch. LXXXVII.

[2] Or perhaps: 'the jaws were ever gnawed by serpents'.

'the souls of those who, in the world, ever committed slander[1], and 'embroiled people together'.

Chapter LXVII.

1 I also saw the soul of a man 2 who was suspended by one leg in the darkness of hell[2]; 3 and he had an iron sickle in his hand, and ever gashed his own chest and armpits[3], 4 and an iron spike was driven into his eye.

5 And I asked thus: 'Whose soul is this? and what sin was 'committed by him?'

6 Srôsh the pious, and Atarô the angel, said 7 thus: 'This is the 'soul of that wicked man, to whom a city was confided for administra- 'tion; 8 and that which was proper to do and order, was not done and 'not ordered; 9 and deficient weights and measures of capacity and 'length, were kept, 10 and he listened to no complaints from the poor 'and from travellers'[4].

Chapter LXVIII.

1 I also saw the souls of a man and a woman 2 whom they ever drag, the man to heaven and the woman to hell. 3 And the woman's hand was caught in the knot and sacred thread of the man, 4 and she said thus: 'How is it when we had every benefit in union, among the 'living, 5 now they are dragging thee to heaven, and me to hell?'

6 And the man said thus: 'Because whatever things I received of 'the good and worthy[5] and the poor, I also gave *them back*[6]; 7 and 'I practised good thoughts and good words and good deeds; 8 I also

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[1] Literally: 'acted slanderously'.

[2] Or 'the hell of darkness', as the MSS. stand.

[3] Or 'loins'.

[4] Literally: 'caravan people'; generally travelling merchants, foreign traders and travellers; see also ch. LXVIII. and XCIII.

[5] One Pâz. MS. adds 'and travellers', as in sentence 10.

[6] The meaning of this sentence, in the original text, is not quite certain.

'heeded God, and disregarded the demons; 9 and I have been stead-'fast in the good religion of the Mazdayasnians. 10 But thou despisedst 'the good and poor and worthy and travellers; 11 thou also disregardedst 'God, and thou worshipedst idols; 12 and practisedst evil thoughts and 'evil words and evil deeds; 13 and thou hast been steadfast in the re-'ligion of Akharman and the demons'.

14 Then the woman said to the man 15 thus: 'Among the living, 'thou thyself wast completely [1] lord and sovereign over me; 16 and my 'body and life and soul were thine; 17 and the food and income [2] and 'clothing which I had, were from thee; 18 then wherefore didst thou 'not chastise and punish me for it? 19 Thou hast not even taught *me*, 'the reason of thy goodness and excellence, 20 whereby thou mightest 'have caused goodness and excellence in me, 21 and so now it would 'not be necessary to suffer this evil'.

22 And afterwards, the man went to heaven and the woman to hell. 23 And owing to the repentance of that woman, she was in no other affliction, in hell, but darkness and stench. 24 And that man sat in the midst of the pious of heaven, in shame from not converting and not teaching the woman, who might have become virtuous in his keeping [3].

Chapter LXIX.

1 I also saw the souls of women, 2 into both whose eyes a wooden peg was driven, 3 tied by one leg, head downwards. 4 And many frogs, scorpions, snakes, ants, flies, worms and other noxious creatures (*khrafstars*) went and came inside their jaws, noses, ears, posteriors and sexual parts.

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[1] Literally: 'all thyself was'.

[2] The Huz. *yâîtûnishn* may stand either for *âmadishn*, or for *âvarishn*, in Pâzand; its meaning must, therefore, be the same as that of Pers. آمدنی, or آوردنی.

[3] The construction of the original text is obscure

5 And I asked thus: 'Whose souls are these? 6 and what sin was 'committed by them, whose souls suffer so severe a punishment?'

7 Srôsh the pious, and Atarô the angel, said 8 thus: 'These are 'the souls of those wicked women who had a husband in the world, '9 and slept and granted cohabitation with another man; 10 and the bed 'of the husband was kept defiled, and his body injured'.

Chapter LXX.

1 I also saw the souls of women whom they threw head downwards; 2 and *something* like a hedgehog, which had iron spines grown from it, was introduced into the body and dropped back; 3 and from it, a finger dropping the semen of the demons and demonesses, which is stench and corruption, ever went into the inside of the jaws and nose.

4 And I asked thus: 'Who are those souls, who suffer such a 'punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'These are 'the souls of those wicked women who, in the world, broke promises 'to their husbands, 7 and they have stayed away from the husband, 'and been never contented, and granted no cohabitation'.

Chapter LXXI.

1 I also saw the soul of a man 2 whom the fangs of serpents stung and ever gnawed; 3 and in both eyes, snakes and worms ever voided; 4 and an iron spike was grown [1] upon the tongue.

5 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

6 Srôsh the pious, and Âtarô the angel, said 7 thus: 'This is the 'soul of that wicked man, by whom sodomy was much committed; '8 and through a desire for improper lust, he debauched the wives of 'others. 9 And his smooth speaking deceived and seduced the wives 'of others, and separated them from their husbands'.

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[1] Or perhaps: 'scraped'.

Chapter LXXII.

1 I also saw the souls of women, by whom their own menstrual discharge was ever devoured.

2 And I asked thus: 'What sin was committed by the body of 'these, whose soul suffers so severe a punishment?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'These are 'the souls of those women who heeded not their menstruation, 5 and 'injured water and fire and the earth of Spendarmaḍ and Horvadaḍ and 'Amerôdaḍ, 6 and looked upon the sky and the sun and the moon, 7 and 'injured cattle and sheep with their menstruation, 8 and kept the pious 'man polluted'.

Chapter LXXIII.

1 I also saw the souls of women 2 who ever shed and sucked and ate the blood and filth of their ten fingers; 3 and worms ever came into both eyes.

4 And I asked thus: 'Who are these souls? 5 and what sin was 'committed by them who suffer so severe a punishment?'

6 Srôsh the pious, and Âtarô the angel, said 7 thus: 'These are 'the souls of those wicked women who beautified their faces, and kept 'the hair of others as ornament; 8 and they captivated the eyes of the 'men of God' [1].

Chapter LXXIV.

1 I also saw the souls of those who remained tied, head downwards, by one leg; 2 and a knife was driven into their hearts.

3 And I asked thus: 'Who are these souls?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'These are 'the souls of those wicked, by whom, in the world, beasts, cattle and 'sheep were unlawfully slaughtered and killed'.

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[1] This is an uncommon phrase, and the Pâzand MS. H_{18} has therefore read it 'men of the world'.

Chapter LXXV.

1 I also saw souls who were thrown under the feet of cattle, 2 struck by the horns, and their bellies torn, and bones broken; and they were groaning.

3 And I asked thus: 'Who are these people?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'These are 'the souls of those wicked, by whom, in the world, the mouths of 'beasts and ploughing cattle were muzzled; 6 and water was not given 'to them in the heat; and they were kept at work hungry and thirsty'.

Chapter LXXVI.

1 I also saw the souls of women who ever lacerated their own breasts with their own hands and teeth; 2 and dogs ever tore and ate their bellies; 3 and both feet stood on hot brass.

4 And I asked thus: 'Whose souls are these? and what sin wa 'committed by them?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'These are 'the souls of those wicked women who, in the world, prepared food 'during menstruation, 7 and brought it before a pious man, and bade 'him eat. 8 They also ever resorted to sorcery; 9 and they injured 'the earth of Spendarmad and the pious man'.

Chapter LXXVII.

1 Then I saw souls whose backs, hands and legs had wounds, 2 and they were suspended with the posteriors to the face[1]; 3 and heavy stones ever rained on their backs.

4 And I asked thus: 'Who are those? and what sin was com- 'mitted by them?'

[1] This sentence can also be read: 'head downwards in melted brass'; but the form *avîtakht*, for 'melted', is unusual.

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'These are 'the souls of those wicked who had beasts in the world, 7 and ap- 'pointed them hard work, and made the burden unlawfully heavy, 8 and 'gave no sufficiency of food, so they suffered through leanness; 9 and 'when sores ensued, they were not kept back from work, and no re- 'medy was provided. 10 Now they (*the souls*) must suffer such severe 'punishment'.

Chapter LXXVIII.

1 Then I saw the soul of a woman 2 who ever dug an iron hill with her breasts; 3 and an infant cried from that side of the hill, and the cry ever continued; 4 but the infant comes not to the mother, nor the mother to the infant.

5 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

6 Srôsh the pious, and Âtarô the angel, said 7 thus: 'This is the 'soul of that wicked woman who, in the world, became pregnant, not 'from her own husband, but from another person; 8 and she said thus: "I have not been pregnant". 9 She also destroyed the infant'.

Chapter LXXIX.

1 Then I saw the soul of a man, 2 both whose eyes were scooped out, and his tongue cut away; 3 and he remained suspended, in hell, by one leg; 4 his body also was ever raked with the two brazen prongs of a fork; 5 and an iron spike was driven into his head [1].

6 And I asked thus: 'What man is this? and what sin was com- 'mitted by him?'

7 Srôsh the pious, and Âtarô the angel, said 8 thus: 'This is the 'soul of that wicked man whose justice, in the world, was false; 9 and 'he took bribes, and made false decisions'.

[1] Or 'his heart', as the Pahlavî word can be read either *sar*, or *dîl*.

Chapter LXXX.

1 Then I saw the souls of several who remained suspended, head downwards, in hell; 2 and they force the blood, filth and brains of men into their mouths, and convey excrement into their noses [1]; 3 and they [2] ever cry thus: 'We keep just measures'.

4 And I asked thus: 'Who are these bodies? and what sin was 'committed by them?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'These are 'the souls of those wicked, by whom, in the world, weights and bushels 'and other small measures were kept short, 7 and things were sold 'to men'.

Chapter LXXXI.

1 Then I saw the soul of a woman whose tongue was cut away, and eyes scooped out; 2 and snakes, scorpions, worms and other noxious creatures (*khrafstars*) ever devoured the brain of her head; 3 and from time to time, she seized her own body with the teeth, and ever gnawed the flesh.

4 And I asked thus: 'What sin was committed by this body?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked woman who was, in her lifetime, an adulteress. '7 She also practised much sorcery; and much mischief emanated 'from her'.

Chapter LXXXII.

1 Then I saw the soul of a certain woman whose tongue was plucked out [3].

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[1] Or perhaps: 'convey them into their noses'.

[2] Perhaps meaning the tormentors, and not the souls; as also in the preceding sentence.

[3] The text is doubtful; it may mean: 'whose tongues were many', but that would not be a very intelligible punishment, although a good illustration of this woman's fault.

2 And I asked thus: 'What sin was committed by this woman?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'This is the 'soul of that wicked woman whose tongue, in the world, was sharp; '5 and her husband and master was much troubled by her tongue'.

Chapter LXXXIII.

1 Then I saw the soul of a woman who ever ate her own dead refuse.

2 And I asked thus: 'What sin was committed by this woman?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'This is the 'soul of that wicked woman who, in the world, ate much meat con- 'cealed from her husband, 5 and gave it to another person'[1].

Chapter LXXXIV.

1 Then I saw the soul of a woman 2 whose breasts they cut off; and her belly was torn, and the entrails given to the dogs.

3 And I asked thus: 'What sin was committed by this woman?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked woman, by whom, in the world, poison and oil[2] 'of opium were made and kept[3], 6 and given by her to people to eat'.

Chapter LXXXV.

1 Then I saw the soul of a woman, 2 on whose body they construct an iron coating, 3 and they turn back the mouth, and put it back to a hot oven[4].

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[1] This is altered in some Pâzand MSS., as follows: 'who, among the living, stole the property of others, and gave the food, which her husband bought, to another person'.

[2] Perhaps: 'liquor', or 'infusion'.

[3] Or 'were kept prepared'.

[4] This obscure description may refer to some old Persian torture which is, luckily, now unknown.

4 And I asked thus: 'What sin was committed by this woman?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked woman who was, among the living, the wife of a 'well-disposed, intelligent man; 7 and she broke her faith to her hus- 'band, and slept with a sinful and ill-disposed man'.

Chapter LXXXVI.

1 Then I saw the soul of a woman, 2 through whose body a grievous [1] snake ascended, and came forth by the mouth.

3 And I asked thus: 'What sin was committed by this body, 'where the soul suffers so severe a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: [2] ['This is 'the soul of that wicked woman who violated a next-of-kin marriage'.

Chapter LXXXVII.

1 Then I saw the soul of a woman 2 who ever scraped her own body and face with an iron comb, 3 and ever dug an iron hill with her breasts.

4 And I asked thus: 'What sin was committed by this woman?'

3 Srôsh the pious, and Âtarô the angel, said 6 thus:] 'This is 'the soul of that wicked woman who, in the world, committed a crime, '7 and through a desire for wealth, gave no milk to her own infant. 8 And now she ever makes an outcry thus: "Here let me dig into "this hill, that I may give milk to that infant". 9 Yet until the 'reestablishment *of the world*, she does not reach the infant'.

Chapter LXXXVIII.

1 Then I saw the soul of a man 2 who remained suspended,

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[1] Or perhaps: 'prickly'.

[2] In all the MSS., except H_{18}, the passage in brackets is omitted, and the former part of this chapter is united with the latter part of the next, although the connection of the narrative is not very obvious.

head downwards, from a gibbet, and ever had sexual intercourse; 3 and they dropped semen into his mouth and ears and nose.

4 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'This is the 'soul of that wicked man who, in the world, committed improper sexual 'intercourse; 7 and deceived and seduced the wives of others'.

Chapter LXXXIX.

1 Then I saw the souls of those who, on account of weakness, were dashed about from side to side in hell; 2 and they ever kept crying on account of thirst and hunger, cold and heat; 3 and noxious creatures (*khrafstars*) ever bit out of the back of their legs and other limbs.

4 And I asked thus: 'What sin was committed by those of these 'souls, who suffer so severe a punishment?'

5 Srôsh the pious, and Âtarô the angel, said 6 thus: 'These are 'the souls of those wicked whose food and clothing, in the world, were 'consumed by themselves, 7 and not given by them to the good and 'worthy; and they exercised no liberality whatever; 8 and they kept 'themselves, and the people who had come and remained under their 'control, hungry and thirsty and without clothing; 9 so they suffered 'cold and heat, hunger and thirst. 10 Now they are dead, and their 'wealth has remained for others; 11 now the souls suffer so severe a 'punishment from their own actions' [1].

Chapter XC.

1 Then I saw the souls of those whom serpents sting and ever devour their tongues.

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[1] The singular number is used, in the original, throughout these last two sentences, which may be more literally rendered as follows: 'Now it has passed away, and the wealth has remained for another person, now the soul suffers so severe a punishment from its own actions'.

2 And I asked thus: 'What sin was committed by those, whose 'soul suffers so severe a punishment?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'These are 'the souls of those liars and irreverent[1] speakers who, in the world, 'spoke much falsehood and lies and profanity'[2].

Chapter XCI.

2 Then I saw the soul of a man who slew his own child and ever ate the brains.

2 And I asked thus: 'What sin was committed by this body, 'whose soul suffers so severe a punishment?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'This is the 'soul of that sentencing judge who made unjust decisions between ap- 'plicants for justice; 5 and plaintiffs and defendants were not looked 'upon, by him, favorably and justly; 6 but through a desire of wealth 'and covetousness, he shouted at suitors with anger and severity'.

Chapter XCII.

1 Then I saw the souls of those, into whose eye a wooden peg was driven.

2 And I asked thus: 'What sin was committed by the body of 'these, whose soul suffers so severe a punishment?'

3 Srôsh the pious, and Atarô the angel, said 4 thus: 'These are 'the souls of those malicious ones who kept back benefits from mankind'.

Chapter XCIII.

1 I also saw the souls of those who were fallen, headlong, into hell; 2 and smoke and heat were driven upon them from below, and a cold wind from above.

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[1] Or 'untruthful', if *arâst* be read instead of *anâst*.

[2] Or perhaps: 'untruth'.

3 And I asked thus: 'What sin was committed by these bodies, 'whose souls suffer so severe a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'These are 'the souls of those who, in the world, gave no place, nor caravanserai 'for travellers, nor lodging, nor space, nor baking oven; 6 or who 'gave them, and took hire for them'.

Chapter XCIV.

1 Then I saw the souls of those whose own breasts were placed upon a hot frying-pan, by their own hands, 2 and were ever turned from side to side.

3 And I asked thus: 'What sin was committed by these women, 'whose souls suffer so severe a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'These are 'the souls of those women who gave their own infants no milk, but 'emaciated and destroyed them; 6 and for worldly gain, gave milk to 'the infants of others'.

Chapter XCV.

1 Then I saw the soul of a woman who ever dug a hill with her breasts, 2 and was ever thirsty and hungry.

3 And I asked thus: 'What sin was committed by this woman?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked woman who gave her infant no milk, 6 but left 'it hungry and thirsty; 7 and herself went with a strange man through 'a liking for avarice, and a lust for illicit intercourse'.

Chapter XCVI.

1 Then I saw the soul of a man whose tongue was cut out; 2 and they ever drag him by the hair, and scatter about the dead refuse [1], and measure it with a bushel.

[1] Probably the hair pulled out by the roots.

3 And I asked thus: 'What sin was committed by this man, 'whose soul suffers so severe a punishment?'

4 Srôsh the pious, and Âtarô the angel, said 5 thus: 'This is the 'soul of that wicked man who, in the world, took seed, 6 and said 'thus: 'I will sow it'; and he sowed it not, 7 but ate it: and the earth 'of Spendarmad was defrauded'.

Chapter XCVII.

1 Then I saw the souls of a man and a woman whose tongues were cut out.

2 And I asked thus: 'What sin was committed by these bodies, 'whose souls suffer so severe a punishment?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'These are 'the souls of that wicked man and woman who, among the living, spoke 'much falsehood and profanity [1], 5 and deceived their own souls'.

Chapter XCVIII.

1 Then I saw the souls of a woman and a man who voided and ate up *the excrement.*

2 And I asked thus: 'What sin was committed by these bodies, 'whose souls suffer so severe a punishment?'

3 Srôsh the pious, and Âtarô the angel, said 4 thus: 'These are 'the souls of that wicked man and woman who, in the world, devoured 'dead refuse through sinfulness; 5 and killed the water-otter [2] in the 'water, 6 and smote and slew other creatures of Aûharmazd'.

Chapter XCIX.

1 And I saw as many more souls of wicked men and women;

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[1] Or 'untruth', if *arâst* be read.

[2] The *udra upâpa* of Vend. XIII. 16, 51. XIV. 1. [Dest.] In the latter fargard, very severe penalties are attached to the crime of seriously injuring this animal.

2 and they ever suffer terrible, fearful, hurtful, harmful, painful, dark, hellish torment and punishment of various kinds.

3 Then I saw souls whose tongues were scraped with a wooden peg; 4 and they ever went down, into hell, head foremost; 5 and the demons ever ploughed their whole bodies with an iron comb.

6 And I asked thus: 'Whose souls are these? 7 and what sin 'was committed by them whose souls suffer so severe a punishment?'

8 Srôsh the pious, and Âtarô the angel, said 9 thus: 'These are 'the souls of those wicked who have been disobedient unto their rulers 'in the world, 10 and have been enemies of the armies and troops 'of their rulers. 11 Now they must here suffer such severe pain and 'torment and punishment'.

Chapter C.

1 Then I saw the Evil-spirit, the deadly, the world-destroyer, whose religion is evil, 2 who ever ridiculed and mocked the wicked in hell, and said 3 thus: 'Why did you ever eat the bread of Aûhar-'mazd, and do my work? 4 and thought not of your own creator, 'but practised my will?' 5 So he ever shouted to the wicked very mockingly [1].

Chapter CI.

1 Afterwards, Srôsh the pious and Atarô the angel took hold of my hand, 2 and brought me forth from that dark, terrible, fearful place, 3 and carried me to the eternal light, and the assembly of Aûharmazd and the archangels.

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[1] The Pâzand MS. H_{18} adds the following: 'This (corruption here), the requital of their own deeds, they receive disagreeably, until the resurrection of the dead. When he sent me to his hell of retribution, I went behind Âtarô the angel, and I saw that which is called the darkest hell; and it seemed to me like a pit which was a hundred thousand lances (deep). The darkness also seemed to me such as if all the dry wood in the world, put upon the fire, would not give so much as a handful of light in that darkest hell'.

4 When I wished to offer homage before Aûharmazd. 5 And he was gracious and said thus:[1] 'A perfect servant art thou, pious Arḍâî 'Vîrâf, the messenger of the Mazdayasnians; go to the material world, '6 and as thou hast seen and understood, speak truly to the worlds; '7 for I, who am Aûharmazd, am with thee; 8 everyone who speaks 'correct and true, I honor and know[2]; 9 so say to the wise'.

10 And when Aûharmazd spoke in this manner, I remained astonished, 11 for I saw a light, but I saw nobody; I also heard a voice, 12 and I understood that: 'This is Aûharmazd'.

13 And he, the creator Aûharmazd, the most munificent of spirits, said 14 thus: 'Speak thou forth, Arḍâî Vîrâf, to the Mazdayasnians 'of the world, 15 thus: 'There is only one way of piety[3], the way of "the primitive religion, and the other ways are all no ways. 16 Take "ye that one way which is piety, and turn ye not from it in prosperity, "nor in adversity, nor in any way; 17 and practise good thoughts and "good words and good deeds; 18 and remain in that same religion "which, as received by him from me, Spîtâmân Zaratûsht and Vishtâsp "made current in the world; 19 and hold the proper law, but abstain "from the improper. 20 And be ye aware also of this, that cattle "are dust, and the horse is dust, and gold and silver are dust, and "the body of man is dust; 21 he alone mingles not with the dust,

[1] H_{18} substitutes the following, for the beginning of this chapter: 'Afterwards, conducted by Âtarô the angel into eternal light, I was carried up to the presence of Aûharmazd. I offered homage, and Aûharmazd, the Deity, said'.

[2] H_{18} continues as follows, to the end of sentence 13: 'I, Arḍâ Vîrâf, heard his words, and could see nobody, but saw a light. I fell on my knees, in prayer, and said thus: 'I am instructed by the Mazdayasnians thus: 'Go before Arḍâ "Zaratûsht, as we know not whether the good works, we do among the living, "exist, or not". Then the just Aûharmazd, the Deity, the most munificent of spirits, said'.

[3] This is a translation of the Z. *aêvô pañtô yô ashahê, vîspê anyaêshãm apañtãm;* which is a phrase commonly used in the colophons of MSS., and is said to have been taken from the Hâḍôkht nask. [Dest.]

"who, in the world, praises piety [1] and performs duties and good works'. '22 Perfect art thou, Arḍâî Vîrâf! go and prosper; 23 since every 'purity and purification which you perform and keep, 24 and everything 'which you keep lawfully, 25 and the purification and ceremonial, when 'you perform them, in like manner, mindful of God, I know them all'.

26 And when I heard those words, I made a profound bow to the creator Aûharmazd. 27 And then, Srôsh the pious, conveyed me successfully and courageously to this carpeted place. 28 May the glory of the good religion of the Mazdayasnians be triumphant!

29 Completed in health and pleasure and joy.

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[1] Or 'holiness'; that is, recites the *ashem vohû* formula; see Hâḍôkht nask I. 3. H_{18} inserts here the following: '(or gives something to the pious and good). Then said Aûharmazd, to Srôsh the pious and Âtarô the angel, thus: 'Show him the proceedings of the performers of good actions'. I took the hands of Srôsh the pious and Âtarô the angel, and they went forward to the end of the Çhînvat bridge, there where Rashn the just, and Mitrô the angel, and Âshtâḍ the angel, the victorious lord of the universe, all sat; much the most admirable of the creation, much more splendid than the sky; before them I was led. And they spoke thus: 'Say 'what thou mayst have done there, unto men, cattle, sheep, earth, trees, fire and 'water; and speak truly, for it will be necessary to pass on from here through "truth'. Then I became joyful, for the guardian angel of the pious gave evidence thus: 'He committed no sin'. Afterwards, Aûharmazd the Deity, said' *(as in sentences 22—25.)*

Appendix I.

The tale of

Gôsht-i Fryânô.

The Pahlavî text

with Transliteration and

e various readings of five MSS.

Edited by

E. W. West, Ph. D.

Observations.

This tale of Gôsht-i Fryânô is appended to the book of Arḍâ Vîrâf, in the three MSS. H_6, K_{20} and K_{26}; and it appears, by the colophons, to have been so appended in the old MS. of Mihrpanâh Srôshyâr of Nîshâpûr, whence it was copied in A. D. 1249.

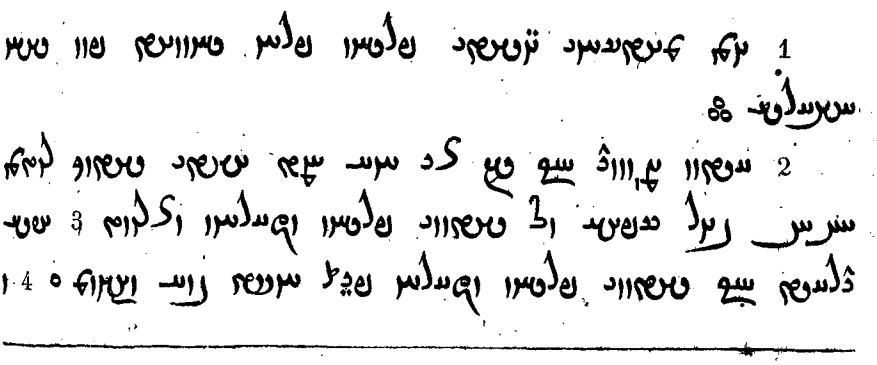
The same remarks apply to this text as to the preceding; but besides the MSS. H_6, K_{20} and K_{26}, the following have been used:

H_7. — Dr. Haug's Pârsî-Persian MS. No. 7, dated A. Y. 1178—1179.

L_{15}. — the London MS., India office library; Z. and P. XV.; undated, but written about 135 years ago.

It will be observed that the name *Gôsht* is a corruption, or more probably, a mistaken pronunciation, of *Yôsht;* but as this blunder is found in the oldest existing MSS., it is retained in this transliteration of the text.

Chapter I.

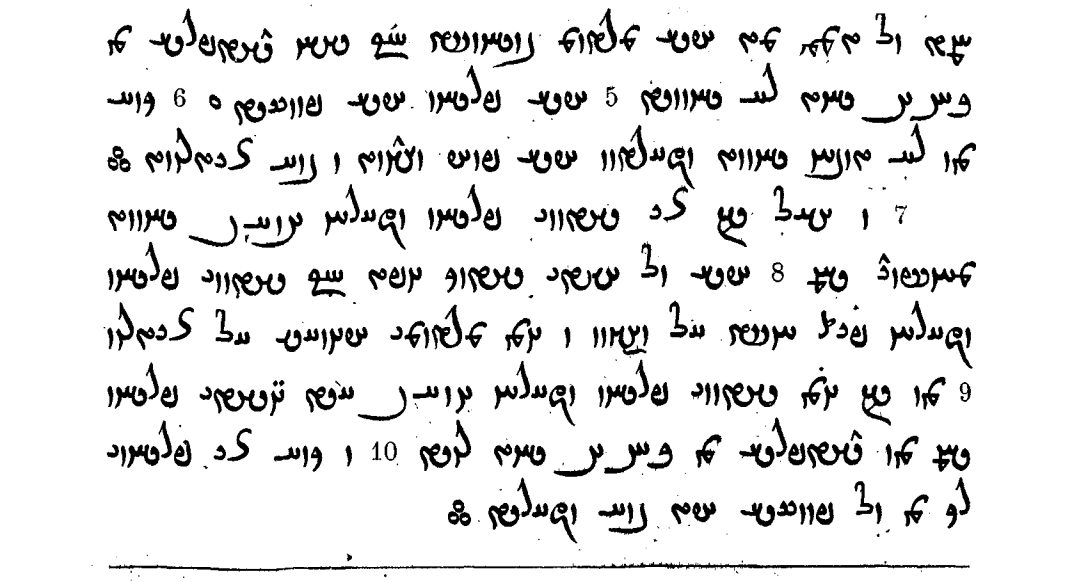


Chapter I.

1 Denman mâḍîkân-i *Gôsht-i Fryânô* farukhû yehevûnâḍ, pavan Yadadân *aîyyârîh*.

2 Aêtûn yemalelûnd aîgh: yîn zak *anâ* amat *Akht-i* yâtûk, levatman VII bêvar sipâh, val shatrô-i Frashnô-vajârânŏ vazlûnḍ, 3 afash drâîḍ aîgh: Shatrô-i Frashnô-vajârân pîl *khûst* barâ vâdûnam. 4 Va

I. 1, 3—4. Z. *Yôishtô yô Fryananãm*, Yasht V. 81, XIII. 120; H_7 كوشت پريان; out of 53 occurrences of this name, K_{26} omits د once, and L_{15} ten times; and H_6 omits the final ا four times, K_{20} fifteen, K_{26} five, and L_{15} ten times. 1, 9. K_{20} omits ـرو. 2, 6. H_7 عهد; perhaps a miswriting of ⟨illegible⟩, or ⟨illegible⟩, as it would be hazardous to connect it with Chald. עוֹנָא, or with Pers. خرد 'an attack'. 2, 8. Z. *Akhtyô*, Yasht V. 82; out of 28 occurrences of this name, K_{20} omits د six times, and L_{15} twice; H_7 اخذ جادو. 3, 8, Pers. خوست 'a beaten road'; H_7 هوشت, Pers. پرسش.



amat val tamman maḍ, afash maṛḍûm *bavîhûnast*, *aîgh Yadadân dâḍ-parish* min XV *shanat* lâ yehevûnêḍ; 5 afash *frashnô* azash pûrsîḍ. 6 Kolâ mûn lâ tûbân yehevûnḍ vajârḍanŏ, afash frâz vakhdûnḍ va barâ zektelûnḍ.

7 Va akhar, yîn zak shatrô-i Frashnô-vajârân, gabrâ-I yehevûnḍ, Mârspend shem; 8 afash val Akht-i yâtûk gûft aîgh: Shatrô-i Frashnô-vajârân pîl khûst al vâdûnŏ, va denman maṛḍûm-i avî-vanâs al zektelûn; 9 *mûn* yîn denman Shatrô-i Frashnô-vajârân, gabrâ-I aît, Gôsht-i Fryânô shem, mûn dâḍ-parish min XV shanat lôît; 10 va kolâ zak frashnô-i lak *min val* pûrsîh, afat barâ vajârêḍ.

I. 4, 8. H_6, K_{26} . 4, 9—10. H_7 كوشان; L_{15} . 4, 11. uncertain; H_7 ورش داد, Pers. عمر; but compare Pers. پرش, فرش, پریش, فریش, پرویش, or فرویش. 4, 14. K_{20} . 5, 2. Z. *frashna*, Yasht V. 82; out of 49 occurrences of this word, H_6 omits the final ا 9 times, K_{20} 17, K_{26} 12, and L_{15} 11 times; H_7 پرسشن. 9, 1. so in all, and it may be so read as a continuation of the preceding sentence; but it is more probably miswritten for , or , and to be read in connection with what follows. 10, 6. K_{20} om. 10, 7. for ; K_{20} om.

11 Va akhar, Akht-i yâtûk val Gôsht-i Fryânô pêtkham *shedûnḍ*, 12 aîgh: Frâz val babâ-i li yâtûn, vad *XXX va III* frashnô min lak pûrsam; 13 va hat pasukhô lâ yehabûnîh, *khadûf* yemalelûnêḍ aîgh: Lâ khavîtûnam, *adînat* pavan ham zamân barâ zektelûnam.

14 Va Gôsht-i Fryânô val babâ-i Akht-i yâtûk yâtûnḍ; 15 va min zak, *chîgûn* Akht-i yâtûk nasâî-i marḍûmânŏ azîr-i vastarg dâsht, yîn lâ vazlûnḍ. 16 Afash val Akht-i yâtûk pêtkham sheḍûnêḍ 17 aîgh: Lekûm nasâî-i *anshûtâânŏ* azîr-i vastarg yakhsenunêḍ; 18 va amat li yîn yâtûnam, *ameshôspendânŏ* levîn-i li hômand, yîn zak jînâk aîgh nasâî-i *anshûtâân* yehevûnêḍ, li yîn yâtûnam; 19 adînam ameshôspendânŏ min panâhîh-i

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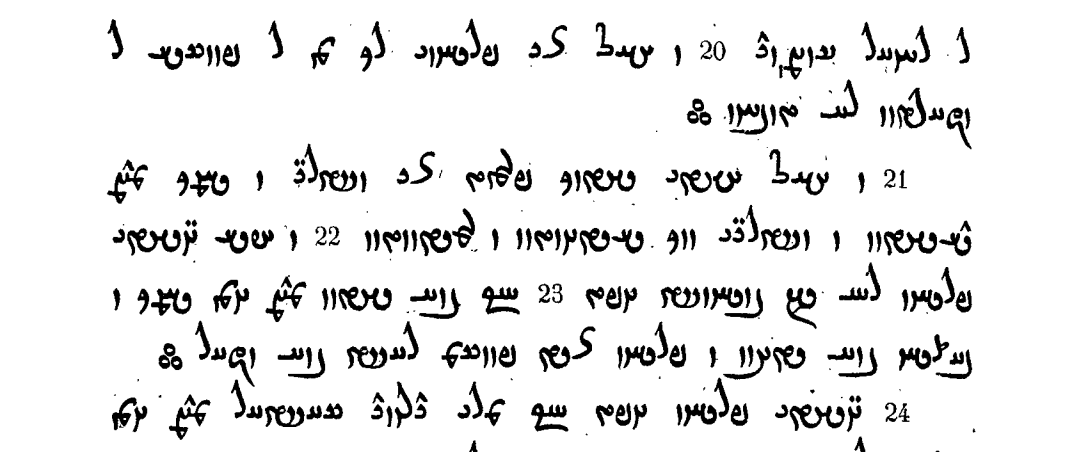
I. 11, 9. all but K_{36} have ۹۹ for ۹۰. 12, 8—10. in Yasht V. 82, the number is 99; K_{20}, K_{26} omit ۱۰. 13, 6. *khad* substituted for *ay*. 13, 11. ۳۱۲۰ in all. 15, 4. H_6 omits final ۱; H_7 چند. 17, 4. ۱۳۷۱۶۷ in all but K_{20}. 18, 6. K_{20} omits final ۱۰. 18, 15. ۱۳۷۱۶۷ in all but K_{20}.



li lakhvâr yekavîmûnd; 20 va akhar, zak frashnô-i lak min li pûrsîh, li vajârḍanŏ lâ *tûbânŏ*.

21 Va akhar, Akht-i yâtûk farmûḍ zak vastarg *va* jâmak madam dâshtanŏ, va vastarg-i navak yâityûntanŏ va ramîtûntanŏ; 22 *va afash* Gôsht-i Fryânô râî, yîn *bavîhûnast*, gûft 23 aîgh: Barâ yâtûn, madam denman jâmak *va* bâlishn barâ yetîbûn; va *frashnô* zyat pûrsam, râst barâ vajâr.

24 Gôsht-i Fryânô gûft aîgh: *Mar-i darvand* sâstâr! madam denman *bâlishnŏ* lâ *yetîbûnam*; maman yîn denman bâlishnŏ nasâî-i *anshûtâân* aît;

I. 20, 12. K_{20} omits final ا. 21, 8. H_7, K_{20} om. 22, 1—2. H_7 كش. 22, 7. H_8, K_{26}, L_{15} . 23, 7. H_7, K_{20}, L_{15} om. 23, 12. H_7 adds سى و سه. 24, 5. Z. *mairyô;* H_7 Pers. مرد, apparently identifying the phrase with Z. *mashyô drvâo sâsta*, Vend. XXI. 1; in 21 places, elsewhere, H_7 gives the Pers. gloss راه زن 'highway robber', compare Pers. موك; out of 32 occurrences, H_6 omits د twice, and L_{15} 9 times. 24, 6. H_6 adds د 6 times, K_{20} 5, and K_{26} 11 times out of 32. 24, 10. K_{20} omits final ا. 24, 12. K_{26} has for . 24, 18. in all but K

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Chapter II.

𐬵𐬀𐬭𐬌𐬙𐬀𐬌 𐬀𐬌 𐬯𐬀𐬌𐬙𐬀𐬌 𐬵𐬀𐬭𐬌𐬙𐬀𐬌 𐬀𐬌 𐬯𐬀𐬌𐬙𐬀𐬌 𐬵𐬀𐬭𐬌𐬙𐬀𐬌 𐬀𐬌 𐬯𐬀𐬌𐬙𐬀𐬌 1
𐬵𐬀𐬭𐬌𐬙𐬀𐬌 𐬀𐬌 𐬯𐬀𐬌𐬙𐬀𐬌 𐬵𐬀𐬭𐬌𐬙𐬀𐬌 𐬀𐬌 𐬯𐬀𐬌𐬙𐬀𐬌 𐬵𐬀𐬭𐬌𐬙𐬀𐬌 𐬀𐬌 𐬯𐬀𐬌𐬙𐬀𐬌 2

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25 va levatman *li yadadân* va *ameshôspendânŏ* hômand; pânâkîh-i li hômand; 26 va li madam denman *bâlishnŏ* barâ yetîbûnam, adînam *mînavadânŏ*, min pânâkîh-i li, lakhvâr yekavîmûnd; 27 akhar, *frashnôîhâ-i* lak min li pûrsîh, li vajârḍanŏ lâ *tûbânŏ* yehevûnêḍ.

28 *Va* akhar Akht-i yâtûk *farmûḍ*, zak bâlishnŏ madam dâshtanŏ, navak yâîtyûntanŏ; 29 Gôsht-i Fryânô madam zak *bâlishn*-i navak yetîbûnast.

Chapter II.

1 Nakhûst frashnô Akht-i yâtûk min Gôsht-i Fryânô denman pûrsîḍ 2 aîgh: *Vahishtô* pavan stih shapîr, *khadûf* zak-ĭ pavan mînavad?

I. 25, 3–4. K_{20} 𐬵𐬀𐬭𐬌𐬙𐬀𐬌. 25, 6. 26, 5, 9. K_{20} omits final 𐬀𐬌. 27, 2. H_6, K_{20}, K_{24} 𐬵𐬀𐬭𐬌𐬙𐬀𐬌; L_{15} 𐬵𐬀𐬭𐬌𐬙𐬀𐬌. 27, 10. K_{20} omits final 𐬀𐬌. 28, 1. K_{20}, L_{15} om. 28, 5. K_{20} adds 𐬯𐬀𐬌𐬙𐬀𐬌. 29, 5. K_{20} adds final 𐬀𐬌.

II. 2, 2. K_{20}, L_{15} omit final 𐬀𐬌; and it is probably miswritten for 𐬀𐬌. 2, 6. *khad* substituted for *ay*.

3 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 4 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 5 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌 6 𐬵𐬀𐬨𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬜 𐬯𐬀𐬎𐬀𐬌

yehevûnḍ yekavîmûnâḍ. 9 Afash aêtûn *gûft* aîgh: Anâkîh li, Akht-i yâtûk, *min* lak Gôsht-i Fryânô, aîgh madam li chîr hômanih. 10 *Chîgûn* tag *gabrâ* madam tagtûm gabrâ, va tag asp madam tagtûm asp, va tag tôrâ madam tagtûm tôrâ, chîgûn âsmân madam zamîk *pâḍakhshah hômanih.* 11 Maman li, *pavan* denman frashnô, 900 môg-gabrâ zektelûnḍ hômanam, 12 mûnshân and yazishn-i Yadadân karḍ yekavîmûnâḍ, amatshân *and* khûrḍanŏ-i parâhôm râî, hamâk tanû zarḍ yehevûnḍ yekavîmûnâḍ. 13 *Afam* tîshgâ dûkht-i Spîtâmân zektelûnḍ, *amatshân*, dînô stâyînîḍanŏ râî, afsar-i pavân zahabâ va *marvârîḍ* min dahyûpatân *hashkekhûnâḍ.* 14 Amatam *min* valmanshân pûrsîḍ, *afshân* gûft aîgh: *Vahîsht-i* pavan mînavad *shapîr*, 15 li gûft aîgh: Lekûm

II. 9, 3. K_{20} adds final ا. 9, 9. K_{26} om. 10, 1. H_7, K_{20} ايرى. 10, 3. K_{20} adds ا. 10, 23. K_{20} adds ـو. 10, 24. K_{20} has ـس for ـت. 11, 3. H_7 om.; K_{20} ـمى. 12, 8. H_7 خود. 13, 1. H_7 دويم. 13, 6. perhaps for ـمانى. 13, 14. K_{20} has ـى for ـى. 13, 17. so in all, ـس being used for ـت. 14, 2. K_{20} ـى. 14, 5. K_{20} ـمانى. 14, 8. K_{20}, K_{26} omit medial د; K_{20} omits د. 14, 11. H_6, K_{26} ـوا; L_{15} ـودا.

aêtûn shapîr medammûnêḍ, *ham-aêtûn* shapîr aîgh val *zak* vahisht-i shapîr vazlûnêḍ. 16 Afam frâz vakhdûnḍ, *afam* barâ zektelûnḍ.

17 IIûm frashnô denman pûrsîḍ aîgh: *Maman* zak mandavam, min dâm-i Aûharmazd, mûn *pavan shatman* yetîbûnêḍ, bûlandtar aîgh pavan ragelman *yekavîmûnêḍ?*

18 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 19 *maman* zak kalbâ aîtŏ.

20 IIIûm frashnô denman pûrsîḍ aîgh: Maman zak, min dâm-i Aûharmazd, *mûn* sâtûnêḍ, va gâm lâ hankhetûnêḍ?

21 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh,

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II. 15, 5, 8. K_{20} adds final ی. 15, 12. K_{20} om. 16, 4. 17, 6. K_{20} om. 17, 13—14. H_7 بـه. 17, 20. H_7 adds کـه; Pers. کهتر. 19, 1. K_{20} سو. 20, 11. ح in all but K_{20}.

mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 22 maman zak *vanjishk* aît, mûn sâtûnêd, va gâm lâ hankhetûnêd.

23 Chahârûm frashnô denman pûrsîd aîgh: Maman *zak mandavam*, *min* dâm-i Aûharmazd, mûn kakâ srûbîn, va srûbô gûshtîn?

24 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 25 maman zak khrûs karîtûnd, mûrûk-i Srôsh-yasharûbŏ; 26 va amat vâng vâdûnêd, *khayâ* patîyârak min dâm-i Aûharmazd lakhvâr yakhsenunêd.

27 Panchûm frashnô denman pûrsîd aîgh: *Kûtak* kârd shapîr, *khadûf* andak khûrishnŏ?

28 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh,

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II. 22, 3. H_7 واجست, Pers. كُنجِشك; L_{15} ... 23, 7—8. H_7 om. 23, 9. H_6, L_{15} om. 26, 5. H_7 كه آن. 27, 6. H_7 كودك throughout. 27, 9. *khad* substituted for *ay*.

mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 29 maman *kûtak* kârḍ shapîr aîgh andak khûrishnŏ; 30 maman pavan kûtak kârḍ baresôm shâyaḍ *bûrîḍanŏ* çhîḍanŏ; 31 *va* andak khûrishnŏ val ashkômbŏ lâ yâmtûnêḍ, *va* hat yâmtûnêḍ vâḍ angêzêḍ.

32 Shashûm *frashnô* denman pûrsîḍ aîgh: Maman pûr, va maman *zak-i* nîm-pûr, va maman zak-*i* akaraz pûr lâ yehevûnêḍ?

33 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 34 maman zak-i pûr, *khunîḍ*-i tûbânîk latamman, va amat barâ vaḍîrêḍ, *rûbânô yasharûbŏ;* 35 *zak-i nîm-pûr*, *shekônâ-i daregûsh-i saryâ zîvishn*, *amat barâ yemîtûnêḍ*,

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II. 29, 2. L_{15} ۱۴۱۹. 30, 7. K_{20} ۱۱۴۹. 31, 1, 8. H_7, L_{15} om. 32, 2. K_{20} om. 32, 10. H_7 om.; K_{20} omits د. 32, 14. K_{20}, L_{15} omit د. 34, 4. H_7 تر; compare Pers. خُنید. 34, 11—12. only in K_{26}. 35, 1—9. only in K_{20}, K_{26}; K_{20} adds ۱۱۴۹ to 35, 1.

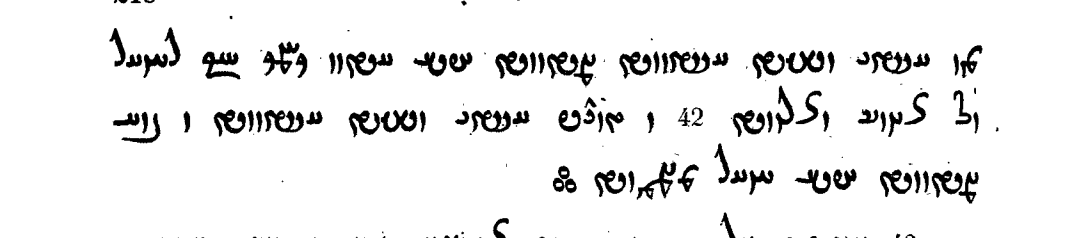
rûbânô yasharûbŏ; 36 va zak-*i tôhîk*, mûn akaraz pûr lâ yehevûnêd, zak shekônâ-i saryâ zîvishn, amat barâ *yemîtûnêd, rûbânô* darvand.

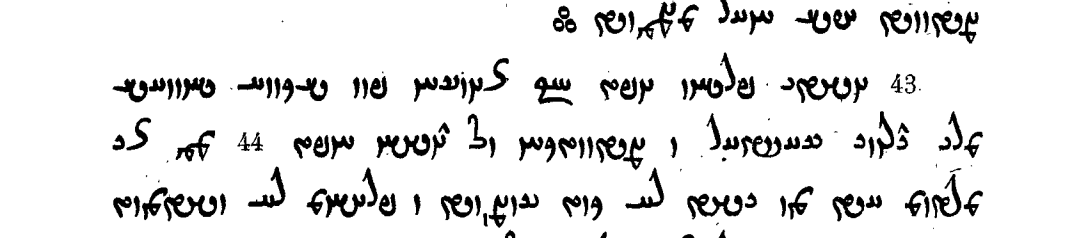
37 Haftûm frashnô denman pûrsîd aîgh: Maman zak mandavam-*i* marḍûmân pavan nîhân yezbemûnd karḍanŏ, afshân nîhân karḍanŏ lâ *shâyand?*

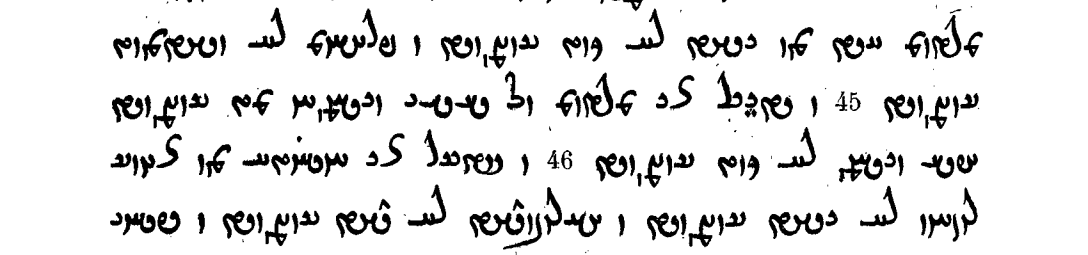
38 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 39 maman zak *zrûvânô aîtŏ mûn khadîh nîhânŏ karḍanŏ lâ tûbânŏ*; 40 *maman zrûvân* khûḍ-pêḍâk *yehevûnêd.*

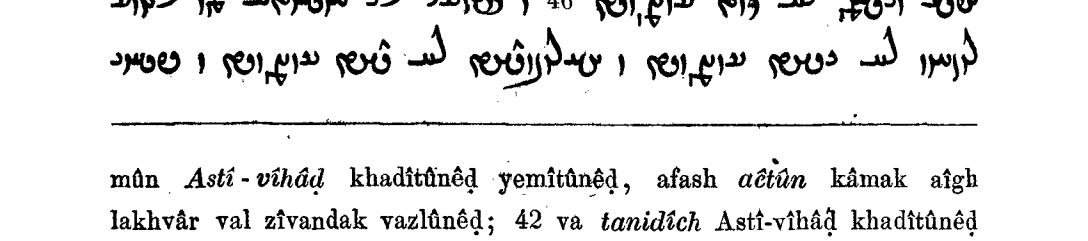
41 Hashtûm frashnô denman pûrsîd aîgh: Kaḍâm zak *zîvandak* anshûtâ

II. 35, 10. K_{20} has د for ر. 36, 2. K_{20} omits د. 36, 3. H_7 تهی. 36, 15. H_6, L_{15} have م for final هم. 36, 16. K_{20} has د for ر. 37, 8. L_{15} omits د. 37, 18. ر seems unnecessary, unless ر be merely a substitute for د. 39, 3. K_{20}, K_{26} omit final ر; H_7 always زبان. 39, 4. — 40, 2. K_{26} om. 40, 1. L_{15} om. 40, 5. K_{20} om. 41, 8. H_7 زیوندکان.









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mûn *Astî-vîhâḍ* khadîtûnêḍ yemîtûnêḍ, afash *aêtûn* kâmak aîgh lakhvâr val zîvandak vazlûnêḍ; 42 va *tanidîch* Astî-vîhâḍ khadîtûnêḍ *va* barâ yemîtûnêḍ, afash khvâr medammûnêḍ?

43 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 44 maman *zak* marḍûm *aît* mûn yesht lâ karḍ yekavîmûnêḍ, va parâhôm lâ *vashtamûnḍ* yekavîmûnêḍ; 45 va daḍîgar, zak *marḍûm* val *gâs-i nêshmanân* maḍ yekavîmûnêḍ, afash *nêshman* lâ karḍ yekavîmûnêḍ; 46 va saḍîgar, zak *anshûtâ* mûn *zîvandak rûbânô* lâ yasht yekavîmûnêḍ, va yasharûbŏ-dâḍ lâ dâḍ yekavîmûnêḍ, va yazishn-i

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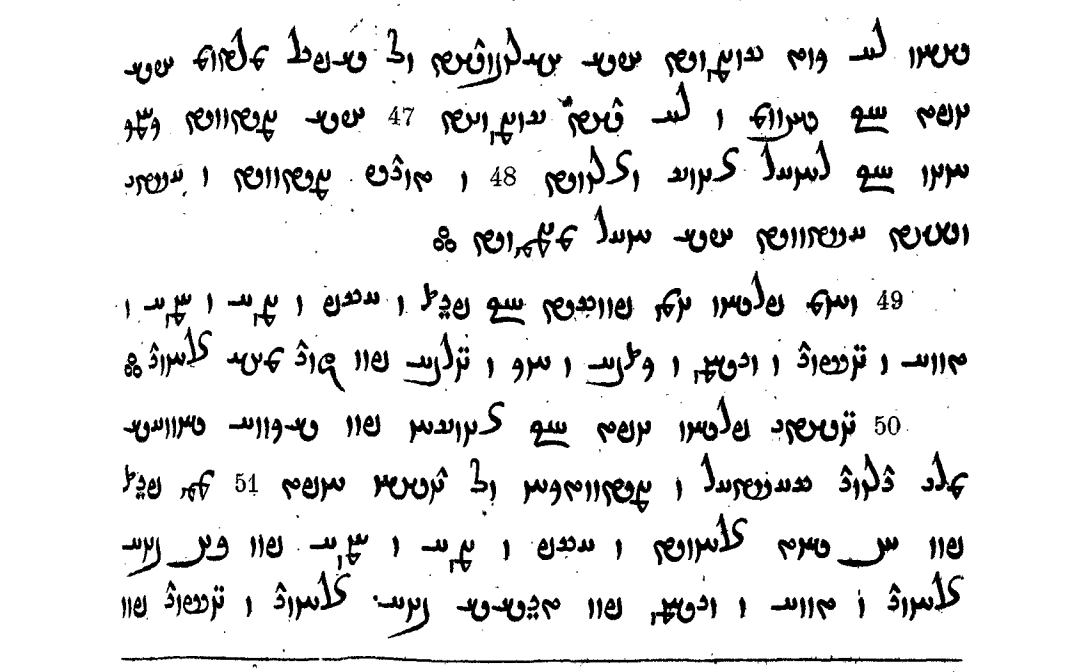
II. 41, 11—12. Z. *Astô-vîdhôtu*, Vend. IV. 49,. V. 8, 9. 41, 16. K_{20} adds final ۱. 42, 2. H_7 توانند از; ۴۵۷۳ in all others. 42, 6. K_{20}, L_{15} om. 44, 2. K_{20} om. 44, 4. H_6 ۴۳۳۰. 44, 13. K_{20} has ۴۳ for ۴; L_{15} ۱۱۴۳۰. 45, 4. K_{20} uses the hybrid ۴۱۳۳۰; د or ۱۴, should be added. 45, 6. د only in H_6; H_7 Pers. وقت. 45, 7. H_6, K_{20}, L_{15} ۳۱۳۵۱۱۰. 45, 11. H_6, L_{15} om. 46, 4. ۴۱۱۴ in all but K_{20}. 46, 6. K_{20} adds ۳۰. 46, 7. K_{20} omits final ۱.



Yadadânŏ lâ karḍ yekavîmûnêḍ, *afash* yasharûbŏ-dâḍ val *shapîr mardûm* afash gûft aîgh: Yehabûnam, va lâ dâḍ *yekavîmûnâḍ;* 47 afash yemîtûnêḍ, kâmak ângûn, aîgh lakhvâr zîvandak *vazlûnêḍ;* 48 va *tanidîch* yemîtûnêḍ, va Astî-vîhâḍ khadîtûnêḍ, afash khvâr medammûnêḍ.

49 Nuhûm frashnô denman pûrsîḍ aîgh: Pîl va asp va gamlâ va khamrâ va tôrâ va gôspend va nêshman va kalbâ va khûk va gûrbah pavan chand mâh zerkhûnd?

50 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 51 maman pîl pavan III shanat zerkhûnêḍ, va asp va gamlâ va khamrâ pavan XII bidanâ *zerkhûnd*, va tôrâ va nêshman pavan tîshgâ bidanâ *zerkhûnd.* va gôspend pavan

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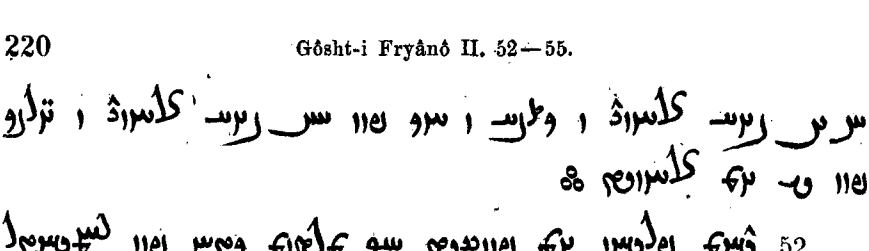
II. 46, 18. K_{20} omits final ا. 46, 22. H_7 از. 46, 25, 26. K_{20} adds س to both. 46, 34. L_{15} has ـمی for ـمی. 47, 8. K_{20} has ـح for ـمی. 48, 2. H_7 تواند از; ـمیں in all others. 51, 16. K_{20} has ـمی for ـں; L_{15} ـں. 51, 24. K_{20} has ـمی for ـں.



V *bidanâ zerkhûnd*, *va kalbâ va khûk pavan IV bidanâ zerkhûnd*, va *gûrbak* pavan XL yôm *zerkhûnêd*.

52 Dahûm *frashnô* denman pûrsîd aîgh: Marḍûm kaḍâm *pavan* râmishntar va âsântar zîvêd?

53 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 54 maman *anshûtâ* zak pavan râmishntar *va* âsântar zîvêd-i avî-bîmtar va *khûrsvand* va *chabuntar*.

55 Yâzdahûm frashnô denman pûrsîd aîgh: Maman zak mandavam-i, pavan stih, val Aûharmazd *va* ameshôspendân *hûmânâk* aît.

II. 51, 29. in all but L_{15}, which has both words. 51, 30. so in all, but for would be better. 51, 31—38. K_{20} puts after 51, 44. 51, 36—37. K_{20} . 51, 38. K_{20} has for . 51, 40. K_{20} has for . 51, 44. K_{20} has for . 52, 2. H_6, L_{15} om. 52, 8. K_{26} om. 54, 2. H_6, L_{15} . 54, 6. K_{20} om. 54, 11. so in H_6, K_{26}, L_{15}; K_{20} ; H_7 خرسندتر. 54, 13. H_7 پرهیزتر. 55, 13. K_{20} om. 55, 15. K_{20} .

56 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 57 maman, *yîn* stih, dahyûpat val Aûharmazd va ameshôspendân hûmânâk aît; 58 va jînâk-i *dahyûpatânŏ hûmânâk-i rôshanŏ Garôḍmânô*; 59 *va pâyînakân-i dahyûpatân* hûmânâk aît val ameshôspendân, 60 va *dahyûpatân* yîn dar hûmânâk aît val zak stârak-*i Parvîz* karîtûnd; 61 avârîk anshûtâ, *amat khvêshkâr* va *hûstôbâr* aît, hûmânâk hômand val avârîk stârak-*i* khûrḍak-*i* pavan âsmân hômand.

62 Dvâzdahûm frashnô denman pûrsîḍ aîgh: Khûrishnŏ kaḍâm basîmtar va pavan *mîzaktar?*

II. 57, 2. K_{20} د. 58, 3. final ا only in H_6; L_{15} omits اس, and adds ى. 58, 4.—59, 3. K_{20} om. 59, 2. compare Pers. پایین, پایین; H_7 پیشینکان. 60, 2. H_7 om.; K_{20} ڈلاسم; K_{26} ڈلاس, دروان. 60, 9. د only in H_6. 60, 10. compare Z. *paurvanîm*, Yas. IX. 26; Pers. پرو, پروین. 61, 3. L_{15} اگ. 61, 4. H_6, L_{15} add ـو. 61, 6. K_{20} omits medial ا. 61, 12. د only in H_6, K_{20}. 61, 13. د only in H_6. 62, 11. H_7 مزدتر.

63 𐬭𐬀𐬢𐬭𐬀𐬯𐬀𐬌 𐬀𐬌𐬎 𐬯𐬀𐬎𐬀𐬢 𐬯𐬀𐬌𐬎𐬀𐬢 𐬌𐬎 𐬯𐬀𐬎𐬀𐬢 𐬭𐬀𐬢𐬭𐬀𐬯𐬀𐬌 𐬀𐬌𐬎 𐬯𐬀𐬎𐬀𐬢
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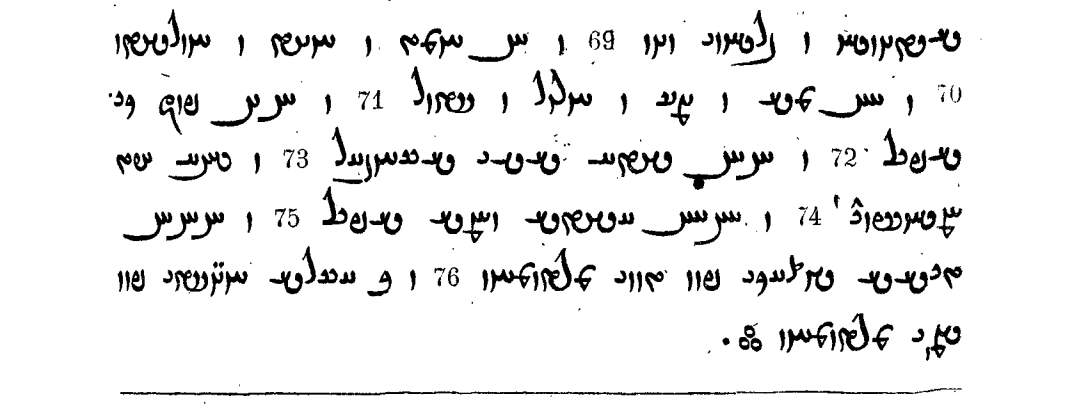
𐬌𐬎

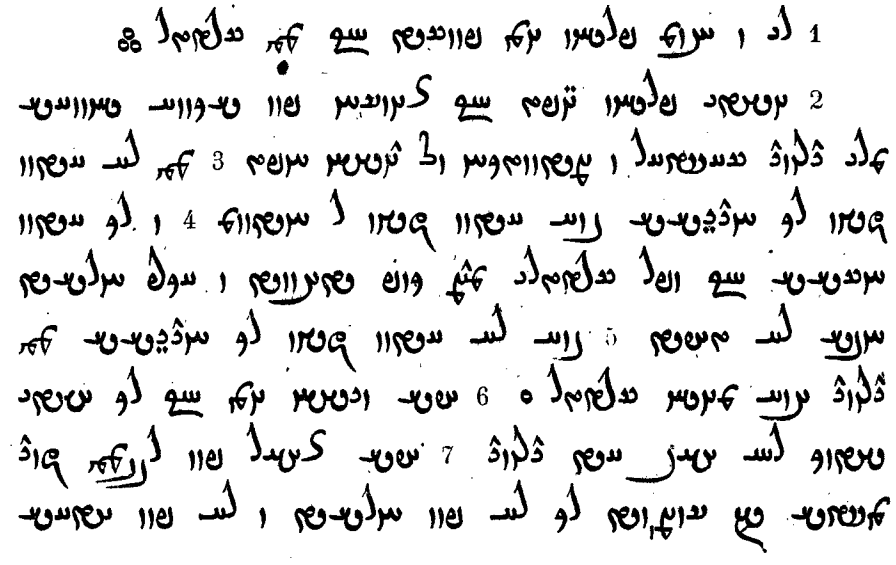


yâîtyûnishn va *burishnŏ-i* vayô; 69 va III, hûmat va hûkht va *hûvarshtô;* 70 va IV, mayâ va damîk va aûrvar va *stôr;* 71 *va* V, *panch Kaî* shapîr; 72 *va* VI, shitâ *gâs-i* gâsânbâr; 73 va shibâ, haft ameshôspend; 74 va VIII, *hashtîh nâmîh* shapîr; 75 *va* IX, tîshgâ sûlâk-i pavan tanû-*i* marḍûmânŏ; 76 va X, asryâ angûst-i pavan yadman-*i marḍûmânŏ.*

[The text leaps here, from the 13th to the 23d enigma, in all the MSS.; the break being indicated in H_6 by a blank quarter of a line, in K_{20} K_{26} by a triple stop, and in H_7 by the Persian note: ازینجا ناقص است مطابق اصل نوشته شد. It is not, however, absolutely certain that there is any omission; for the 13th enigma contains ten questions which, if counted separately, would exactly correspond with the missing number; on the other hand, it must be admitted that some of the other enigmas contain several questions, which are not counted separately as here suggested.]

II. 68, 5. H_7 روشن. 69, 7. K_{20} omits final ۱. 70, 9. H_7 اشتر 'a camel', Pers. ستاره 'a star'. 71, 1. H_6 om. 71, 3—4. H_7 پنجه; K_{20} has ۱ for د; د ought to be added. 72, 1. H_6 om. 72, 4. H_7 om.; K_{26} omits و-و; all others omit د. 74, 3—4. H_7 آسپتش و همیشه. 75, 1. K_{20} om. 75, 6. K_{20} omits د. 76, 6. H_6, L_{15} omit د. 76, 7. K_{20}, K_{26} omit final ۱.

Chapter III.



Chapter III.

1 XX *va* IIIûm frashnô denman pûrsîḍ aîgh: Maman sarḍtar?

2 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshaḥû avapat; 3 maman lâ *aêtûn* chîgûn lak andêshîh, *barâ aêtûn chîgûn li khavîtûnam;* 4 *va lak aêtûn andêshîh*, aîgh vafar sarḍtar-*i* madam kôf yetîbûnêḍ, va akaraz khûrshêḍ aûbash lâ tâvêḍ; 5 barâ lâ *aêtûn* chîgûn lak andêshîh, maman darvand gabrâ mînishn sarḍtar. 6 Afash *nîshân* denman, *aîgh* lak, Akht-i yâtûk, râî akh-I aît darvand; 7 afash zâhar pavan libbemman chand *mûstîh* yîn yekavîmûnêḍ, lak lâ pavan khûrshêḍ, va lâ pavan âtâsh

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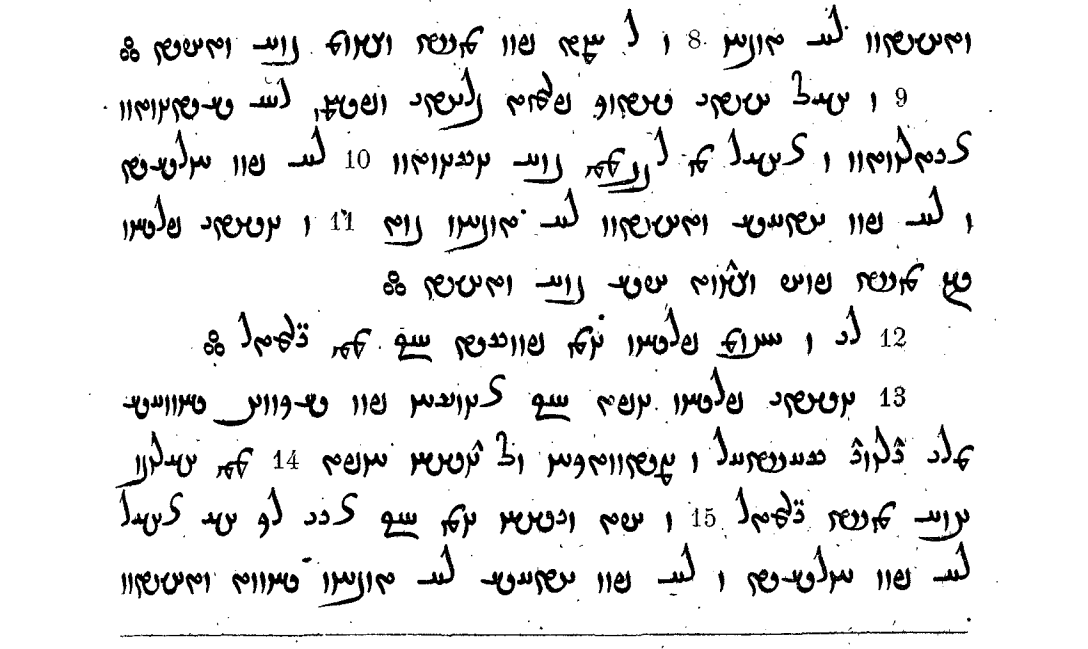
III. 1, 2. K_{20} om. 3, 3, 8. 4, 3. K_{20} adds final ١. 3, 7.—4, 4. H_6, L_{15} om. 4, 7. K_{20} adds ﻫ to ﺩ; L_{15} omits ﺩ. 5, 3. K_{20} adds final ١. 6, 2. K_{20}, K_{26} add final ١. 6, 4. K_{20} ﻫ. 7, 6. K_{20}, K_{26} have ﺳﺳ for ﻭ.



vaḍâkhtanŏ lâ tûbân; 8 va li *amat* pavan mûst vakhdûnam, barâ *vaḍâjêḍ*.

9 Va akhar, Akht-i yâtûk farmûḍ brâḍ-i nafshman râî yâîtyûntanŏ, zektelûntanŏ, *va* zâhar min libbemman barâ yansegûntanŏ; 10 lâ pavan khûrshêḍ, *va* lâ pavan âtâsh vaḍâkhtanŏ lâ tûbânŏ *bûḍ*; 11 va Gôsht-i Fryânô yîn mûst frâz vakhdûnḍ; afash barâ vaḍâkht.

12 XX *va* IVûm frashnô denman pûrsîḍ aîgh; Maman garmtar?

13 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 14 maman *yasharûbŏ* gabrâ mûst garmtar; 15 *va afat nîshân* denman, aîgh zak-*i lak* akh zâhar lâ payan *khûrshêḍ*, va lâ pavan *âtâsh*, lâ tûbânŏ *yehevûnḍ* vaḍâkhtanŏ;

III. 8, 3. L_{15} ؛ 8, 8. K_{20} omits ؛ 9, 11. 10, 4. K_{20} om. 10, 11. L_{15} om. 12, 2. K_{20} om. 14, 2. K_{20} has ؛ for ؛ 15, 1. K_{26} om. 15, 2. H_7 ازش. 15, 3. K_{20} adds final ؛ 15, 6. K_{20}, L_{15} omit ؛ 15, 7. K_{20} adds ؛ 15, 12, 16. K_{20} reverses the order of these two words. 15, 19. K_{20} joined to preceding word.

16 va li, *aŵat* pavan mûst frâz vakhdûnḍ, *barâ* vaḍâkht.

17 XX *va Vûm* frashnô denman pûrsîḍ aîgh: Frôḍ vazlûnêḍ, maman shapîr? va barâ afsurḍ yekavîmûnêḍ, maman shapîr? va mûn barâ yemîtûnêḍ, maman shapîr?

18 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ *yehevûnâsh*, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 19 maman *mûn* frôḍ vazlûnêḍ, *mayâ shapîr;* va *maman* afsurḍ yekavîmûnêḍ, âtâsh shapîr; va mûn barâ yemîtûnêḍ, mar-i darvand sâstâr-*i* chîgûn lak shapîr. 20 Maman hat mayâ frôḍ lâ vazlûnêḍ, *va* âtâsh lâ afsurêḍ, va mar-i darvand sâstâr-*i* chîgûn lak lâ yemîtûnêḍ, 21 *adînash* hamâk

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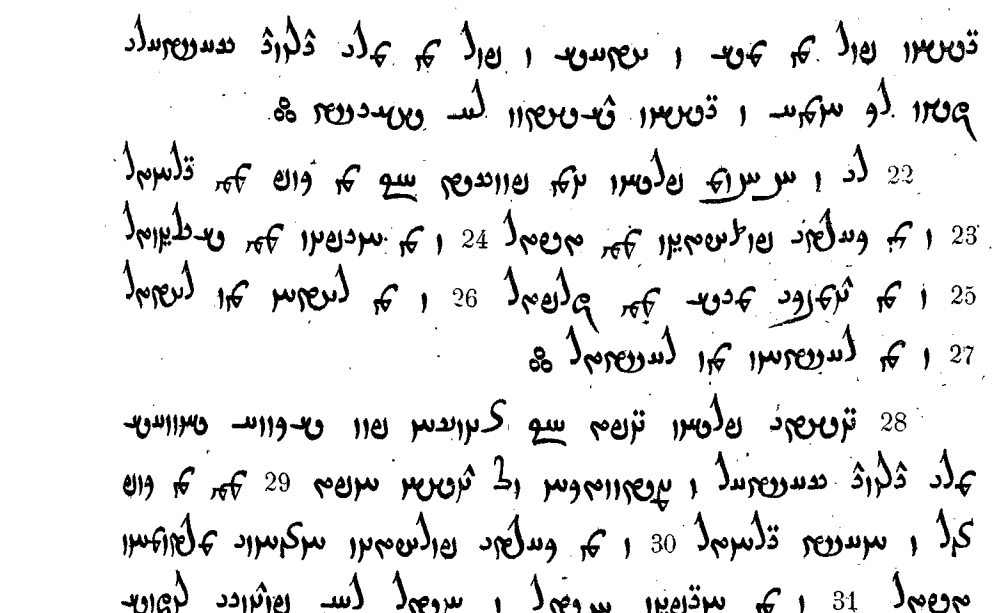
III. 16, 3. K_{20} om.; L_{15} 𐬀𐬌. 16, 8. H_7 om. 17, 2. K_{20} om. 17, 3. K_{20} 𐬯𐬀𐬙. 18, 8. H_6, L_{15} 𐬯𐬀𐬙. 19, 2. K_{20} om. 19, 5. K_{26} omits from this to 20, 6. 19, 6. K_{20} om. 19, 8. so in all, but 𐬀𐬌 would be better. 19, 19. 𐬛 only in H_6. 20, 7. H_7 𐬎𐬌. 20, 14. 𐬛 only in H_6, K_{26}. 21, 1. H_7 𐬀𐬭𐬰.

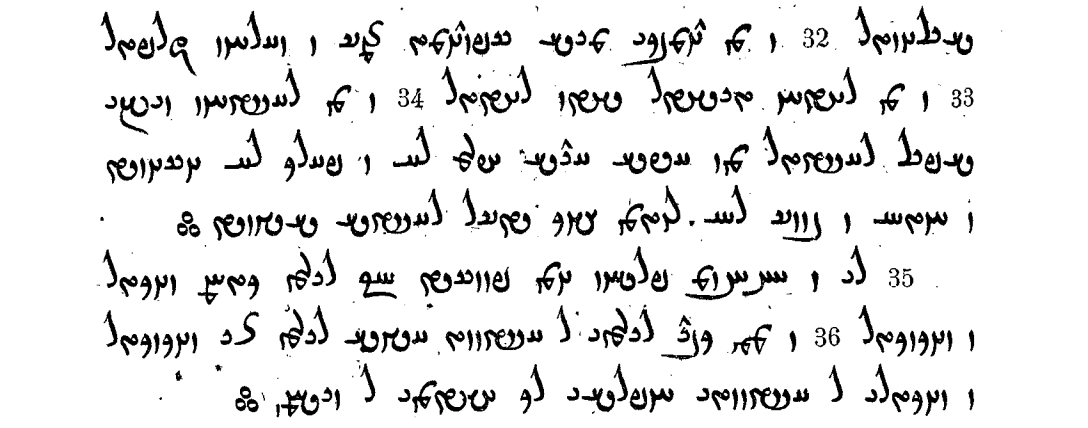


gêhânŏ pûr min mayâ va âtâsh, va pûr min mar-i darvand sâstâr-i chigûn lak *hômanih*, va gêhânŏ dâshtanŏ lâ *shâyast*.

22 XX *va VIûm* frashnô denman pûrsîd aîgh: Min kôf maman girântar? 23 va min kârd-i pûlâvdînŏ maman tîztar? 24 va min *angupînŏ* maman shîrînŏtar? 25 va min dûmbak-i mêsh maman *charptar?* 26 va min râdân mûn râdtar? 27 va min *râstânŏ* mûn râsttar?

28 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 29 maman min kôf, zûr *va anâst* girântar; 30 va min kârd-i pûlâvdînŏ, hûzvânŏ-i mardûmânŏ tîztar; 31 va min angupînŏ, abîdar va amîdar râî, fardand-i *rôjŏîh*.

III. 21, 17. K_{20} has ـس for ـسـ. 21, 22. H_7, K_{20} ـسـاـم. 22, 2. K_{20} om. 22, 3. L_{15} omits ـى. 24, 3. K_{20} ـسـتـرـم. 25, 6. K_{20} has ـل for ـى. 27, 3. K_{20} omits final ـا. 29, 5. K_{20} om. 29, 6. K_{20} adds ـو; H_7 خاست. 31, 9. H_7 ـزى; it can also be read *ranjoîh*.



shîrînŏtar; 32 va min dûmbak-i mêsh, Spendarmaḍ zamîk *va vârânŏ* charptar; 33 va min râḍân, Tîshtar yêdatô râḍtar; 34 va min *râstânŏ*, *Vâyô-i* shapîr râsttar, mûn *hîchîh* khadîh âzarm *lâ*, *va pârak* lâ yansegûnêḍ, *va* khûḍâî va bôndak râî, levatman khadûk daḍîgar, *râstîh* yakhsenunêḍ.

35 XX *va* VIIûm frashnô denman pûrsîḍ aîgh: *Ragelman* kaḍâm nadûktar va *nadûkûktar?* 36 va maman kabed ragelman-i li *khadîtûnḍ*, adînash ragelman zak *nadûkûktar* va nadûktar-*i* li khadîtûnḍ-*i Hûparsh-i* lak akhtman-i li nêshman.

III. 32, 7. K_{20} om. 32, 8. 34, 3. K_{20} omits final ۱. 34, 4. a variant of ۱۳۷۱, the tails of ۲, ۳, ۴۰, ۴۶, etc. being often extended backwards by some writers; H_6 gloss ـتَی; H_7 هومنشن! 34, 8. H_6 seems to strike out ـو. 34, 11—13. so in K_{20}, K_{26}; H_6, H_7, L_{15} have ۱۳۷۱ for ۱۳۷۱, but this would require either the omission of *va*, or the insertion of a few extra words; the former might be effected by reading *napahrak*, Pers. نپهره 'private', but this would be hazardous; H_7 has پتیاره for ۱۳۷۱; compare Mkh. II. 121, 122, 135. 34, 16. K_{20} om. 34, 24. K_{26} omits ـو. 35, 2. K_{20} om. 35, 8. K_{20} ۱۳۷۱. 35, 12. Pers. نیکوتر. 36, 6. H_6, L_{15} have ۴۶ for ۴۰. 36, 10. H_6, L_{15} omit the second ۹. 36, 12, 14. K_{20} omits ۵. 36, 15. H_7 هوورش twice, هورش five times.

37 𐬵𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎-𐬯𐬀𐬎 𐬌𐬌 𐬯𐬁𐬎𐬀𐬎𐬎 𐬵𐬀 𐬯𐬁𐬎 𐬌𐬵𐬀𐬌 𐬎𐬁𐬎𐬁𐬎
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41 𐬎𐬁 ۱ 𐬎𐬁𐬎𐬁𐬎 𐬵𐬀𐬌𐬎 𐬯𐬁 𐬌𐬁𐬎𐬁𐬎 𐬵𐬀 𐬌𐬁𐬎𐬁𐬎𐬎𐬁𐬎 𐬵𐬀 𐬌𐬁𐬎𐬁𐬎
۞ 𐬀𐬯 𐬯 𐬌𐬁𐬎𐬁𐬎

42 𐬵𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎-𐬯𐬀𐬎 𐬌𐬌 𐬯𐬁𐬎𐬀𐬎𐬎 𐬵𐬀 𐬯𐬁𐬎 𐬌𐬵𐬀𐬌 𐬎𐬁𐬎𐬁𐬎
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37 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 38 *maman pâê-i Mayâ nadûkûktar va* nadûktar. 39 Afat *nîshânŏ* denman, aîgh tamman aîgh Mayâ ragelman hankhetûnêd, khavîd barâ *rôdêd;* 40 va tamman *aîgh* Hû-parsh ragelman hankhetûnêd khûshk barâ yehevûnêd.

41 XX *va* VIIIûm frashnô denman pûrsîd aîgh: *Nêshmanânŏ vazûrg* râmishnŏ min maman?

42 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 43 maman lâ *aêtûn* chîgûn lak andêshîh, barâ *aêtûn* chîgûn li *khavîtûnam*; 44 aîgh

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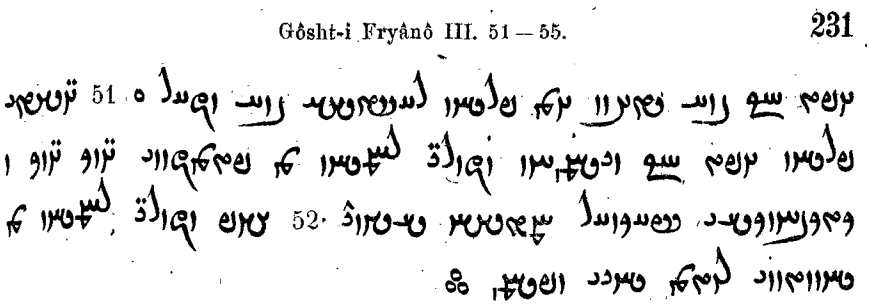
III. 38, 1. K_{20} om. 38, 2. perhaps *pâdyô*, compare Z. *paidhya*. 38, 3. H_7 آو. 38, 4. K_{20} om. 38, 5. only in H_6, H_7. 39, 2. K_{20} omits final ۱. 39, 12. H_6, L_{15} om. 40, 3. K_{20} om. 41, 2. K_{20} om. 41, 8. K_{20} omits final ۱; H_7 adds ۱. 41, 9. K_{20} adds ـو. 43, 3, 8. K_{20}, L_{15} add final ۱. 43, 11. H_6, L_{15} ڤسوڈسر.

lak *aêtûn* andêshîh aîgh *nêshmanânŏ vazûrg* râmishnŏ min pâḍmûjanŏ gûnak gûnak, va *kaḍak*-bânûkîh-i sazâkvâr, amatshân yakhsenund. 45 Maman lâ *aêtûn; nêshmanânŏ vazûrg* râmishnŏ min yehevûntanŏ-*i* levatman shûî-*i* nafshman.

46 Akht-i yâtûk gûft aîgh: Kadbâ yemalelûnêḍ, afat pavan denman frashnô barâ *zektclûnam*; 47 kevan barâ yâtûn, vad barâ nazdîk-i Hû-parsh vazlûnam, *afash* lak akhtman *va* li nêshman, 48 va *afash* akaraz kadbâ lâ gûft *va* lâ yemâlelûnêḍ, va pavan *gûbishnŏ*-i valman barâ *yekavîmûnam*.

49 Gôsht-i Fryânô ham-dînâ yehevûnḍ; va Akht-i yâtûk, levatman Gôsht-i Fryânô, pavan nazdîk-i Hû-parsh vazlûnḍ hômand; 50 va *afshânŏ*

III. 44, 3. K_{20}, L_{15} add final ۱. 44, 6. H_7 adds ۱. 44, 7. K_{20} adds ـوں. 44, 14. K_{20} omits the second ۶. 45, 3. K_{20}, L_{15} add final ۱. 45, 4. K_{20} omits final ۱; H_7 adds ۱. 45, 5. K_{20} adds ـوں. 45, 8, 10. K_{20} omits د. 46, 12. H_6, L_{15} کدمکاوگ. 47, 9. H_6 prefixes ۱. 47, 12. 48, 7. K_{20} om. 48, 12. K_{20} omits final ۱. 48, 15. H_7 شنویم; it also adds, by mistake, a repetition of sentence 42. 50, 2. K_{20} omits final ۱.



gûft aîgh: Barâ yetîbûn, denman *frashnô* râstyîsh barâ vajâr. 51 Gôshf-i Fryânô gûft aîgh: *Nêshmanânŏ* vazûrg râmishnŏ, min paḍmûjanŏ-i gûnak gûnak, va *kaḍak*-bânûkîh-i sazâkvâr, amatshân yakhsenund? 52 ayûf vazûrg râmishnŏ min *yehevûntanŏ-i* levatman shûî-*i* nafshman?

53 Va akhar, Hû-parsh andêshîḍ aîgh: Shikûftîch val li maḍ, mûn *mandavam* mar-i *darvand* sâstâr-i yâtûk, *amatam* barâ lâ shedkûnêḍ vad barâ zektelûnêḍ; 54 va maman hat kadbâ yemalelûnam, adînam brâḍar râî barâ zektelûnêḍ, va li darvand barâ yehevûnam, va barâ aêtûn shapîr aîgh râst yemalelûnam; 55 va maman hat kadbâ *yemalelûnam*, benafshman darvand barâ yehevûnam,

III. 50, 3. K_{20} . 50, 8. H_6, K_{20} ; K_{15} ; as if some words were omitted. 51, 5. K_{20} omits final ; H_7 adds . 51, 13. K_{20} omits second . 52, 5 H_6, L_{15} . 52, 7. K_{20} omits . 53, 11. compare 70, 10—12; K_{20} adds , and K_{26} . 53, 13. H_6, K_{20}, K_{26} add . 53, 16. L_{15} prefixes , which might be substituted for with advantage. 55. 5. all but K_{20} have for .

va dâḍ va dînô *va khadûînŏ* barâ *vashûpêḍ*; *va barâ* amat *li* pavan râstîh zektelûnêḍ, *yasharûbŏtar* barâ yehevûnam. 56 Afash *châḍûr* madam *sar nihûftô*, va barâ gûft 57 aîgh: *Nêshmanânŏ* vazûrg *râmishnŏ* min paḍmûjanŏ-*i* gûnak gûnak, va *kaḍak*-bânûkîh-i sazâkvâr; 58 barâ *amatshânŏ sarîtûntanŏ* levatman lôît, pavan darḍ *va* dûsh-ramîh, *va* mandavamîch *râmishn*-i zak lôît barâ darḍ va dûsh-khvârîh; 59 *va amatshânŏ sarîtûntanŏ* levatman aît, adînshân pavan râmishnîktar yehevûnd.

60 *Va* akhar, Akht-i yâtûk, amatash zak sakhûn ashnûḍ, khêshm

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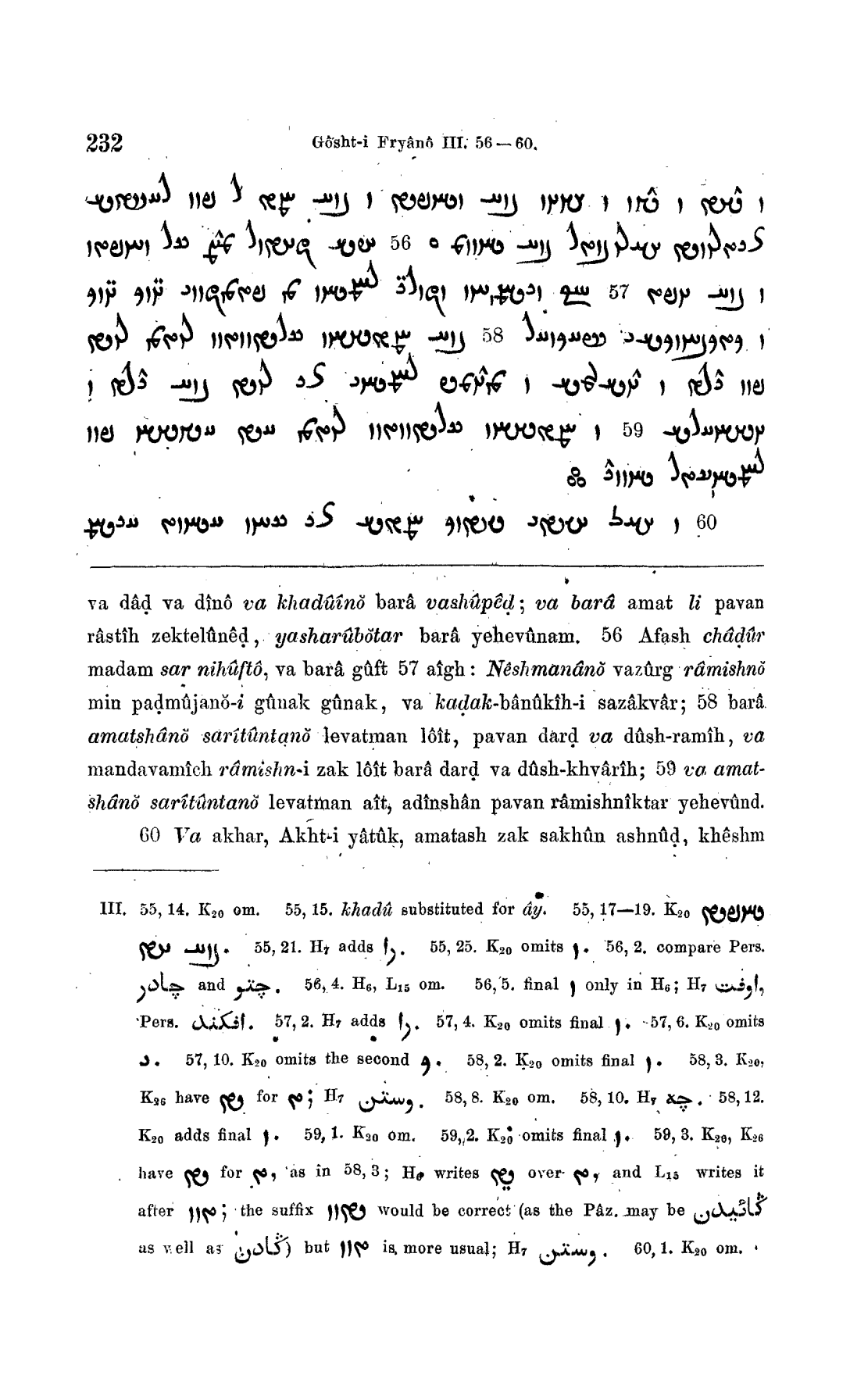
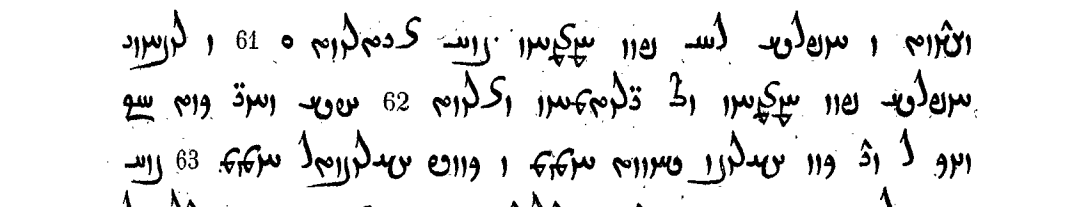
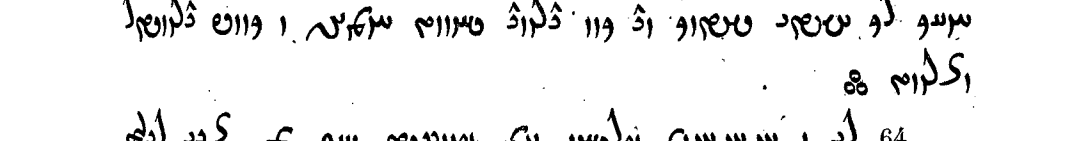
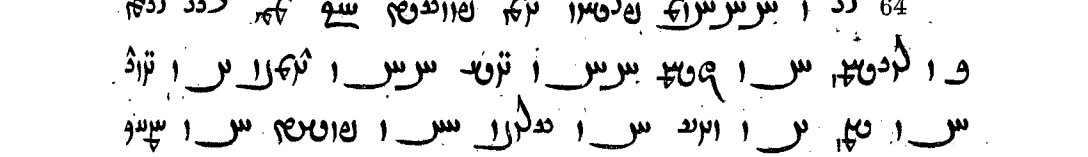
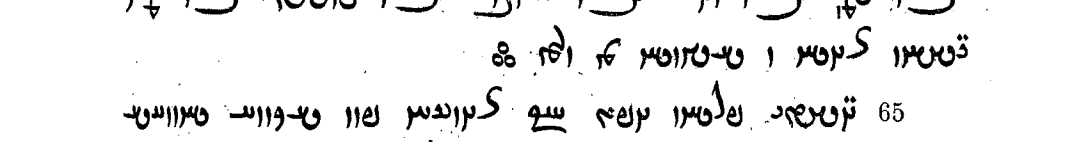
III. 55, 14. K_{20} om. 55, 15. *khadû* substituted for *ây*. 55, 17—19. K_{20}  55, 21. H_7 adds . 55, 25. K_{20} omits . 56, 2. compare Pers. چادر and چتو. 56, 4. H_6, L_{15} om. 56, 5. final only in H_6; H_7 , Pers. افکند. 57, 2. H_7 adds . 57, 4. K_{20} omits final . 57, 6. K_{20} omits . 57, 10. K_{20} omits the second . 58, 2. K_{20} omits final . 58, 3. K_{20}, K_{26} have for ; H_7 وستن. 58, 8. K_{20} om. 58, 10. H_7 . 58, 12. K_{20} adds final . 59, 1. K_{20} om. 59, 2. K_{20} omits final . 59, 3. K_{20}, K_{26} have for , as in 58, 3; H_6 writes over , and L_{15} writes it after ; the suffix would be correct (as the Pâz. may be گذائیدن as well as گذادن) but is more usual; H_7 وستن. 60, 1. K_{20} om.









vakhdûnd, va Hû-parsh râî, pavan ham-zamânŏ, barâ zektelûnd. 61 Va rûbânô-i Hû-parsh, pavan ham-*zamânŏ*, val *Garôdmânô* vazlûnd; 62 afash vâng kard aîgh: Nadûk *li*; vad kevan yasharûbŏ yehevûnd hômanam, va kevanîch yasharûbŏtar hômanam; 63 *barâ* anâk lak, Akht-i yâtûk; vad *kevan* darvand yehevûnd *hômanyîh*, va kevanîch darvandtar vazlûnd.

64 XX *va* IXûm frashnô denman pûrsîd aîgh: Maman *zak*-i ragelman X, va rôêshman III, va chashm VI, va gôsh VI, va *dûmbô* II, va *gûnd* III, va yadman II, va vînîk III, va srûbô IV, va pôsht III, va hamâk gêhânŏ zîvishn va *yakhsenunishn* min valman?

65 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh,

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III. 60, 10. K_{20} . 61, 5. K_{20} omits final . 61, 7. K_{20} omits final . 62, 6. H_7 adds . 63, 1. H_6 leaves a blank space for this word; L_{15} om. 63, 7. H_7, K_{20} om. 63, 10. K_{20} . 64, 2. K_{20} om. 64, 9. K_{20} omits . 64, 22. K_{20} omits . 64, 25. H_7 . 64, 44. K_{20} om.

mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 66 maman min dînô *ângûn* pêḍâk aîgh: *mûn pêshkâr yâtûnêḍ*, frashnô *pûrsênd* lâ *khadûînŏ* vajârḍanŏ.

67 Va Akht-i yâtûk gûft aîgh: Vazlûn, *va* pavan nazdîk jînâk barâ yetîbûn, *va pêshkâr* barâ vâdûnŏ, va zûḍ barâ yâtûn, va frashnô râst barâ vajâr; 68 maman hat kadbâ yemalelûnêḍ, ayûf yemalelûnêḍ aîgh: Lâ khavîtûnam, adînat pavan *ham-zamânŏ* barâ *zektelûnam*.

69 Va Gôsht-i Fryânô barâ vazlûnḍ, va madam magh barâ nishast; 70 afash pavan mînishn andêshîḍ aîgh: Shikûftîch val li maḍ yekavîmûnêḍ, mûn denman mar-i *darvand* sâstâr, va mûn lâ shedkûnêḍ vad *barâ* zektelûnêḍ;

III. 66, 4. K_{20} om. 66, 7. in all but H_7 which has ; would be better. 66, 8—9. H_7 Pers. . 66, 11. H_7 . 66, 13. *khadû* substituted for *ây*; H_6 omits final . 67, 7, 13. K_{20} om. 67, 14. K_{20} ; H_7 Pers. . 68, 12. K_{20} . 68, 14. K_{20} has for . 70, 14. H_8, K_{20}, K_{26} add . 70, 21. K_{26} om.

71 𐬨𐬀𐬥𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬎 𐬵𐬀𐬌𐬎𐬀𐬎 𐬨𐬀 𐬨𐬀𐬥𐬀𐬌

77 ۱ ماییدیو اسئیو دیدیزه ددئکا آ ایدیو ۲یزیتیا ۲ت
78 ۱ تو آ ایدیو دیدیطا فگم ۱ مه ایلاۋ آ ۲ت چم دیزه ۲ت
79 ددیا اسئیو کی چم ۲ماما دیدگمدیم دیدیزه ۲ت فگم ماییدیو
۰ دیاییزا ۱ ایز ر ۲ت کیم دیدیم دیزه ۲ماما اسئیو مه ایس
80 ۱ دیدیزه ۱ یاو دیدیم ایدیم ماسیم ددت دک دیم اسئیو دیدیزه
81 ۰ ماییم ۲یکا واییو دیدیزه ددئکا آ ۲یکم ایاو دیدیزه
82 مه دیم کی ددیا اسئیو کی ۱ ددیدیددیزه ۲ئلا ئلاد ۲ت ۲ما چم
۵ دیاییزا ۱ ایز ر ۲ت کیم دیدیم دیزه ۲ماما کی وئلا ایز ۲ماما
83 ۱ ۲یکم ایاو ماییم ددت دک ۲ت۲یم واییو دیدیزه

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77 Va akhar, Nêryôsang *yêdatô* val nazdîk-i Gôsht-i Fryânô yâtûnḍ, 78 afash gûft aîgh: Al *dekhlûn!* maman li hômanam Nêryôsang yêdatô; val ḷak *shedûnḍ* hômanam, 79 afash gûft-*i* Ạûharmazd-i *khûdâî aîgh*: *Denmân* frashnô pasukhô yehabûn; maman frashnô tôrâ dvâḍ aît-i levatman gabrâ-I mûn varz vâdûnêḍ. 80 *Va* Gôsht-i Fryânô, amat zak sakhun ashnûḍ, *adînŏ sakht* pavan râmishnîk yehevûnḍ. 81 Pavan *ham-zamân*, val nazdîk-i Akht-i yâtûk vazlûnḍ, gûft 82 aîgh: *Anâ* mar-i *darvand* sâstâr, denman frashnô pasukhô denman aît: maman denman tôrâ I dvâḍ aît-i levatman gabrâ-I mun kâr-*i* varz vâdûnêḍ.

83 Va Akht-i yâtûk, *amatash zak* sakhun ashnûḍ, pavan ham-*zamânŏ*

III. 77, 4. K_{20} omits final ۱. 78, 5. K_{20} adds final ۱. 78, 13. K_{20} مح; H_7 آمد; but compare 72, 8—11. 79, 2. د is inserted here; K_{26} substitutes چم, and all others omit it. 79, 4. H_6 ۲ماما. 79, 5—6. K_{26} om. 80, 1. K_{20} om. 80, 8. K_{20}, L_{15} omit final ۱. 80, 9. H_7 سخن. 81, 2. K_{20} ۲یکم. 82, 2. or *hanâ*; H_7 هید, Pers. هستی. 82, 4. H_6, K_{20}, K_{26} add د. 82, 20. L_{15} omits د. 83, 4. K_{20} has ۲یدی for ۲ت. 83, 5. H_7 om. 83, 9. K_{20}, L_{15} omit final ۱.

stared barâ yehevûnd yekavîmûnâd, va III yôm *va* shapânŏ *stared* yehevûnd yekavîmûnâd. 84 Va akhar min III yôm shapânŏ, lakhvâr *val* hûsh yâtûnd, *val* Gôsht-i *Fryânô* gûft 85 aîgh: *Frashnôihâ-i* lak, Gôsht-i Fryânô, mûn aûmêd val Aûharmazd-*i khûdâî* vakhdûnd mûn, pavan ham-zamân, val pôsht va aîyyârîh yâmtûnêd.

86 XXXûm frashnô denman pûrsîd aîgh: Asp kadâm nadûktar?

87 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 88 maman asp-i gûshan-i farâkhtak *va* pavan gôhar nadûk; *amatshânŏ* yakhsenunishnŏ levatman *aspân-i shahîh* shâyad.

III. 83, 10. in all, but see 83, 19. and II. 8, 7. 83, 17. K_{20} om. 83, 19. K_{26} . 84, 8. H_7 adds . 84, 11. H_7 . 84, 13. H_7 adds . 85, 2. H_6, L_{15} have for ; K_{20}, K_{26} omit ; H_7 , Pers. . 85, 9. K_{20}, L_{15} omit . 85, 10. H_6, K_{26} . 88, 5. K_{20} om. 88, 9. final only in H_6. 88, 12—13. H_6 gloss ; H_7 , Pers. . 88, 13. or *siyâîh*.

89 اوی ۱ خوئ ایمن ۱ مَن زک خدای مَن پرسید ۱ اگر ۱ مَن زک خدای
مَن بَرَ شُد ۱ اگر ۱ مَن زک خدای مَن خویذ بَرَ شُد ۱
90 گوشت ایمن ۱ فریان زیوندکان پَوَن شکونَ یهوونش مَر ۱ دَرونَد
سَستار ۱ وَ یمیتونتکان وَل دوشهو اوپت ۱ 91 مَن مَن زک خاک
ایت ۱ مون خوشک لا سوید ۱ وَ تَربَ ایت ۱ خویذ بَرَ شُد ۱
92 اوی ۱ خوئ ایمن ۱ مَن پرسید ۱ پَتَخشَه کَدَم شپیر ۱
93 گوشت ایمن ۱ فریان زیوندکان پَوَن شکونَ یهوونش مَر ۱
دَرونَد سَستار ۱ وَ یمیتونتکان وَل دوشهو اوپت ۱ 94 مَن مَن زک
پَتَخشَه نَدوختَر ۱ اَمورزیدَرتَر ۱ وَ خیرَذ ۱ دَنیشنو نَدوک ۱

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89 *XXX va khadûk* frashnô denman pûrsîḍ aîgh: Maman zak-i khûshk *barâ* lâ sôjêḍ? va *maman* zak-i *khavîḍ* barâ sôjêḍ?

90 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakâñ val dûshahû avapat; 91 maman zak khâk aît-i *mûn* khûshk lâ sôjêḍ, va tarbâ *aît-i* khavîḍ barâ sôjêḍ.

92 XXX va IIûm frashnô denman pûrsîḍ aîgh: *Pâḍakhshah* kaḍâm shapîr?

93 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 94 maman pâḍakhshah zak nadûktar-i âmûrzîḍârtar, va khiraḍ va *dânishnŏ nadûk*, afash *dahîshn aîyyârîh* levatman.

III. 89, 1—3. K_{20} اوی خوئ ایمن. 89, 11. H_{17} کد. 89, 15. L_{15} om. 89, 17. H_7 adds کد. 91, 5. so in all, but perhaps مَن would be better. 91, 11. H_7 adds کد. 92, 8. K_{20} adds وَ. 94, 9—10. H_6, K_{20}, K_{26}, L_{15} اَمورزیدَرتَر. 94, 12. H_7 کیهان; it might be read *gâsân*. 94, 13. L_{15} omits وَ.

95 اوی سرای اوستای گوش اوی تریشت اوستای

اسپ سپیدی واتی ۞

96 اوستای دیدرو یسنی کرداسپ اوستای

سپیدی ـــ ۱۱۱ سپیدی کرداسپ یسنی

97 ۱ اسپ ۱ واتی سپیدی ۱ ۳ اوستای سپیدی ۱ ۱ اسپ

۱ واتی دیدرو دادی ۱۱۱ ۱ واتی دیدرو دادی ۱۱۱ دیدرو سی ـــ سپیدی

۱ واتی دادی ۱۱۱ ۱ سپیدی سپیدی ۞

Chapter IV.

1 ۱ ۳ اوی اوستای تریشت اوستای دیدرو ۱۱۱

فسپای اوستای ـــ سی اوی ۱ ۳ ۱۱۱ 2 پیشدی سپیدی سپیدی

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95 XXX va IIIûm frashnô denman pûrsîḍ aîgh: Lak, Gôsht-i Fryânô, *râî* khvâstak chand *aît?*

96 Gôsht-i Fryânô gûft aîgh: Zîvandakân pavan shekônâ yehevûnâsh, mar-i darvand sâstâr, va yemîtûntakân val dûshahû avapat; 97 maman li *râî* khvâstak III *aît*: khadûk, zak-i vashtamûnam; va khadûk, zak-i paḍmûjôm; va khadûk, *zak-i val* daregûshân va arjânîkân yehabûnam.

Chapter IV.

1 Akhar, Gôsht-i Fryânô gûft aîgh: XXX *va* III frashnô, *lak* min li *pûrsîḍ*, hamâk râstyîsh *vajârḍ;* 2 kevan li min lak III frashnô *pûrsêm;*

III. 95, 11. K_{20} om. 95, 14. H_6 سپیدی; K_{20} om. 97, 3. K_{20} om. 97, 6. H_6, L_{15} سپیدی. 97, 16—17. H_7 omits دادی; K_{20} omits ۱۱۱ د.

IV. 1, 7, 10. K_{20} om. 1, 13. K_{20} adds سپیدی. 1, 16. K_{20} adds final ۱. 2, 7. K_{20} فسپاای; K_{26} فسپای.

hat pasukhô lâ yehabûnîh, pavan ham-*zamânŏ* barâ zektelûnam. 3 Va Akht-i yâtûk gûft aîgh: Pûrs, vad vajârôm.

4 Va Gôsht-i Fryânô gûft aîgh: *Zamîk I* dast tôkhm arj chand? 5 Va daḍîgar denman pûrsîḍ aîgh: Tôrâ-*I varzâk* arj chand? 6 *Va* saḍîgar denman pûrsîḍ aîgh: Khvêtûk-das-I kâr va kirfak arj chand?

7 Akht-i yâtûk lâ khavîtûnast, afash gûft aîgh: *Pêshkâr yâtûnêḍ*, frashnô *pûrsênd* lâ *khadûînŏ* vajârḍanŏ. 8 Gôsht-i Fryânô gûft aîgh: *Vazlûn*, va pavan nazdîk jînâk barâ yetîbûn, va *pêshkâr* barâ *vâdûnŏ*, va zûḍ barâ yâtûn, *va* denman *III* frashnô râst barâ vajâr; 9 maman hat yemalelûnêḍ aîgh: Lâ khavîtûnam, adînat pavan ham-*zamânŏ* barâ zektelûnam.

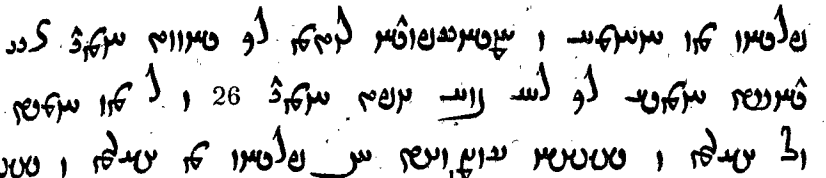
IV. 2, 13. K_{20} omits final ۱. 4, 6. K_{20} has ﭖ for ﭘ. 4, 7. L_{15} om. 5, 6. H_7, L_{15} omit ـل. 5, 7. K_{20} omits ۹. 6, 1. all om. 7, 8—9. H_7 Pers. آب تاختن آید. 7, 11. H_7 پرسم. 7, 13. K_{20} has ۹ for final ۱. 8, 5. K_{20} adds final ۱. 8, 13. H_7 Pers. بول. 8, 15. K_{20} omits final ۱. 8, 20. all om. 8, 22. H_6, L_{15} om. 9, 9. K_{20} omits final ۱.

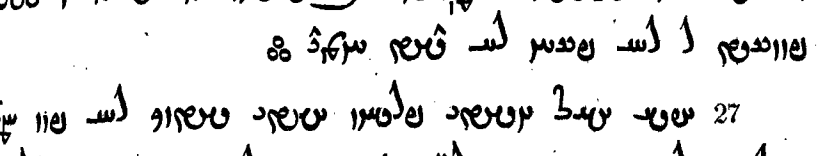
10 𐬀𐬵𐬎𐬵𐬀𐬌 𐬌𐬀𐬵𐬀𐬌 𐬌𐬀𐬵𐬀𐬌𐬎𐬵𐬀 𐬀𐬵𐬀𐬌 𐬌𐬀𐬵𐬀𐬌 𐬀𐬵𐬀𐬌 11 𐬀𐬵𐬀𐬌 𐬌𐬀𐬵𐬀𐬌

ketrûnêḍ, 19 min madam dâm-i Aûharmazd barâ kâr *yâtûnêḍ*; va pavan ham-*zamânŏ rist*-âkhêz *va* tanû-*i* pasînŏ yehevûnêḍ. 20 *Vazlûn*, *va* garḍanŏ levînŏ *vâdûnŏ*; mitrô-drûjîh *lâ*, *amat kirḍak* yakhsenunêḍ; 21 va amat *zamânŏ* frâz maḍ, *vardînîḍanŏ* lâ tûbânŏ; 22 maman jînâk-i lak dûshahû, va pâḍafrâs-*i* lak sakhttar aîgh hamâk darvandân.

23 Va Akht-i yâtûk madam dûbârast min dûshahû anaûmêḍ, va *aôsh-i* valman râî hamâî yâîtyûnḍ vad levîn-*i* Gôsht-i Fryânô. 24 *Va Akht-i yâtûk val Gôsht-i Fryânô* gûft 25 aîgh: *Frashnôîhâ-i* lak, Gôsht-i

IV. 18, 12. K_{20} وهااسو. 19, 7. L_{15} وهااسو. 19, 10. K_{20} omits final ا. 19, 11. K_{20} inserts د after ل. 19, 12. K_{20} om. 19, 13. K_{20} omits د. 20, 1. H_7 prefixes تو. 20, 2. K_{20}, K_{26} om. 20, 5. K_{20}, K_{26} omit final ا. 20, 7. H_7, K_{20}, K_{26} لس. 20, 8. H_7 om. 20, 9. compare Pers. كِرْدك. 21, 3. K_{20} اسپ. 21, 6. H_7 ور داشتن. 22, 6. K_{20}, K_{26} omit د. 23, 10. H_7 وش, Pers. بسيار; K_{20} omits د. 23, 16. K_{20} has ا for د; the rest of K_{26} is missing. 24, 1—6. L_{15} om. 24, 4. H_7 نه و آمد. 25, 2. H_6, L_{15} have س for اسو; H_7 هاء پران, Pers. فرخ.



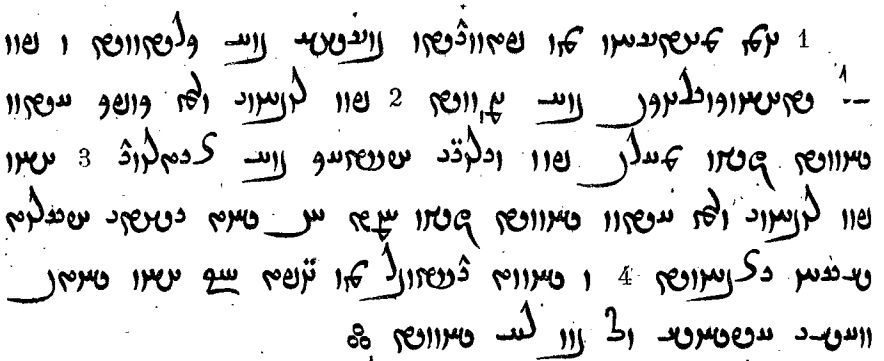


Fryânô, mûn Aûharmazd va *ameshôspendân levatman* lak yehevûnd hômand; zak-i lâ dânist hômanîh, lak râî barâ gûft hômand; 26 *va* li mûn aûmêd *barâ val* Akharman *va* shêdâân yekavîmûnâd, III frashnô min *Akharman* va *shêdâânŏ* pûrsîd, li râî *pasukhô* lâ dâd hômand.

27 Afash akhar, Gôsht-i Fryânô, *Akht-i yâtûk* râî, pavan hamzamânŏ, *kârd*-i *baresôm-chînŏ* pavan nîrang-i dînôîk, akâr barâ kard; va drûj, yîn tanû-i *val*, akâr barâ *kard*.

IV. 25, 9. K_{20} has for . 25, 10. L_{15} om. 26, 1. only in K_{20}. 26, 5. K_{20} om. 26, 6. H_7 om. 26, 8. K_{20} om. 26, 14. H_6 adds final . 26, 16. K_{20} omits final . 26, 20. H_6, K_{20}, L_{15} add final . 27, 5—6. K_{20} om. 27, 10. H_7 prefixes . 27, 11. K_{20} . 27, 22. for . 27, 25. H_7 adds , and then ends.

V. Postscript.



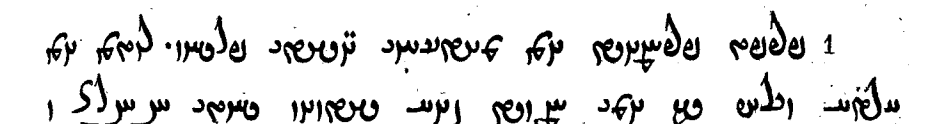
V. Postscript.

1 Denman mâḍîkânŏ *mûn paḍvandîḍŏ bandakîhâ* barâ karîṭûnêḍ, va pavan sar *yat-âhûk-vêryôk*-I barâ yemalelunêḍ, 2 pavan rûbânô-i valman, kirfak *aêtûn* yehevûnêḍ, chîgûn mâr-I pavan nîrang-i avistâk barâ zektelûnd; 3 ahvô pavan *rûbânô*-i valman *aêtûn yehevûnêḍ*, chîgûn amat III shanat yesht-i avsrûḍ gâsân yezbekhûnêḍ; 4 *va* yehevûnḍ dastôbâr mûn gûft aîgh: Ahvô shanat-I vanâs-i ayazishnîh val bûn lâ yehevûnêḍ.

5 *Frajaft pavan shlam, shâḍîh va râmishnŏ.* 6 *Makhîtûnḍ yehevûnâḍ Akht-i yâtûk, levatman kamâk shêdâân va drûjân va yâtûkân va parîkânŏ.*

V. This postscript occurs only in H_6 and K_{20}. 1, 3. 𐬭 in both. 1, 4. K_{20} omits final 𐬌. 1, 5. K_{20} has 𐬍 for 𐬌. 1, 11. Z. *yathâ ahû vairyô;* K_{20} omits medial 𐬎. 2, 5. K_{20} adds final 𐬌. 3, 3. K_{20} omits final 𐬌. 3, 5. K_{20} adds final 𐬌. 3, 6. K_{20} om. 4, 1. K_{20} om. 5, 1.—6, 13. only in H_6.

VI. Colophons.



VI. Colophons.

1 Frajaft farjâmînîḍ denman mâḍîkân-*i* Gôsht-i Fryânô, levatman denman Arḍâ-Vîrâf, yîn yôm-*i* *Amerôdaḍ*, bidanâ *Shatvêrô*, shanat-i DC *va XVIII Pârsîk;* 2 li, dînô bôndak, *Rûstâm-i* Mitrô-âpân-i Marzpân-*i* *Dahishn-aîyyâr-i aêrpat*, min yadman *nipîk* aêrpat Mitrô-*panâhk*-i Srôsh-yâr-i Nîshâpûr-i aêrpat nipisht. 3 Pavan Yadadân kâmak yehevûnâḍ.

4 Frajaft farjâmînîḍ denman Arḍâ-Vîrâf, *va* denman mâḍîkân-i Gôsht-i

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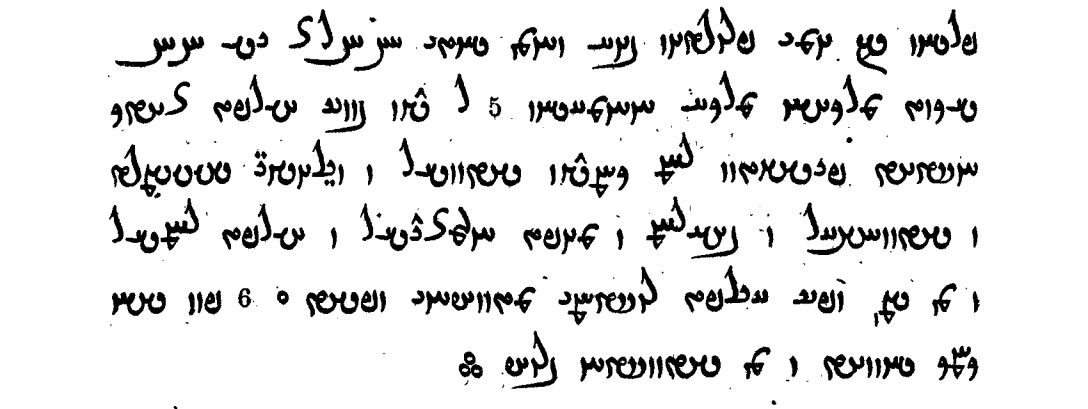
VI. The first colophon occurs both in H_6 and K_{20}, though the date and names differ; but the second colophon occurs only in H_6. 1, 4, 12. K_{20} omits . 1, 13. K_{20} *Rashnû va.* 1, 15. K_{20} *Dînô.* 1, 18—20. K_{20} *XC Yazdakarḍîk.* 2, 4. corrected from to agree with 5, 29; K_{20} has *aêrpat zâḍ Mitrô-âpân Kaî-Khûsrôbô-i Mitrô-âpân Spen-dâḍ-i.* 2, 6. K_{20} omits . 2, 7—8. K_{20} om. 2, 11. the idhâfat must be understood here, and elsewhere, in the colophons. 2, 13. the is superfluous. 4, 6. substituted in the margin.



Fryânô, yîn yôm-i Fravarḍînŏ, bidanâ Vohûman, shanat-i DCCLXVI Yazdakarḍ malkâân malkâ Aûharmazdakânŏ; 5 li, dînô bôndak, aêrpat zâḍak, aûstâḍ, Pêshyôtanû Râm Kâm-dînô Shatrô-yâr *va* Nêryôsang *Gâyômarḍ va* Shatrô-aîyyâr *va* Bâhrâm *va* magôpat Hôrmazdyâr *va* aêrpat Râm-yâr; va min yadman nipîk aêrpat Rûstâm-i Mitrôâpân-*i* nipisht. 6 Pavan Yadadân ḳâmak yehevûnâḍ; va min shatrôstân *Brôhach.*

VI. 5, 11, 14, 16, 18, 21. the conjunction ا used instead of the idhâfat د, and omitted between some of the other names in this genealogy. 5, 13. commonly written . 5, 30. د is probably superfluous, the writer having copied it from 2, 5, without observing that the omission of the succeeding names, renders it unnecessary here. 6, 8. Pers. ; Gujrâti *Bharuch;* this name is supplied from another colophon in H$_6$; the folio here being moth-eaten, so as to leave nothing legible but fragments of the letters and .

The tale of

Gôsht-i Fryânô.

English translation

by

E. W. West, Ph. D.

Observations.

The same remarks apply to the text of this translation, as those prefixed to that of the book of Arḍâ Vîrâf.

Chapter I.

1 May this tale of Gôsht-i Fryânô [1] be fortunate through the assistance of God.

2 They say that, at the time when Akht, the sorcerer, with an army of seven myriads, went to the city of Enigma-expounders, 3 he also shouted thus: I will make the city of Enigma-expounders a beaten track for elephants. 4 And when he came thither, he also demanded a man that had not been negligent of the law of God from fifteen years *of age;* 5 and he asked him an enigma. 6 Everyone who was not able to solve it, was also seized and slain by him.

7 And afterwards, in that city of Enigma-expounders, was a man, Mârspend by name, 8 and he said to Akht, the sorcerer, thus: Make not the city of Enigma-expounders a beaten track for elephants, and slay not these innocent people; 9 for [2] in this city of Enigma-expoun-

[1] The identity of this person with the *Yôishtô yô Fryananãm* of the Âbân Yasht 81, is well known to the Parsi priests, and was mentioned in Haug's 'Account of a tour in Gujarat, in 1863—64', p. 5, note. The passage, referring to him, in the Âbân Yasht 81—83, may be translated as follows: 'Yôishta, who was of the 'Fryânas, offered her the worship (contained) in a hundred of male horses, a thous-'and of cattle, a myriad of new-born animals, on the shore (or island) of Ranha. 'Then he begged this favor of her: 'Grant me, O good and most gracious Ard-"visûra Anâhita, that I may be victorious over the evil Akhtya, the gloomy, and "that I may answer his questions, ninety and nine of the hard and maliciously "hurtful which the evil Akhtya, the gloomy, asked me". He is also mentioned in the Fravardîn Yasht 120, thus: 'We honor the *fravashi* of Yôishta of the Fryânas'.

[2] Or 'who are in this city of Enigma-expounders. There is a man', etc.; according to the reading of the MSS.

ders, there is a man, Gôsht-i Fryânô by name, who has not been negligent of the law from fifteen years *of age;* 10 and each enigma of those which thou askest him, he will explain to thee.

11 Then Akht, the sorcerer, sent a message to Gôsht-i Fryânô, 12 thus: Come up to my residence, so that I may ask thee thirty and three [1] enigmas; 13 and if thou givest no answer, or you say thus: 'I know not', then I will slay thee immediately.

14 And Gôsht-i Fryânô came to the residence of Akht, the sorcerer; 15 and because Akht, the sorcerer, had the dead matter [2] of men under the carpet, he went not in. 16 And he sent a message to Akht, the sorcerer, 17 thus: You have the dead matter of men under the carpet; 18 and when I come in, the archangels [3] are with me, in that place where the dead matter of men exists, and into which I come; 19 then my archangels withdraw from protecting me, 20 and afterwards I shall not be able to explain those enigmas which thou askest me.

21 Then Akht, the sorcerer, ordered *them* to carry away that carpet and covering, and to bring and lay [4] a new carpet; 22 and he also spoke, in his request to Gôsht-i Fryânô, 23 thus: Come, sit upon this covering and cushion, and truly explain the enigma which I ask thee.

24 Gôsht-i Fryânô said thus: Felon and [5] wicked tyrant! I sit not upon this cushion; for in this cushion is the dead matter of men; 25 and with me are the angels [6] and archangels; they are my pro-

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[1] Ninety-nine are mentioned in the Âbân Yasht, 82.

[2] Either some part of a dead body, or some refuse of a living one, such as hair, nail-parings, etc., by contact with which the 'pious' are defiled.

[3] The seven ameshâspends.

[4] Literally 'throw'.

[5] Literally 'felon of a wicked tyrant', which is precisely the common English way of putting epithets in apposition, as in the colloquial phrases: 'fool of a servant', 'rascal of a lawyer', 'knave of a priest', 'angel of a woman', etc.

[6] The yazads.

tection; 26 and *if* I shall sit upon this cushion, then my spirits withdraw from protecting me; 27 consequently it will not be possible for me to explain the enigmas which thou askest me.

28 And after Akht, the sorcerer, ordered *them* to carry away that cushion, and bring a new one, 29 Gôsht-i Fryânô sat upon that new cushion.

Chapter II.

1 The first enigma Akht, the sorcerer, asked Gôsht-i Fryânô, was this: 2 Is the paradise in the world good, or that which is in heaven?

3 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living[1], felon and wicked tyrant! and fall to hell when dead[2]; 4 for the paradise which is in the world, is better than that which is in heaven. 5 And a token of it is this, that anyone who performs no duty, nor good work, in the world, meets not there with censure therefrom. 6 And a second token for thee is this, that if thou shalt do, in the world, anything which is not virtuous, then thou comest not, through it, to the good paradise.

7 And Akht, the sorcerer, as soon as he heard those words, became confounded, 8 as though a man who performs a yesht[3], had become stupified. 9 And so he said thus: It is a misfortune for me, Akht the sorcerer, owing to thee, Gôsht-i Fryânô, that thou art victorious over me. 10 As a strong man over the strongest man, and a strong horse over the strongest horse, and a strong bull over the strongest bull, as the sky over the earth, thou art predominant[4].

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[1] Literally 'in the misery of the living'.

[2] Literally 'to the hell of the dead'.

[3] A thanksgiving, with invocation and praise of some particular angel, or archangel; the recitation of which, in an unknown tongue, if long continued, is very apt to deaden the faculties.

[4] That is, merely through accident, or circumstances; not through natural strength, or intellect.

11 For I have slain, through this enigma, nine hundred Magian men, 12 who had so much performed their worship of God, that on account of drinking so much hôm-juice, all their bodies had become yellow. 13 I also slew the nine daughters of Spîtâma [1], although through glorifying the religion, they obtained a crown, *inlaid* with gold and pearls, from the rulers. 14 When I asked them, and they said that the paradise which is in heaven is good, 15 I said thus: As you deem it good, so also it is well that you go to that good paradise. 16 And I took and slew them.

17 The second enigma he asked, was this: What is that thing, of the creatures of Aûharmazd, which sits on its posteriors higher than it stands on foot?

18 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 19 for that is a dog.

20 The third enigma he asked, was this: What is that, of the creatures of Aûharmazd, which walks and plants no footstep?

21 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 22 for that is a sparrow which walks and plants no footstep [2].

23 The fourth enigma he asked, was this: What is that thing, of the creatures of Aûharmazd, whose tooth is horny, and horn fleshy?

24 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 25 for they call that a cock, the bird of Srôsh the pious; 26 and when it crows, it keeps away the misfortunes of life from the creatures of Aûharmazd.

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[1] Spîtâmân in Pahlavî, the usual orthography for Spitama, the ancestor of Zarathushtra; although it is also a patronymical adjective, meaning 'the Spitaman', or 'descendant of Spitama'. But as Zarathushtra had only three daughters, the name Spîtâmân cannot refer to him here.

[2] That is, takes no stride, but merely hops.

27 The fifth enigma he asked, was this: Is a small knife good, or little eating?

28 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 29 for a small knife is better than little eating; 30 since it is proper to cut and collect the baresôm [1] with a small knife; 31 and little eating reaches not to the belly, and if it reaches, it produces wind.

32 The sixth enigma he asked, was this: What is full? and what is that which is half full? and what is that which is never full?

33 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 34 for that which is full is fame which is powerful [2] here, and when it shall pass away, the soul is pious; 35 that which is half full is indigent misery whose life is wretched, *and* when it shall die, the soul is pious; 36 and that which is empty, which is never full, is that misery whose life is wretched, *and* when it shall die, the soul is wicked.

37 The seventh enigma he asked, was this: What is that thing which men wish to conceal, and it is not possible for them to conceal it?

38 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 39 for that is old age which no one is able to conceal; 40 for old age is self-evident.

41 The eighth enigma he asked, was this: Which is that living man who sees Astî-vîhâd [3] and dies, and his wish is so that he may go back to the living; 42 and again also he sees Astî-vîhâd and will die, and it appears to him easy?

43 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst

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[1] The small twigs of the pomegranate, tamarisk, or date, tree which are tied together in a small bundle and have to be present at all the sacrificial ceremonies of the Parsis.

[2] Or 'wealthy'.

[3] The demon of death.

living, felon and wicked tyrant! and fall to hell when dead; 44 for that is the man who has performed no worship [1] and has drunk no hôm-juice; 45 and a second is that man who has come to the time of marriage, and has not married a wife; 46 and a third is that man who has not honored a living soul, and has not given alms [2], and has not performed the worship of God, and of his alms to the good man he said thus: 'I give', and he has not given; 47 and *when* he dies, his wish is so that he may go back to the living; 48 and again also he dies, and sees Astî-vîhâd, and it appears to him easy.

49 The ninth enigma he asked, was this: In how many months do the elephant and the horse and the camel and the ass and the cow and the sheep and woman and the dog and the pig and the cat give birth?

50 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 51 for the elephant gives birth in three years, and the horse and camel and ass give birth in twelve months, and the cow and woman give birth in nine months, and the sheep gives birth in five months, and the dog and pig give birth in four months, and the cat gives birth in forty days.

52 The tenth enigma he asked, was this: Which man [3] lives in more pleasure and more comfort?

53 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 54 for that man lives in more pleasure and more comfort, who is more unalarmed and contented and more wealthy.

55 The eleventh enigma he asked, was this: What is that thing which, in the world, is like unto Aûharmazd and the archangels?

56 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 57 for,

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[1] Or 'thanksgiving'.

[2] Literally: 'a pious gift'.

[3] Literally: 'Which of mankind'.

in the world, a ruler is like unto Aûharmazd and the archangels; 58 and the abode [1] of rulers is like the resplendent Garôdmânô [2]; 59 and the ministers of rulers are like unto the archangels, 60 and are in the residence of kings [3], like unto that constellation which they call Parvîz [4]; 61 other men, when they are industrious and skilful, are like unto the other small stars which are in the sky.

62 The twelfth enigma he asked, was this: Of food, which is the more agreeable and more savory?

63 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 64 for of food, that is the more savory and more agreeable, which is acquired by means [5] of honest exertion, and duties and good works consume it again and possess it.

65 The thirteenth enigma he asked, was this: Which is the one? and which, the two? and which, the three? and which, the four? and which, the five? and which, the six? and which, the seven? and which, the eight? and which, the nine? and which are the ten?

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[1] Literally: 'place'.

[2] The highest paradise, or heaven of Aûharmazd; literally: 'the abode of song'; see Ardâ-Vîrâf nâmak X.—XI.

[3] Or 'kings in residence are'.

[4] Generally identified with the Pleiades, which were considered by the ancients to be seven in number (although one of them had become invisible) and might, therefore, be readily compared with the heavenly council of the seven Ameshâspends. In the Bundehesh, Parvîz is the third lunar mansion which, allowing for the precession of the equinoxes, must have best corresponded with the Pleiades about 1800 years ago. Its Zand name is *Paurvanya* but the 'star-studded, spirit-fashioned, Paurvanyan girdle' of Yas. IX. 26, may perhaps be a much older application of the name, to the more brilliant seven stars of Orion, which would have well represented the third lunar mansion, some 3500 years ago. It would be hazardous to assume that the introduction of the name Parvîz into the text, is any allusion to Khûsrô Parvîz who reigned from A. D. 590 to 628; otherwise, this passage might afford a means of estimating the age of the Pahlavî text.

[5] Literally: 'from the way'.

66 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 67 for the One is the good sun, which keeps the whole world illumined; 68 and the Two are the inhaling and exhaling [1] of the breath; 69 and the Three are the good thoughts and good words and good deeds; 70 and the Four are water and earth and trees and beasts; 71 and the Five are the five good Kayanians [2]; 72 and the Six are the six times of the Gâhanbârs [3]; 73 and the Seven are the seven archangels; 74 and the Eight are the eight good celebrities [4]; 75 and the Nine are the nine openings in the bodies of men; 76 and the Ten are the ten fingers on the hands of men.

Chapter III.

1 The twenty and third [5] enigma he asked, was this: What is the colder?

2 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 3 for it is not so as thou thinkest, but so as I know; 4 and it is thus thou thinkest, that the snow is colder which remains on the mountain, and the sun never warms it; 5 but it is not so as thou thinkest, for the mind of a wicked man is colder. 6 And a token of it is this, that thou, Akht

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[1] Literally: 'fetching and carrying'.

[2] These five Persian kings were Kaî-Kabâd, Kaî-Kahûs, Kaî-Khûsrôv, Kaî-Lohrasp and Kaî-Gushtâsp.

[3] The season festivals held respectively on the 45th, 105th, 180th, 210th, 290th and 365th days of the Parsi year, which begins now on the 21st September, according to the reckoning of the Indian Parsis.

[4] Or 'stories'. It is uncertain what celebrated octade of notables, or legends, is here referred to.

[5] With regard to the apparent omission of nine enigmas, between this and the thirteenth, see the note in the transliteration of the Pahlavî text.

the sorcerer, hast[1] a brother who is wicked; 7 and as many handfuls of poison[2] as reside in his heart, thou art not able to melt, not with the sun and not with the fire; 8 and when I take it in the palm of my hand, it will melt.

9 Then Akht, the sorcerer, ordered *them* to bring and slay his own brother, and to take away the poison from the heart; 10 *but* he was not able to melt it, not with the sun and not with the fire; 11 and Gôsht-i Fryânô took it up in the palm of the hand, and melted it.

12 The twenty and fourth enigma he asked, was this: What is the hotter?

13 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 14 for the palm of the hand of a pious man is the hotter; 15 and a token *of it* for thee is this, that it was not possible to melt thy brother's poison, not with the sun and not with the fire; 16 but when taken up in the palm of my hand, it melted away.

17 The twenty and fifth enigma he asked, was this: What is good *when* it goes down? and what is good *when* it is chilled? and what is good when[3] it shall die?

18 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 19 for water is good which goes down; and fire is good which is chilled; and a felon and wicked tyrant, like thee, is good who shall die. 20 Since, if water goes not down, and fire cools not, and a felon and wicked tyrant, like thee, dies not, 21 then so the whole world would be full of water and fire, and full of felons and wicked tyrants, like thee, and it would not be possible to preserve the world.

22 The twenty and sixth enigma he asked, was this: What is

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[1] Literally: 'that for thee, Akht the sorcerer, is'.

[2] Or perhaps 'gall'.

[3] In the text 'which', but the Huzvâresh *mân*, 'which', is often substituted for *amat*, 'when'; the Pâzand of both being *ka*, or *ke*.

heavier than a mountain? 23 and what is sharper than a steel knife? 24 and what is sweeter than honey? 25 and what is fatter than the tail of a sheep?[1] 26 and what is more liberal than the liberal? 27 and what is juster than the just?

28 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 29 for falsehood and irreverence are heavier[2] than a mountain; 30 and the tongues of men are sharper than a steel knife; 31 and a child of fortune[3] is sweeter than honey, for its father and mother; 32 and the earth and rain of Spendarmad[4] are fatter than the tail of a sheep; 33 and Tîshtar, the angel, is more liberal than the liberal; 34 and juster than the just is Vâyô[5] the good, who is no favorer of any person, and takes no bribe, and has justice for the lord and the slave, one with the other.

35 The twenty and seventh enigma he asked, was this: Which foot is the better and handsomer? 36 because of the many feet which I have seen, her foot is the handsomest and best which I have seen, who is Hû-parsh, thy sister and my wife.

37 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 38 for the foot of Water[6] is handsomer and better. 39 And a token *of it* for thee is this, that there where Water places a foot, vegetation will grow; 40 and there where Hû-parsh places a foot, will be dry.

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[1] Referring to the fat-tailed species of sheep, common in some parts of Asia and Africa.

[2] That is, 'more burdensome'.

[3] Or 'affliction', if the Pahlavî be *ranjoîh*, as seems likely.

[4] The female archangel of the earth, 'the bountiful Ârmaiti'; perhaps the rain is misplaced in the Pahlavî text, as it is the special gift of Tîshtar, see Mkh. LXII. 41—42.

[5] The 'air', a name of the angel Râm; but the actions here attributed to him, are rather those of Rashn, the just, the weigher of the actions of men.

[6] The female angel of water, *Ardvî-sûra Anâhita*; see the Âbân Yasht.

41 The twenty and eighth enigma he asked, was this: Whence is the great pleasure of women?

42 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 43 for it is not so as thou thinkest, but so as I know; 44 for it is thus thou thinkest, that the great pleasure of women is from various kinds of dress and seemly housewifery, when they have them. 45 However, it is not so; the great pleasure of women is from being with their own husbands.

46 Akht the sorcerer said thus: You speak false[1], and through this enigma I will slay thee; 47 now come along, I will go unto Hû-parsh, to her who is thy sister and my wife, 48 and she never told a lie, nor tells it, and by her word I will abide.

49 Gôsht-i Fryânô was acquiescent; and Akht the sorcerer, with Gôsht-i Fryânô, went into the presence of Hû-parsh; 50 and they also spoke thus: Sit down, and explain this enigma truly. 51 Gôsht-i Fryânô said thus: Is the great pleasure of women from dress of various kinds and seemly housewifery, when they have them? 52 or is their great pleasure from being with their own husbands?

53 Then Hû-parsh thought thus: A dilemma indeed has come to me, which thing is the felon and wicked tyrant, the sorcerer, as he will not cease till he shall slay me; 54 and since if I speak false, then he will slay my brother, and I shall become wicked, and so it will be well that I speak true; 55 and moreover, if I speak false, I shall be wicked myself, and he will destroy the law and religion and custom[2]; but when he slays me through[3] truth, I shall be more pious. 56 And she covered over her head with a veil, and spoke out 57 thus: The great pleasure of women is from dress of various kinds and seemly

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[1] Or 'he speaks false', or perhaps 'a lie is spoken', as the Huz. *yemalelûnêd* appears to be used for the past participle, as well as for the present tense.

[2] By slaying her brother, who was their main support.

[3] That is, 'because of'.

housewifery; 58 but when they are without cohabitation, *they are* in pain and uneasiness, and those pleasures are nothing whatever but pain and discomfort; 59 and when they have cohabitation [1], then they are in greater pleasure.

60 And afterwards, Akht the sorcerer, when he heard those words, became angry [2], and slew Hû-parsh at once. 61 And the soul of Hû-parsh went, at once, to Garôdmanô [3]; 62 and it cried thus: Good am I; hitherto I have been pious, and now I am still more pious; 63 but evil art thou, Akht the sorcerer; hitherto thou hast been wicked, and now *thou hast* become still more wicked.

64 The twenty and ninth enigma he asked, was this: What is that which *has* ten feet [4], and three heads, and six eyes, and six ears, and two tails, and three pair of testicles, and two hands [5], and three noses, and four horns, and three backs, and the life and preservation of the whole world *comes* from it?

65 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 66 for it is thus declared by the religion, that when the call of nature [6] arises, it is not the custom to explain the enigma they ask.

67 And Akht, the sorcerer, said thus: Go and sit down [7] in a neighbouring place, and attend to the call of nature, and come again quickly, and truly explain the enigma; 68 for if you speak false, or if you say thus: 'I know not', then I will slay thee at once.

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[1] Literally: 'when cohabitation is with them'.

[2] Literally; 'seized anger'; the usual Persian idiom.

[3] The highest paradise.

[4] Or 'legs'.

[5] Or 'arms'.

[6] According to the explanation in the Persian text, which seems probable; *pêshkâr* is a euphemism analogous to *pêshyâr* and *pêshâb*.

[7] Europeans should bear in mind, that it is a sin for a Mazdayasnian to make water whilst standing.

69 And Gôsht-i Fryânô went out, and sat down upon a stone[1]; 70 and he thought, in his mind, thus: A dilemma indeed has come to me, which is this felon and wicked tyrant, and which ceases not till he shall slay; 71 for if those who are living, and moreover those who are dead, become living again, had to explain this enigma, they would not be able.

72 Afterwards, Aûharmazd the lord, sent Nêryôsang the angel, with a message to Gôsht-i Fryânô, 73 and he said to him thus: Give the answer of the enigma, which is this: 'It is a yoke of oxen, with 'a man who performs ploughing and tillage'. 74 And Gôsht-i Fryânô, as he heard a voice and then saw no one, was doubtful; 75 and he thought, in his mind, thus: Nay but if they be Akharman and the demons, and their desire and wish be this, that they shall slay me; 76 and if I give this enigma such an answer, then that felon and wicked tyrant will slay me.

77 And afterwards, Nêryôsang, the angel, came near to Gôsht-i Fryânô, 78 and he said thus: Fear not, for I am Nêryôsang the angel, I am sent to thee, 79 and it is said by him who is Aûharmazd, the lord, thus: 'Give the answer of this enigma; for the enigma is a yoke 'of oxen, with a man who performs tillage'. 80 And Gôsht-i Fryânô, when he heard those words, then became extremely joyful[2]. 81 Immediately, he went into the presence of Akht the sorcerer, and said 82 thus: Lo![3] felon and wicked tyrant, the answer of this enigma is this: 'for this is a yoke of oxen, with a man who performs ploughing 'for cultivation'.

83 And Akht, the sorcerer, when he heard those words, at once became confounded, and remained confounded three days and nights. 84 And after three days and nights, he returned to consciousness, and

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[1] That is, a stone used as a seat in the ceremony of purification.

[2] Or 'the afflicted became joyful'.

[3] Or perhaps, 'this is it'.

said to Gôsht-i Fryânô, 85 thus: The enigmas are thine [1], Gôsht-i Fryânô, who puttedst trust in [2] Aûharmazd, the lord, who comes immediately to *thy* support and assistance.

86 The thirtieth enigma he asked, was this: Which horse is the better?

87 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 88 for the male horse which is extolled [3], and with a pedigree, is good; when they ought to keep it with the horses of royalty [4].

89 The thirty and first enigma he asked, was this: What is that which is dry and will not burn? [5] and what is that which is damp and will burn? [6]

90 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 91 for that is dust which is dry and burns not, and it is grease which is damp and will burn [6].

92 The thirty and second enigma he asked, was this: Which king is good?

93 Gôsht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 94 for that king is the better who is the more merciful, and is excellent in wisdom and knowledge, and he is fond of the creation [7].

95 The thirty and third enigma he asked, was this: How many riches are there for thee, Gôsht-i Fryânô?

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[1] Or 'happily is it for thee', according to some MSS.

[2] Literally: 'whose trust clung to'.

[3] Or perhaps, 'swift'.

[4] Or perhaps, 'blackness', an epithet of the Arabs; but both the text and translation of this sentence, are doubtful.

[5] Or 'but burns not'.

[6] Or 'but burns'.

[7] Literally: 'and kindness for the creation is with him'.

96 Gosht-i Fryânô said thus: Mayst thou be in misery whilst living, felon and wicked tyrant! and fall to hell when dead; 97 for there are three riches for me: one is that which I eat; and one, that which I wear; and one, that which I give to the poor and worthy.

Chapter IV.

1 Afterwards, Gôsht-i Fryânô said thus: The thirty and three enigmas, asked me by thee, are all truly explained; 2 now I ask thee three enigmas; if thou givest no answer, I will slay *thee* immediately. 3 And Akht, the sorcerer, said thus: Ask, so that I may explain.

4 And Gôsht-i Fryânô said thus: How much is the value of the seed of one cubit of land? 5 And the second he asked, was this: How much is the value of the ploughing of one ox? 6 And the third he asked, was this: How much is the value of the duty and good work of one next-of-kin marriage?

7 Akht, the sorcerer, knew not, and he said thus: The call of nature arises, and it is not the custom to explain the enigma they ask. 8 Gôsht-i Fryânô said thus: Go and sit down in a neighbouring place, and attend to the call of nature, and come again quickly, and truly explain these three enigmas; 9 for if you say thus: 'I know not', then I will slay thee immediately.

10 Akht, the sorcerer, through sorcery, rushed into hell; 11 and he shouted to Akharman, thus: Accursed! how much is the value of the seed of one cubit of land? 12 and second, thus: how much is the value of the ploughing of one ox? 13 and third, how much is the value of the duty and good work of a next-of-kin marriage?

14 The accursed Akharman shouted to Akht, the sorcerer, thus: I am not able to answer these enigmas of thine; 15 for, if I shall speak, my creatures *will* all depart, with the demons and demonesses and witches; 16 and I have not more friendship for thee than for my own creatures. 17 Should I give thee the answer of these enigmas which thou hast asked me, 18 all my creatures will become inefficient, and

nothing whatever of opposition will remain, 19 owing to the efficiency which will come upon the creatures of Aûharmazd [1]; and the resurrection of the dead and the future body would occur [2] immediately. 20 Go and put forth *thy* neck; it is not a breach of promise, though he preserves the enigma; 21 and when the time has arrived, it is not possible to avert it; 22 for thy place is hell, and thy punishment is more severe than *that of* all the wicked.

23 And Akht, the sorcerer, rushed up from hell hopeless, and was brought, for his destruction, into the presence of Gôsht-i Fryânô. 24 And Akht, the sorcerer, said to Gôsht-i Fryânô 25 thus: The enigmas are thine [3], Gôsht-i Fryânô, with whom have been Aûharmazd and the archangels; that which thou hast not known, they have said for thee; 26 but I, whose trust rested on Akharman and the demons, asked three enigmas of Akharman and the demons, *and* for me they have given no answer.

27 And after that, Gôsht-i Fryânô destroyed [4] Akht the sorcerer, at once, with the nîrang (*religious formula*) of the baresôm-gathering knife, and destroyed [4] the demoness in his body.

[1] Such appears to be the meaning of the Pahlavî text.

[2] Literally: 'would be', or 'is'.

[3] Or 'happily is it for thee', according to some MSS.

[4] Literally: 'rendered useless'.

V. Postscript.[1]

1 Whoever shall read this tale together with *his* servants[2], and shall say one Yathâ-ahû-vairyô[3] at the end, 2 the good work, in his soul, is such as though they should kill a snake with the nîrang[4] of the Avesta; 3 the spiritual life, in his soul, is such as when he offers up the prayers[5] of the recited Gâthas for three years; 4 and there was a destûr who said, that there is no spiritual life at the end of[6] one year's sin of non-worship.

5 Completed in health, pleasure and joy. 6 May Akht, the sorcerer, be destroyed, with all the demons and demonesses and sorcerers and witches.

VI. Colophons.[7]

1 Completed *and* ended this tale of Gôsht-i Fryânô, with this Arḍâ Vîrâf, on the day of Amerdâd, the month Shahrîwar, the Parsi

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[1] The first paragraph of this postscript, may have been written by the author of the tale, as it occurs in both the old MSS.; but the second paragraph is found in only one MS.

[2] Or perhaps, 'to *his* kindred and servants'.

[3] One of the most sacred religious formulas of the Parsis, which ought to be recited before and after any act of importance; in some cases, several times.

[4] A religious formula used in such cases as a charm, or exorcism.

[5] Or 'praise'.

[6] That is, 'after'.

[7] These colophons are given as they stand in H_6; the first one also occurs in K_{20}, with variations merely in the date and name of the copyist; so that both of these old MSS. are traced back to the same original, the MS. of Mihrpanâh Srôshyâr of Nîshâpûr, which was existing in the first half of the thirteenth century A.D. The names are translated into their Persian form.

year 618 [1]; 2 written by me, the servant of the religion, Rustam *son* of Mihrbân, *son* of Marzabân [2], *son* of Dahishyâr, the herbad, from the handwriting [3] of herbad Mihrpanâh, *son* of Srôshyâr of Nîshâpûr, the herbad. 3 May it be with the will of God.

4 Completed *and* ended this Arḍâ Vîrâf, and this tale of Gôsht-i Fryânô, on the day of Fravardîn, the month Bahman, the year 766 of Yazdagard [4], king of kings, son of Aûharmazd; 5 written by me, the servant of the religion, the herbad's son, the teacher Pêshyôtan, *son of* Râm, *son of* Kâmdîn, *son of* Shahriyâr, *son of* Bahrâm, *son of* the môbad Hôrmazdyâr, *son of* the herbad Râmyâr; and from the handwriting of the herbad Rustam, *son* of Mihrbân. 6 May it be with the will of God; and *it is* from the city of Bhrôch.

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[1] Corresponding to the 18th July A.D. 1249, if written in India, where the Rasmî computation would be used.

[2] The copyist named in K_{20}, is 'the herbad's son Mihrbân, *son of* Kaî-Khûsrô, *son of* Mihrbân, *son of* Spendâḍ *(elsewhere, Spend-dâḍ), son of* Mihrbân, *son of* Marzabân'; identifying the last two names with the same names in H_6, we may conclude that the Spendâḍ of K_{20} was a brother of the Rustam of H_6, and therefore, Mihrbân, the copyist mentioned in K_{20}, was a great grand-nephew of Rustam, the copyist mentioned in H_6; this conclusion is confirmed by the date mentioned in K_{20}, which corresponds to the 8th November A.D. 1321, or 72 years later than the date given in H_6, which interval would be necessary for the three generations inferred from the genealogy.

[3] That is, MS.

[4] Corresponding to the 20th November A.D. 1397; the year in which the MS. H_6 was written.

Appendix II.

The three Fargards

of the

Hâḍôkht Nask

which are still extant.

The Zand and Pahlavî Texts,

with a transliteration of the Pahlavî,

and various readings.

(Westergaard's Yasht Fragments XXI. 1.—XXII. 36.)

Edited by

M. Haug, Ph. D.

Observations.

The same remarks apply to this text as to the foregoing. The Zand and Pahlavî versions alternate as they are found in the MSS., and the sentences are numbered in accordance with those alternations; but the numbers of Westergaard's sections are also given, in the margin, for the convenience of the student. Additional sentences in the Pahlavî version are marked *a)*, as supplementary to the preceding sentence.

The transliteration applies only to the Pahlavî text, and phrases which are merely explanatory of the preceding words, are marked as parentheses, when transliterated.

In the various readings, all references marked Z., relate to the Zand text, in which the words alluded to, are marked with an asterisk *, and the components of compound words are counted separately. Besides the MSS. H_6 and K_{20}, which have been previously described, some references are made to the following:

K_{21} — the Kopenhagen MS. No. 21, which is a careless and modern copy of K_{20}.

P_7 — the Paris MS. No. 7 of Anquetil's collection, which is a somewhat older copy of K_{20}.

The variations of the Zand version in K_{20}, K_{21} and P_7 are taken from Westergaard's published text, which is very correct, but does not notice some of the minor variations in orthography. Some variations, indicated by G., have been taken from a Gujarâti transliteration of the Zand text, contained in the Farjîât-e Jaratoshtî, Bombay, A.Y. 1207 (A.D. 1838), which may have been derived from other MSS. The Pahlavî version, however, has been settled from a collation of the two old MSS. H_6 and K_{20}.

Chapter I.

[Westergaard's Yasht Fragment XXI. 1—17.]

Chapter I.

[Pahlavî.] 1 Pûrsîḍ *Zaratûhasht* min Aûharmazd âîgh: Aûharmazd, mînavad-i afzûnîk, dâḍâr-*i* gêhân-i ast-hômandân-*i* yasharûbŏ, 2 kaḍâr lak min valmanshân *gûbishnânŏ* mûn pavan *gûbishnŏ* harvisp *âvâḍîh* va harvisp yasharâîsh pêḍâkîh hamâk

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I. Z. 1, 7. H_6 has ﻯ for ﻱ. Z. 1, 8. K_{20} has ﻣﺪﻫ for ﻣﻪ. 1, 2. K_{20} omits ﺩ, here and elsewhere. 1, 9. both omit *i*. 1, 11. K_{20} has ﺍ for ﺩ. Z. 2, 1. compare Z. *ahmya* and *yahmya;* all the MSS. have ﻫﺪ for ﻫﺪﻩ, which is a blunder easily made. Z. 2, 6, 8. H_6 has ﺩ for ﻩ, here and elsewhere. 2, 5, 8. K_{20} omits final ﺍ. 2, 10. or perhaps *âzâḍî*.

bûn *va* bar-*i* pêḍâk aîgh frârûnîh dâḍ yekavîmûnêḍ, zyam gûft aîgh: Nafshman ghal yehevûnêḍ?

3 Pasukhôîh val valman gûft Aûharmazd, aîgh: Yasharâîsh-stâyishnîh Zaratûhasht, ashem-vohûk. 4 Mûn yasharâîsh stâyêḍ pavaṇ franâmishnŏ-i kabed (aîgh kabed bâr) *va* denman kâr *frôpatêḍ-i madam* mînishnŏ mînishnîk mûn rûbâk-*dahishnîh* min *ahvô*. 5 Zak-i li stâyaḍ mûn Aûharmazd-ôm,

I. 2, 17. H_6 om. 2, 18. K_{20} omits . Z. 3, 7. all but H_6 have for . Z. 4, 4—5. K_{20} . Z. 4, 6. in all, but see Visp. XIV. 2. Z. 4, 8. all omit the second . 4, 10. in Visp. XIV. 2. 4, 13—14. in Visp. XIV. 2. 4, 19. K_{20} omits . 4, 21. Visp. XIV. 2. adds . Z. 6, 11. G. has for . Z. 6, 15. H_6 has for .

6 zak-*i* mayâ stâyaḍ, *va* zak-*i* damîk stâyaḍ, *va* zak-*i* gôspend stâyaḍ, va zak-*i* aûrvar stâyaḍ, va zak-*i* harvisp *âvâḍîh-i* Aûharmazd-dâḍ, mûn min yasharâîsh pêḍâk stâyaḍ (*aîghash* hamâk stâyaḍ yehevûnd). 7 Maman zak-*i* gûbishnŏ-*i* Zaratûhasht-i arshûkht frâz gûft, *va* frâz gûft-*i* râst-*i* frârûnŏ, amat pavan zak gûbishnŏ-*i* valman-*i* Ahû-ver frâz yemalelûnî-aît pavan dastôbar; 8 amâvandîh va pîrûzkarîh va rûbân va dînô barâ afzâyaḍ. 9 Arjêḍ, *Spîtâmânŏ* Zaratûhashtar; khadûk yasharâîsh-stâyishnîh,

I. 6, 1. both omit ↄ. 6, 4, 8. K_{20} omits ן. 6, 5, 9, 13. H_6 omits ↄ. 6, 17. both omit ↄ. 6, 19. or *âzâḍîh-i*; H_6 omits ↄ. 6, 26. K_{20} omits 𐬭𐬀. Z. 7, 6. all but H_6 have 𐬯 for 𐬱. 7, 2. K_{20} omits ↄ. 7, 3. H_6 omits ↄ. 7, 8. H_6 omits ן. 7, 10. K_{20} omits ↄ. 7, 11. K_{20} has ן for ↄ. 7, 16. H_6 omits ↄ. 7, 17. K_{20} omits ↄ. Z. 8, 2. 𐬱𐬭 only in H_6. Z. 8, 5. G. has 𐬫𐬀 for ↄ. Z. 9, 8. 𐬌𐬎𐬵 in all but H_6. 9, 2. K_{20} omits final ן.

ashem-vohûk aê, *khadûf* khadûk *yasharûbân shnâyaḍârîh*, 10 C *khvâp*, va M bisrayâ-khûrishnîh, va bêvar mâyûḍ chîgûn *mûn* C *khvâp* barâ khelmûnêḍ, va M bâr bisrayâ barâ vashtamûnêḍ, va bêvar bâr mâyûḍ barâ vajârêḍ, kaḍârchâî min tanûân, amatash barâ *min* tanû *rasishnŏ khayâ* yâmtûnêḍ; zak and arjêḍ.

11 Kaḍâr yasharâîsh-stâyishnîh, *ashem vohû, I mûn min X zak-i zakâî yasharâîsh-stâyishnîh* mas va

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I. 9, 9. *khad* substituted for *ay*. 9, 11. K_{20} has ... for ... 9, 12. so in both, but more commonly ... Z. 10, 1. G. condenses the remainder of the chapter into the following words: *dasa gĕush qareitinãm, satem pascha fraṇharetanãm, hazaṇrem qafnanãm, baêvare tê qafnâḍ fraghrisemnanãm kañhâoschiḍ tanunãm parô-asti jasôithyâo*; omitting further details. Z. 10, 3. H_6 inserts ... after ... Z. 10, 5. K_{20}, P_7 have ... for last ... 10, 2, 13. ... for ..., or ..., here and elsewhere. 10, 11. K_{20} om. 10, 33. K_{20} om. 10, 35—36. K_{20} .... Z. 11, 9. H_6 ...; K_{20} ...; but see 16, 9. and 21, 9. 11, 4—13. K_{20} om.

shapîr *va* nadûktûm kasp?

12 *Pasukhôîh* avŏ valman gûft Aûharmazd aîgh: Zakîch, yasharûbŏ Zaratûhasht, 13 amat gabrâ frâz-khûrishnîh-*i* Horvadaḍ va Amerôdaḍ, *va* yasharâîsh stâyaḍ, zak-*i* Ashem-vohû valman *yemalelûnêḍ; va* akhar *Srôsh* drônô vashtamûnêḍ, 14 frâz stâyaḍ hûmat va hûkht va *hûvarshtô*, aîgh-stâyaḍ *yehevûnêḍ*, 15 barâ yedrûnêḍ dûshmat *va* dûsh-hûkht va dûsh-hûvarshtô, aîghash barâ yedrûnḍ *yehevûnêḍ*.

I. 11, 17. K_{20} om. Z. 12, 6. H_6 . 12, 1. K_{20} adds to . Z. 13, 1. H_6 omits . Z. 13, 2. K_{20} om. 13, 4. K_{20} omits . 13, 8. K_{20} om. 13, 11. H_6 omits . 13, 15. both omit . 13, 16. K_{20} om. 13, 18. K_{20} . 14, 7. K_{20} omits final . 14, 10. K_{20} om. Z. 15, 1. last only in H_6. 15, 4. H_6 om. 15, 11. H_6 ; K_{20} . Z. 16, 4, 9. H_6 has for .

16 Kaḍâr khadûk yasharâîsh-*stâyishnîh*, Ashem-vohûk *aê*, mûn min C valmanshân-i zakâî yasharâîsh-stâyishnîh *ash* mas va shapîr va nadûktûm arj-*i*?

17 *Pasukhôîh* avŏ valman gûft Aûharmazd aîgh: Zakîch, yasharûbŏ *Zaratûhasht*, 18 amat gabrâ, akhar min frâz-khûrishnîh-i hôm-i hûnîḍ, yasharâîsh stâyaḍ, zak-*i* Ashem-vohûk aê barâ *yemalelûnêḍ*, va parâhôm vashtamûnêḍ; 19 frâz stâyaḍ hûmat va hûkht va *hûvarsht*, 20 barâ yedrûnêḍ

I. 16, 4. K_{20} om. 16, 6. K_{20} om. 16, 14. K_{20} om. 16, 20. K_{20} omits . 17, 1. K_{20} adds to . 17, 9. K_{20} . Z. 18, 1. all omit . Z. 18, 5. H_6 has for final . 18, 11. H_6 omits . 18, 15. K_{20} . 19, 7. K_{20} adds final . Z. 20, 1. last only in H_6.

[illegible]

[illegible] 21 [illegible] 10

[illegible]

[illegible] 22 [illegible] 11

[illegible]

[illegible] [continue as in 19—20.] [illegible]

[illegible] 24 [illegible]

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dûshmat va dûsh-hûkht va dûsh-hûvarsht.

21 Kadâr *khadûk* yasharâîsh-*stâyishnîh*-i min M valmañshân-*i* zakâî yasharâîsh-*stâyishnîh* mas va shapîr va nadûktar kasp?

22 *Pasukhôîh* avŏ valman gûft Aûharmazd aîgh: Zakîch, yasharûbŏ *Zaratûhasht*, 23 amat gabrâ barâ khelmûnêd-i pavan *khvâp* lâlâ-*nipîmishnîh va* barâ-khelmûnishnîh, yasharâîsh stâyad, Ashem-vohûk-I; 24—25 [chîgûn *gûftô*; *sec 19—20*].

I. 20, 3. K_{20} [illegible]. Z. 21, 9. K_{20} has [illegible] for last [illegible]. 21, 2. K_{20} om. 21, 4, 10. K_{20} adds [illegible] to [illegible]. 21, 7. K_{20} has [illegible] for [illegible]. 22, 1. K_{20} adds [illegible] to [illegible]. 22, 9. K_{20} [illegible]. Z. 23, 1. all omit [illegible]. 23. 6. K_{20} [illegible]; [illegible] for [illegible], or [illegible]. 23, 8. a doubtful reading. 23, 9. only in K_{20}. 24, 2. K_{20} omits final [illegible]; the remaining text of 24—25 is omitted in the MSS., being the same as that of 19—20.

12 26 ... ...

31 Kaḍâr khadûk yasharâîsh-stâyishnîh mûn, min harvist denman *kêshvar-i Khvanîras* levatman ramak va levatman ras, barâ min vîr, javîḍ min anshûtâ, ash mas *va* shapîr *va* nadûktar kasp?

32 Pasukhvôîh avŏ valman gûft Aûharmazd aîgh: Zakîch, yasharûbŏ *Zaratûhasht*, 33 amat gabrâ, pavan zak-i afadûm vardishn-i *khayâ*, yasharâîsh stâyaḍ Ashem-vohûk-I barâ *yemalelûnêḍ*, va akhar

I. Z. 31, 10. H_6 has 𐬛 for 𐬌. Z. 31, 11—14. in the margin of H_6; the other MSS. prefix 𐬀 𐬨 to this phrase; this may stand for 𐬌𐬀 *tâ*, the Pâz. of the Huz. 𐬌𐬵 *vad*, which is the usual sign of abbreviation, as Westergaard suggests; but it is more probably the cypher 𐬨, which is often attached to marginal insertions in Pârsî MSS., and may indicate that these words were in the margin of some former MS., as they now are in that of H_6. Z. 31, 14. P_7 has 𐬯𐬀𐬌𐬀 for 𐬎. 31, 9. K_{20} 𐬌. 31, 10. H_6 omits 𐬌. 31, 24. H_6 om. 31, 26. K_{20} om. 32, 9. K_{20} 𐬌𐬀𐬵𐬀𐬌𐬀𐬵. Z. 33, 1. all omit 𐬆. 33, 7. K_{20} 𐬌𐬎𐬵𐬌. 33, 12, 17. K_{20} 𐬨𐬀𐬵𐬀𐬌.

milayâ lâ *yemalclûnêd*; 34—35 [*chîgûn azvar nipisht, see 19—20.*] *a) Hômand le-denman* vanâs *va* kirfak râst hamîstakânŏ zakâî Ashemvohûk-I barâ *yemalelûnêd*, barâ *pavan* zak *pâhlûm* ahvân yâmtûnêd.

36 Kaḍâr khadûk yasharâîsh-stâyishnîh mûn min harvisp denman-*i* yîu *andarg* damîk va *andarg* âsmân *va* denman *damîk va* zak rôshanîh *va* harvisp *âvâḍîh-i* Aûharmazd-dâd. mûn min yasharâîsh pêḍâkîh, ash mas va shapîr va nadûktar kasp?

I. Z. 34, 3.—35, 5. H_6 omits these words, as in 29—30. Z. 35, 1. the last ש is supplied in accordance with 15, 1. and 20, 1. in H_6. 35, 1—3. K_{20} om. 35 *a*, 1. ꬱꬹꬽ in both, but see 38 *a*, 1. 35 *a*, 2. H_6 om. 35 *a*, 4. K_{20} om. 35 *a*, 11. K_{20} ꬰꬹꬽꬱ. 35 *a*, 13. H_6 om. 35 *a*, 15. H_6 ꬱꬹꬽꬰ. 36, 8. K_{20} omits ꬰ. 36, 10, 13. so in H_6, K_{20}; but perhaps an old misreading for *andar-i*. 36, 15. H_6 om. 36, 17. H_6 ꬱꬹ. 36, 18, 21. K_{20} om. 36, 23. or *âzâḍîh-i*

Chapter II.

[Westergaard's Yasht Fragment XXII. 1—18.]

37 *Pasukhôîh val* valman gûft Aûharmazd aîgh: Zakîch, yasharûbŏ *Zaratûhasht* 38 mûn valman fŏd varḍêḍ barâ min dûshmat *va* dûsh-hûkht *va* dûsh-hûvarshtô. *a)* Hômanḍ le-denman vanâs vêsh aîgh kirfak dûshahûîk zak Asheṁ-vohûk-*I* barâ *yemâlelûnêḍ* ash vahishtîk barâ yehevûnêḍ.

Chapter II.

Pavan sham-i Yêdatô.

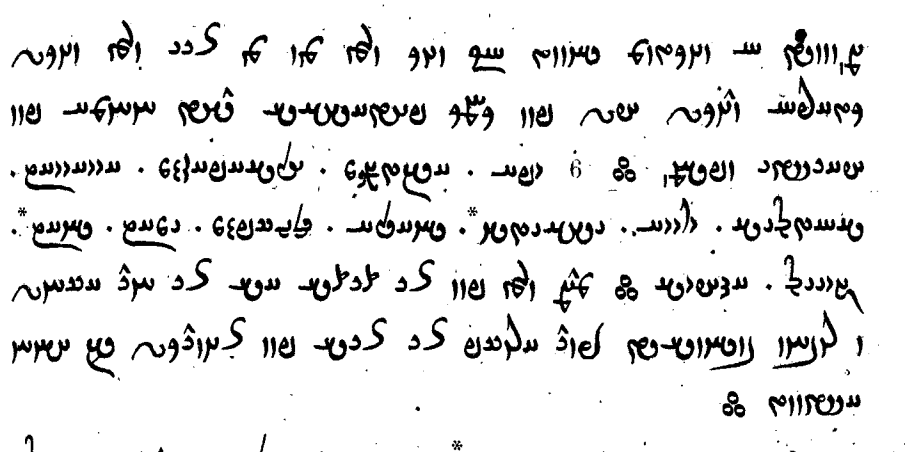
I. 37, 1. H_6 adds ۶ to ۳۷. 37, 2. H_6 ۱۳۰. 37, 9. K_{20} ۱۳۷۱۱۶۷۶۶. Z. 38, 2. P_7 ۳۷۳۱۱۶۷۶۶. 38, 8, 10. K_{20} om. 38 *a*, 9. K_{20} omits ۶. 38 *a*, 11. K_{20} ۳۷۱۱۶۷۶۶.

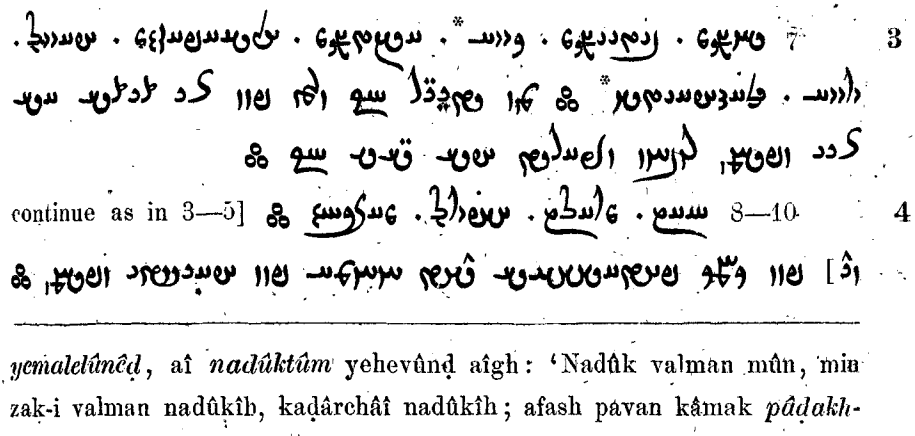
II. 0, 1—3. this invocation is only in H_6. Z. 1, 3—11. H_6 abbreviates the sentence by writing ۶۶ (*vad*, 'to') in place of these words.

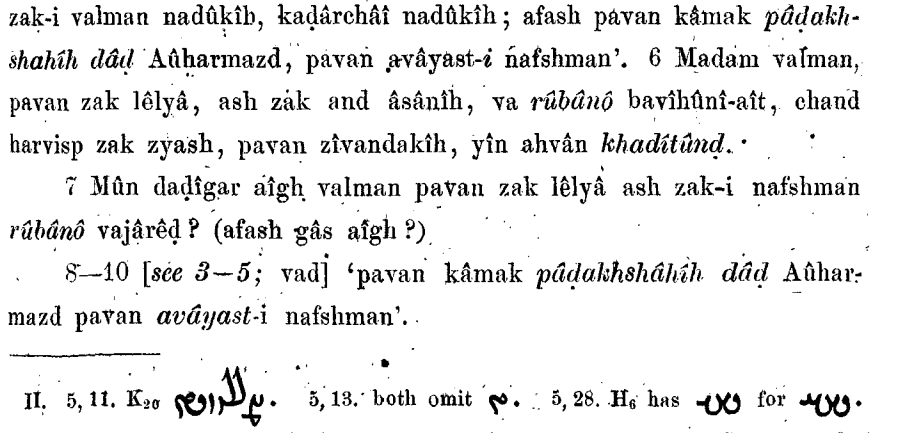
[Pahlavî.] 1 *Pûrsîḍ Zaratûhasht* min Aûharmazd, *aîgh: Aûharmazd, mînavad-i afzûnîk, dâḍâr-i gêhân-i ast-hômandân*, yasharûbŏ, 2 amat yasharûbŏ barâ vaḍîrêḍ, aîgh valman pavan *zak lêlyâ* zak-i nafshman rûbân vajârêḍ? (aîghash *gâs* aîgh?)

3 Afash gûft Aûharmazd 4 aîgh: Pavaṇ nazdîk-i vaghḍân yeṭîbûnêḍ, zak jînâk aîgh, amatash jân barâ vazlûnêḍ, ash rôêshman yekavîmûnâḍ; 5 *Aûshtûvat* gâs srâyaḍ (aîgh zand yemalelûnêḍ), va nadûkrûbishnîh barâ

II. 1, 1. both add . 1, 2. K_{20} omits . 1, 5—11. H_6 , as an abbreviation. 1, 6. K_{20} om.; but the sentence is corrected according to I. 1. 1, 7—8. K_{20} . 1, 10. K_{20} omits . Z. 2, 3. all prefix : Z. 2, 5. H_6 . Z. 2, 10. always so in H_6; but K_{20} has twice for . 2, 8—9. K_{20} om. 2, 15. K_{20} om. Z. 4, 2. H_6 omits last . Z. 5, 1, 10. H_6 has for . Z. 5, 11. H_6 has for . 5, 1. H_6 .





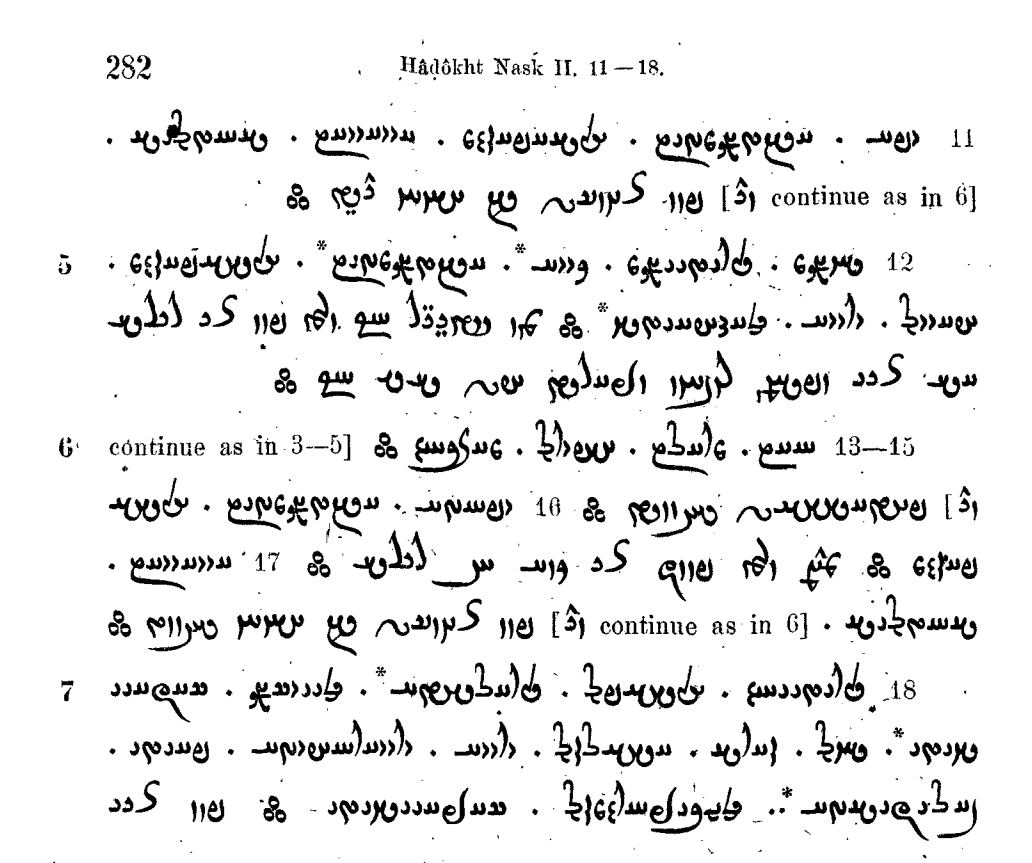


yemalelûnêḍ, aî *nadûktûm* yehevûnḍ aîgh: 'Nadûk valman mûn, min zak-i valman nadûkîh, kaḍârchâî nadûkîh; afash pavan kâmak *pâḍakhshahîh dâḍ* Aûharmazd, pavan *avâyast-i* nafshman'. 6 Madam valman, pavan zak lêlyâ, ash zak and âsânîh, va *rûbânô* bavîhûnî-aît, chand harvisp zak zyash, pavan zîvandakîh, yîn ahvân *khadîtûnḍ*.

7 Mûn daḍîgar aîgh valman pavan zak lêlyâ ash zak-i nafshman *rûbânô* vajârêḍ? (afash gâs aîgh?)

8—10 [*see 3—5;* vad] 'pavan kâmak *pâḍakhshâhîh dâḍ* Aûharmazd pavan *avâyast*-i nafshman'.

II. 5, 11. K_{20} . 5, 13. both omit . 5, 28. H_6 has for . 5, 29. H_6 . 5, 32. both omit here, but see 10, 7. Z. 6, 7. K_{20} has for . Z. 6, 11: only in H_6. 6, 11. K_{20} omits final . 6, 21. H_6 . Z. 7, 3. H_6 . Z. 7, 8. K_{20} . 7, 11. H_6 has for . 10, 3. K_{20} has for . 10, 4. in both, but see 5, 29. 10, 7. K_{20} omits .



11 [see 6; vad] pavan *zîvandakîh*, yîn ahvân dîḍ.

12 Mûn saḍîgar aîgh valman pavan zak lêlyâ ash *zak-i* nafshman *rûbânô* vajârêḍ? (afash gâs aîgh?)

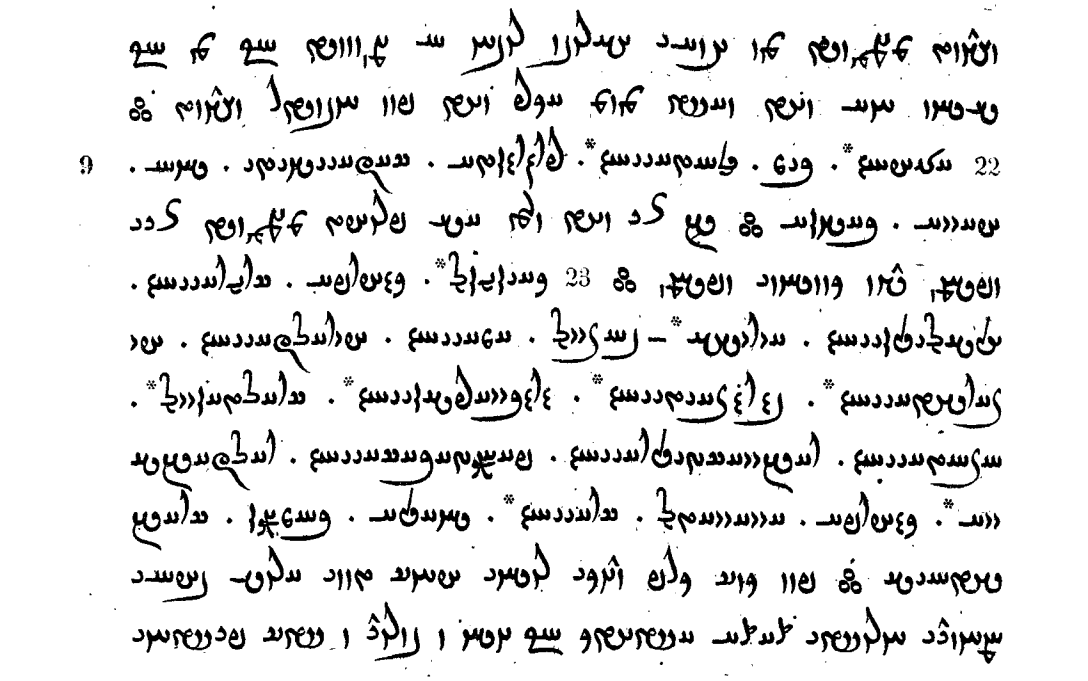
13—15 [*see 3—5;* vad] '*pâḍakhshâhîh* yehabûnêḍ'. 16 Madam valman pavanich zak kolâ *III* lêlyâ, 17 [*see 6;* vad] pavan zîvandakîh, yîn ahvân yehabûnḍ.

18 Pavan zak-i

II. 11, 2. K_{20} has ⟨ⴰ⟩ for ⟨ⴱ⟩. Z. 12, 3. H_6 ⟨ⴱⴰⴰⴰⴱ⟩. Z. 12, 4. only in H_6. Z. 12, 8. K_{20} has ⟨ⴷ⟩ for ⟨ⴳ⟩. 12, 9. K_{20} om. 12, 11. K_{20} omits final ⟨ⴰ⟩. 15, 1. H_6 has ⟨ⴱⴱⴱⴱ⟩, and K_{20} ⟨ⴱⴱⴳ⟩, for ⟨ⴱⴱⴱⴱ⟩. 16, 6. K_{20} om. Z. 18, 3. H_6, K_{20}, G. have ⟨ⴰⴰⴰⴰⴰⴰⴰⴰ⟩ here, but see III. Z. 17, 3. Z. 18, 5. H_6 ⟨ⴰⴰⴰⴰⴰⴰⴰⴰ

sadigar lêlyâ rôêshman ash pavan *ûzdahîshnîh* medammûnêḍ pavan aûshbâm, mûn gabrâ-i yasharûbŏ *rûbânô* aîgh yîn aûrvar madam va bôd ash barâ ḍâsht medammûnêḍ tanû-i nafshman. 19 Zak valman vâḍ madam vâyêḍ medammûnêḍ min *rapîtvîntar* nêmak, min nêmak-i Savâk, min rapîtvînŏtarîkân nêmakân, min nêmak-i Yadadân; 20 hû-bôd va hû-bôdtûm min zak han vâḍân zyash pavan stih yâtûnḍ. 21 Valman vâḍ ash pavan *bînîk* lâlâ

II. 18, 8. ۱ for ۳; H_6 omits ۱; see III. 17, 10. 18, 15. K_{20} omits final ۱. Z. 19, 4. K_{20} ۳۱۱۱۱. Z. 19, 6. H_6 has ۹ for ۹. 19, 8. H_6, K_{20} ۱۱۱۱۱۱۱۱۱. Z. 21, 1—2. G. ۱۱۱۱. ۳. Z. 21, 5. H_6 omits first ۹. Z. 21, 19. H_6 has ۱ for first ۹. Z. 21. 20. so in H_6: Westergaard has ۱۹ for the obsolete ۱۱ *a*. 21, 5. K_{20} ۱۱۱



vakhdûnḍ medammûnêḍ mûn gabrâ-i yasharûbŏ rûbân aê *yemalelûnêḍ* aîgh: Min aîgh dalrishnŏ anâ vâḍ vâyêḍ, mûnam akaraz vâḍ pavan hû-bôdtar vakhdûnḍ? 22 Yîn zak vâḍ valman ash fravâft medammûnêḍ zak-i nafshman dînô kûnishnŏ-*i* nafshman, 23 pavan kanîk kerp *nadûk-i* rôshan-i avârîk tanû-i arûs bâzâî-*i* amâvand-i hû-rôst-i lâlâ astâdak (aîgh yûdân) va bûland, va stîk pêstân-i

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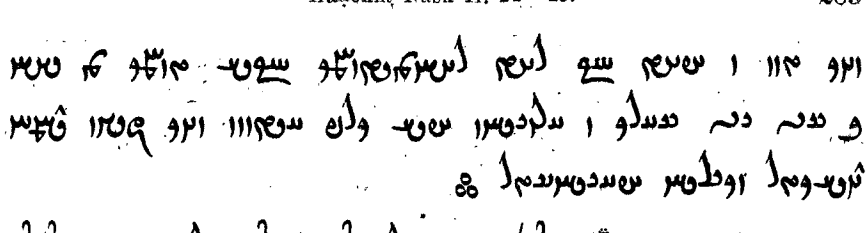
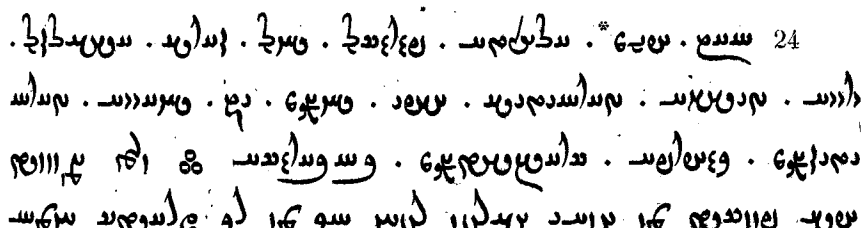
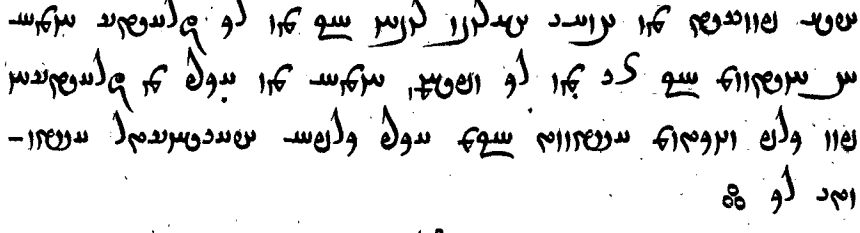
II. 21, 14. K_{20} omits one ۱. Z. 22, 1. K_{20} has ۶ for ک. Z. 22, 3. so in H_6; وا being almost illegible in K_{20}, has been mistaken for ک by the copyists of K_{21}, P_7; G. وامسم. 22, 11. H_6 omits د. Z. 23, 1. H_6 وندوخ. Z. 23, 5. H_6, K_{20} omit initial ب. Z. 23, 9. H_6, K_{20} omit ن. Z. 23, 10. only in H_6; the Vishtâsp Yasht (24, 56) has ۳ for ۵. Z. 23, 11. G. *eredvâ-frashnyâo*. Z. 23, 12. H_6 adds ب to ۱. Z. 23, 16. H_6 has ونو for ون. Z. 23, 19. H_6 and Yt. 24, 56 have ب for س; G. *srira*. 23, 4. K_{20} om. 23, 9. K_{20} has ۱ for ۵.







nadûk tanû-, va âzâḍ (aîgh râḍ), rayê-hômand-tôkhmak (aîghash *tôkhmak* min *Yadadân*), XV sâlak, va hu-rôdishnŏ, afash kerp *aêtûnŏ* nadûk chîgûn dâmân *dôshaktar*, nikîrishn avâyishnîktar.

24 Valman *yemalelûnĉḍ*, afash pûrsîḍ mûn gabrâ-i yasharûbŏ *râbân*, aîgh: Mûn lak charâîtîk hômanîh? aê *khavîtûnam*, aîgh zak mûn lak nafshman *hômanîh*, mûn akaraz *min charâîtîkân* pavan kerp nadûktûm khadîtûnḍ, aîgham akaraz kerp-*aê* avâyishnîktar khadîtûnḍ-i lak?

II. 23, 29. K_{20} omits ۏ. 23, 31. K_{20} ﻣﻪﻣﻮﻧﺪ. 23, 38. K_{20} omits final ۏ; both add ۏ *va*. 23, 42. altered in H_6, by a later hand, to ﻫﻮﻣﻨﺪ-ﻭﻳﺮﺍﻳﺶ. Z. 24, 2. H_6, K_{20} ﻛﻮﻳﺪ. 24, 2. K_{20} omits one ۏ. 24, 8. K_{20} adds final ۏ. 24, 15. K_{20} ﻣﻪﻣﺮ. 24, 21. K_{20} ﻣﺮﻛﺰﻡ. 24, 24—25. partly illegible in K_{20}. 24, 32. K_{20} has ﻝ for ﺱ. Z. 25, 12. G. *yim*. Z. 25, 15. H_6 omits first ﺱ.

[illegible]

25 Valman pasukhô *yemulelûnêḍ* mûnash nafshman dînô aîgh: Hômanam lak hômanam (aîgh lak nafshman hômanam), yûdân-i hûminishn-i hû-gûbishn-i hû-kûnishn-i ḥû-dînô, mûnat nafshman dînô-i min zak-i nafshman ṭanû *aêtûnŏ* nadûk *yehevûnd* yekavîmûnâḍ. 26 Anâ mûn kâmak kartô-i mûn râî lak *aêtûnŏ* mas *va shapîr va* nadûk *va* hû-bôd va pîrûzkar *va* avîbêsh chîgûn li medammûnêḍ. 27 Min anâ-i lak kâmak yûdân-i

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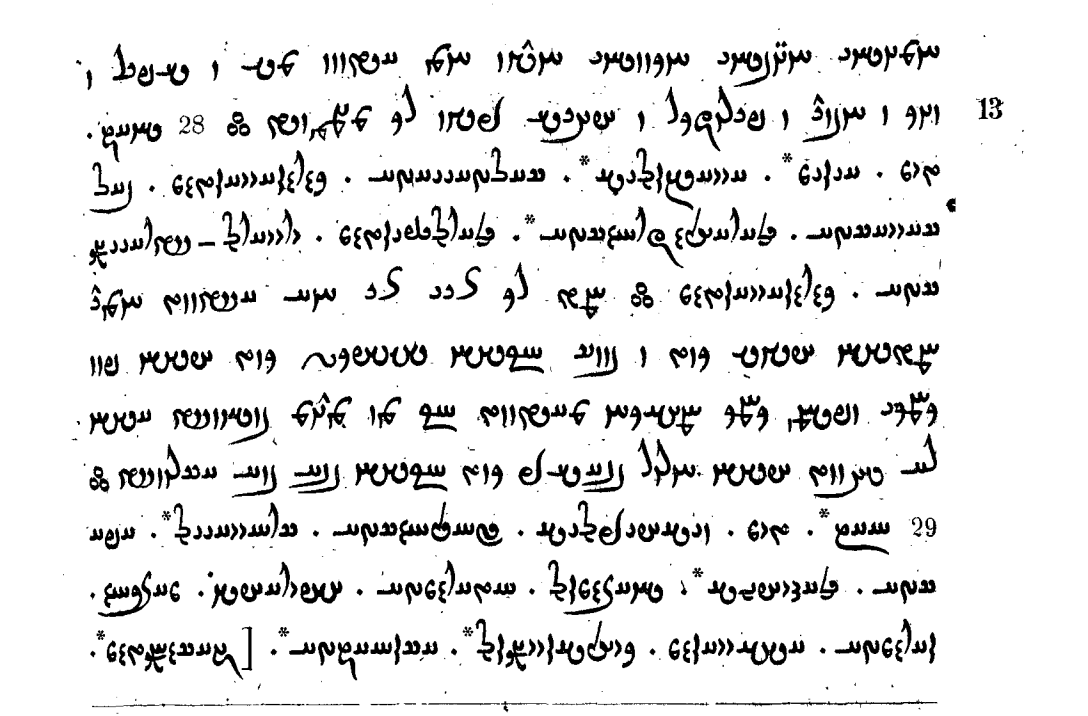
II. 25, 3. K_{20} omits one ١. 25, 27. K_{20} omits final ١. 25, 29. H_6 ٣١١. Z. 26, 11. H_6 has ٤ for ٣. Z. 26, 15. K_{20} has ٧٩ for ٥٠. 26, 8. K_{20} omits final ١. 26, 10—12, 14. K_{20} om. 26, 18. both om. Z. 27, 4. G. ٤٣٥. Z. 27, 7. H_6 omits first ٥; K_{20} has ٦ for final ٥. Z. 27, 10—12. K_{20} ٥ ٩٠ ; ٩٠ is a sign of abbreviation, standing for Huz. ١٩ *ghal*, 'to'.



hû-mînishn-i hû-gûbishn-i hû-kûnishn-i hû-dînô *hôman* aêtûnŏ mas va shapîr va nadûk va hû-bôd va pîrûzkar va avîbêsh chîgûn lak *medam-mûnêd*. 28 Amat lak zak-i *zak* anâ khadîtûnd hômand amatshân afsôs kard va bôndak (aîghshân shedayâzakîh) *kard*, afshân pavan kâmak-i *nafshmân kâmak* hamkhâkân makhîtûnd (aîgh mûn mandavam bavî-hûnast, ashân lâ yehabûnd), afshân aûrvar babâîhich kard (aîghshân babâ barâ asrûnast);

II. 27, 10. so in both, the personal suffix being omitted. 27, 25. K_{20} has ֆ for ֆ. Z. 28, 3. all but H_6 have ցեղեան. Z. 28, 4. H_6, K_{20} have ֆան for ֆ; աա being illegible in K_{20}, have been altered into ոյա in H_7. Z. 28, 8. G. omits ան. 28, 4. only in H_6. 28, 15. K_{20} adds final ի. 28, 19—20. only in H_6. Z. 29, 1. all but H_6 and G. add ցեղ by mistake. Z. 29, 5. G. *srâvayôish*. Z. 29, 7. H_6 has ե for ը. Z. 29, 14. H_6 omits first ի, and G. substitutes աա for it. Z. 29, 15. H_6 ասդաան. ասդաան; in the others ասդիան. ասդաան. Z. 29, 16—17. omitted in all, but added from Vishtâsp Yasht (24, 59) in accordance with the Pahlavî.

29 adîn lak yetîbûnast hômanîh, afat gâsân srûd, afat mayâich-*i* shapîr *yezbekhûnd*, va âtâshich-i Aûharmazd azat pâhrêj kard, va gabrâich-i yasharûbŏ at shinâyînîd, mûn min nazdîk mad, va *mûnich* min *rakhîk*. 30 Adîn li mûn fravâft yehevûnd hômanam (aîgh khûp dâsht hômanam *yekavîmûnâd hômanam*), *at fravâfttar kard hômanam* (*aîghat khûptar dâsht hômanam*); *va* nadûk yehevûnd hômanam, *afat* nadûktar dâsht hômanam; va arjânîk yehevûnd hômanam, *afat* arjânîktar dâsht hômanam avâyishnîktar; 31 pavan zak-i frâztar gâs yetîbûnast hômanam-i *chashmak*, afat

II. 29, 9. H_6 omits 𐬛. 29, 11. K_{20} 𐬌𐬀𐬎𐬛. 29, 28. K_{20} adds 𐬛. 29, 30. so in both, and more correct than *arîk*, Ard. Vîr. IV. 27, as has been pointed out, in the notes on Mkh. glos. p. 60, 66. Z. 30, 4, 6, 7, 8, 10. H_6 has 𐬛 for 𐬜. 30, 11. K_{20} has 𐬌𐬀 for 𐬌𐬀. 30, 12 – 19. K_{20} om. 30, 20—21 illegible in K_{20}. 30, 25, 33. K_{20} adds 𐬉. Z. 31, 3. K_{20} has 𐬇 for 𐬈. Z. 31, 5. K_{20} omits 𐬛. Z. 31, 6. H_6 adds 𐬯 to 𐬌. 31, 7. H_6 adds 𐬛.

pavan zak-i frâztûmtar gâs yetîbûnast hômanam (*aîgh* gâs mas barâ karḍ hômanam). 32 Pavan anâ hûmat, *va* pavan anâ hûkht, *va* pavan anâ hûvarsht-i lak varzîḍ, adîn li gabrâ akharîch yezbekhûnd, pavan zak-i Aûharmazd dêr-yazishnîh va ham-pûrsakîh, dêr *zamânŏ* amatshân Aûharmazd *râî* yazishnŏ va ham-pûrsakîh-i *frârûnŏ karḍ*.

33 Fratûm gâm frâz *yedrûnḍ* mûn gabrâ-*i* yasharûbŏ rûbânô pavan Hûmat barâ yehabûnâḍ (zak jînâk aîgh hûmat

II. 31, 15. K_{20} adds . 32, 4, 8. K_{20} om. 32, 27. K_{20} . 32, 30. K_{20} . 32, 34. K_{20} omits final . 32, 35. K_{20} adds final . Z. 33, 1, 11, 21. H_6 has for . Z. 33, 18. H_6 has for . 33, 4. both have for . 33, 6. K_{20} omits .

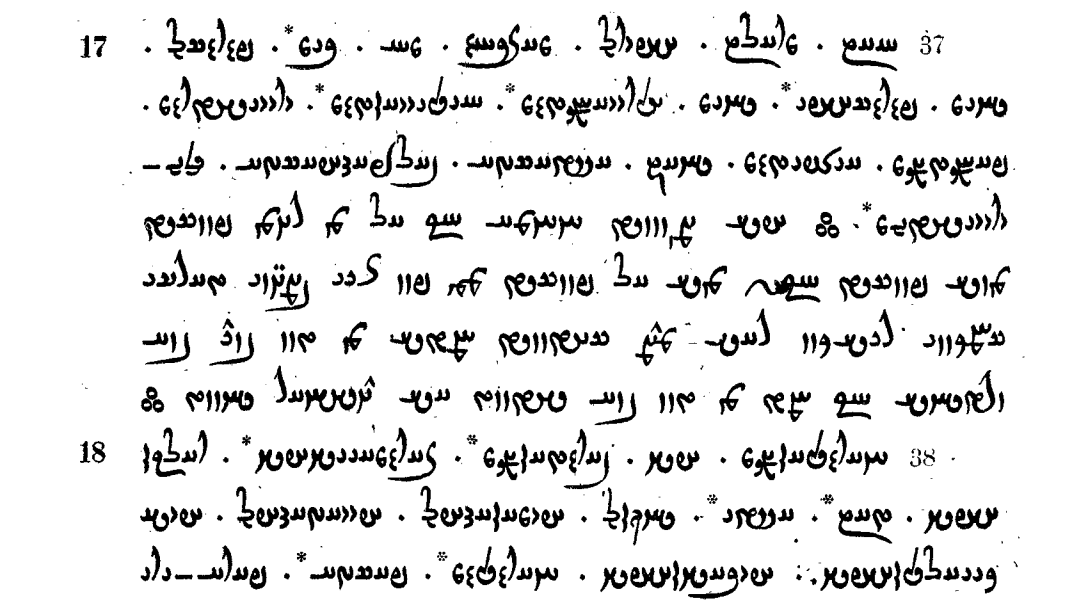
mâhmânîh); daḍîgar gâm frâz *yedrûnḍ* mûn gabrâ-*i yasharûbŏ* rûbânô. pavan Hûkht barâ yehabûnâḍ; saḍîgar gâm frâz *yedrûnḍ* mûn gabrâ-*i* yasharûbŏ *rûbânô* pavan *Hûvarsht* barâ yehabûnâḍ; 34 tasûm gâm frâz *yedrûnḍ* mûn gabrâ-*i* yasharûbŏ rûbânô pavan zak-i asar *rôshanîh* barâ *yehabûnâḍ*.

35 Valman *yemalelûnd*, afash pûrsênd zak-*i levîn* barâ vaḍarḍ yasharûbŏ aîgh: Chîgûn yasharûbŏ barâ

II. 33, 21. K_{20} has for . 33, 23. K_{20} omits . 33, 24. K_{20} adds . 33, 33. K_{20} has for . 33, 35. K_{20} omits . 33, 37. K_{20} omits final . 33, 39. K_{20} adds . Z. 34, 1. H_6 has for . 34, 4. H_6 ; K_{20} has for . 34, 6. K_{20} omits . 34, 12. K_{20} adds to . 34, 14. K_{20} has for . Z. 35, 5. H_6 has for . Z. 35, 11—14. H_6, G. om. Z. 35, 12. K_{20} . Z. 35, 18—22. only in H_6. 35, 2. K_{20} omits one . 35, 5. K_{20} omits . 35, 6. K_{20} adds final .

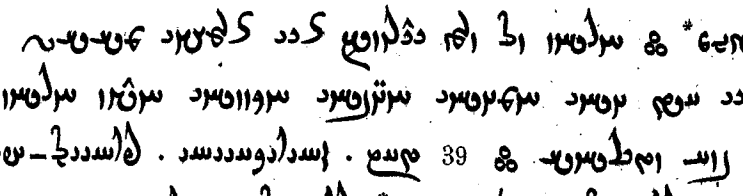
vaḍarḍ hômanîh? chîgûn yasharûbŏ barâ maḍ *hômanîh* val denman jînâk, min zak-*i* mânishn-hômand-i gôspend-hômand khvahîshnmand (*aîghshân* khadîhân yîn ghal *khvâḥênd*) *mâyûvatô*-hômand (aîghash *dashtân mâyâ yîn vajârênd* dakhshak-i gêhân *yemalelûnêḍ*); 36 min zak-i asthômand ahvân madam val denman-i mînavadân ahvân, va min zak-*i* sêjhômand ahvân-i patîyârak-hômand madam val denman-*i* asêj-hômand apatîyârak-*hômand? va* âêtûn lak dêr nadûk yehevûnêḍ, min zak chîgûn barâ latamman yâtûnḍ hômanih, *hat* dêr *zamân* nadûk yehevûnêḍ?

II. 35,20. K_{20} . 35, 25. K_{20} omits . 35, 31. K_{20} . 35, 35. K_{20} prefixes . 35, 36. K_{20} omits final . 35, 39—42. H_6 has the Persian gloss: يعنى با زن مجامعت كند. 35, 45. K_{20} . Z. 36, 1. H_6, G. K_{20} . , but see III. Z. 36, 1. Z. 36, 4. H_6, G. ; K_{20} ; but see III. Z. 36, 4. Z. 36, 6. H_6 has for . Z. 36, 10. H_6, K_{20} omit , H_6 omits . Z. 36, 12. H_6 has for . 36, 12. both omit . 36, 19. H_6 omits . 36, 22. H_6 om. 36, 23, illegible in K_{20}. 36, 36. K_{20} adds . 36, 38. K_{20} .



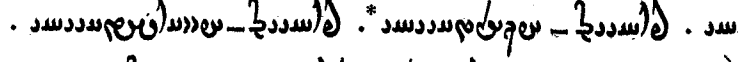
37 Afash *yemalelûnêd* Aûharmazd *aîgh*: Al min le-denman pûrsêd mûnash pûrsêd (aîghash minash al pûrsêd), maman pavan zak-i bîmgûn-*i* târîk-i *sahmkûn-i* rêshkûn râs madam *sâtûnêd*, amatash min tanû bôd *barâ*-vardishnîh (aîgh amat *min* tanû barâ yâtûnd) ash dûsh-khvâr yehevûnd.

II. Z. 37, 6. K_{20} . Z. 37, 9. K_{20} has for . Z. 37, 11. H_6 has for ; K_{20} adds to . Z. 37, 12. H_6 has for both ; K_{20} has for last ; but see III. Z. 37, 11. Z. 37, 20. H_6 has for . 37, 2. K_{20} omits one . 37, 4. K_{20} om. 37, 18. H_6 has for ; K_{20} omits it. 37, 20. H_6 omits ; K_{20} has for . 37, 24. H_6 . 37, 29. H_6 om. 37, 33. K_{20} . Z. 38, 3. so in Vishtâsp Yasht 24, 64; H_6, G. ; K_{20} torn off. Z. 38, 4. H_6, K_{20} have for . Z. 38, 6—7. K_{20} torn off; K_{21} prefixes ; P_7 blank space. Z. 38, 13. so in K_{21}; H_6, K_{20} . Z. 38, 14. K_{20} adds . Z. 38, 16. H_6 has for .



Chapter III.

[Westergaard's Yasht Fragment XXII. 19—36.]

19  continue as in II. 1.]

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38 Khûrishnŏ val valman yedrûnyên zak-i zaremâyŏ-i *mishgâîh*; *mamanash* zak-*i* aît yûdân-i hû-mînishn-i hû-*gûbishn*-i hû-kûnishn-i hû-dînô *khûrishnŏ*, akhar min barâ-vaḍîrishnîh; 39 *aêtûnŏ* nâîrîk-i frâ-hûmat-i frâ-hûkht-i frâ-hûvarsht-i khûp-âmûkht-i raḍ-khûḍâî (aîgh shûî pavan sardâr yakhsenunêḍ)-i yasharûbŏ *khûrishnŏ*, akhar min barâ-vaḍîrishnîh.

Chapter III.

[Pahlavî.] 1 [Chîgûn *gûftô; see II. 1.*]

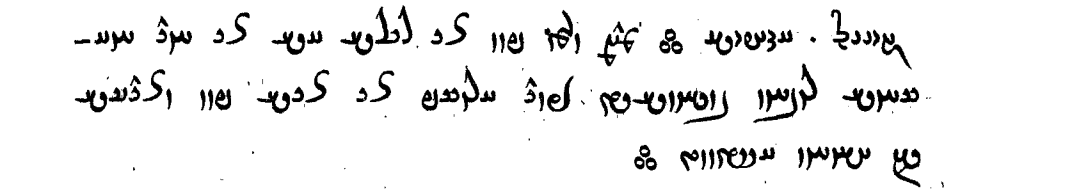
II. 38, 7. K_{20} . 38, 8. K_{20} . 38, 9. K_{20} omits . 38, 13. K_{20} adds to . 38, 16. K_{20} omits final . Z. 39, 6. H_6 has for . 39, 1, 15. K_{20} omits final .

III. Z. 1, 2. the remaining text of this sentence is omitted in the MSS., being the same as that of II. 1. 1, 2. K_{20} omits final .

2 aîgh mûn darvand barâ *yemîtûnêḍ*, -aîgh valman pavan zak lêlyâ zak-i nafshman *rûbânô* vajârêḍ? (aîghash gâs aîgh?)

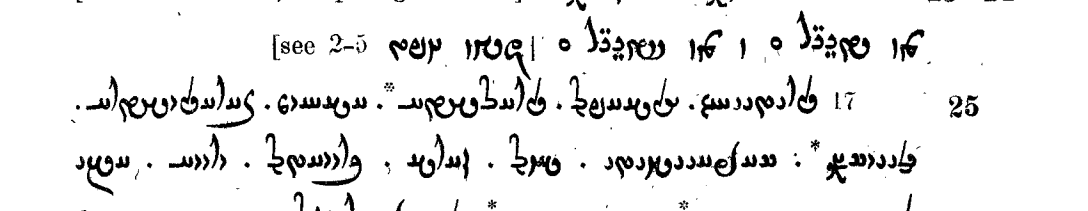
3 Afash gûft Aûharmazd aîgh: Aêtûnŏ barâ, yasharûbŏ *Zaratûhasht*, pavan nazdîkîh-i kamâr *val ham* dûbârêḍ, 4 zak-i gâsânîk *gûbishnŏ* srâyaḍ aîgh: 'Val kaḍâr *'damîk anaûmêḍ*, *Aûharmazd*, *mûn pavan nîyâyishnŏ sâtûnam?*' (*aîgh 'val aîgh* jînâk vazlûnam? va nadûkîh min mûn bavîhûnam?')

III. Z. 2, 4. H_6, K_{20} . Z. 2, 5. H_6 . 2, 5. K_{20} adds . 2, 13. K_{20} omits final . 3, 8. K_{20} . 3, 12—13. in K_{20}, the text from 3, 4 to 17, 18 is not only here, but has also been inserted, and struck out, after II. 37, 3; and these two words are omitted in the second insertion. 4, 3. H_6 adds ; K_{20} has for , in second insertion. 4, 8—17. K_{20} omits, in second insertion; and 16—17 are torn off in first insertion.



[continue as in 2-5, comparing II. 7-11] ○ * 6—10 21—22

[continue as in 2-5, comparing II. 12-17] ○ * 11—16 23—24



5 Madam valman, pavan zak lêlyâ, ash zak and anâsânîh rûbânô *bavîhûnî-aît* chand harvisp zak zyash pavan nazdîkîh yîn *ahvânô* khadîtûnḍ.

6—16 Mûn daḍîgar * * * *va* mûn saḍîgar [chîgûn gûft; *see 2—5, comparing II. 7—17*].

17 Zak-*i* saḍîgar lêlyâ rôêshman, yasharûbŏ *Zaratûhasht*, ash pavan barâ-*ûzdahîshnîh* medammûnêḍ, pavan aûshbâm, mûn gabrâ-i darvand *rûbânô* yîn

III. 5, 11. K_{20} omits . 5, 19. K_{20} omits final . Z. 6, 2; 11, 2. the remaining text of 6—10 and 11—16 is omitted in the MSS., being the same as Z. 2, 5.—5, 13. with its corresponding Pahl. 6—16, 3. K_{20} omits . Z. 17, 3. G. *thraoshtô*. Z. 17, 6. H_6 ; K_{20} ; but see II. Z. 18, 4. Z. 17, 13—14. K_{20} omits, in second insertion. 17, 1. K_{20} omits . 17, 6. K_{20} omits . 17, 10. both omit ; but see II. 18, 8. 17, 17. K_{20} omits, in second insertion.

snêshar va gand barâ dâsht medammûnêḍ chîgûn tanû-i nafshman. 18 Zak-*i* valman vâḍ madam vâyêḍ, va medammûnêḍ min apâkhtar nêmak, min nêmak-*i* jînâkân, va min apâkhtarân nêmak, min nêmak-*i* shêdâân; 19 dûsh-gand va dûsh-gandtûm min zak-*i* vâḍân zyash pavan stih yâtûnḍ. 20 Valman vâḍ pavan vînîk lâlâ vakhdûnḍ medammûnêḍ mûn gabrâ-*i* darvand *rûbânô* anâ *yemalelûnêḍ*: Aîgh min *dahishn* aê vâḍ vâyêḍ, mûnam akaraz

III. Z. 18, 5. K_{20} has 𐬌 for 𐬉. 18, 1. K_{20} omits 𐬛. 18,12. H_6 omits 𐬛. 18, 19. both omit 𐬛. Z. 19, 1. K_{20} omits 𐬀. 19, 5. K_{20} omits 𐬛. Z. 20, 5. H_6, K_{20} omit first 𐬉; K_{20} adds 𐬌 to 𐬎. Z. 20, 19. H_6, K_{20}, G. omit final 𐬉. 20, 9. both omit 𐬛. 20, 11. K_{20} omits final 𐬎. 20, 13. K_{20} omits one 𐬎. 20, 16. K_{20} 𐬌𐬀𐬭-𐬎.

[as in II. 21.]

[Omitted in the MSS., being the converse of II. 22—33] 21—32 27—33

33

34 34

35

vâḍ pavan gandak va dûshgandtar [vad *ghal; the converse of II. 22—33*] 33 tasûm gâm frâz *yedrûnḍ* mûn gabrâ-i darvand rûbânô-*i* zak-i asar târîkîh barâ yehabûnâḍ.

34 Valman *yemalelûnd*, afash pûrsênd zak-i *levînŏ* darvand-i frôḍ yemîtûnḍ, aîgh: Chîgûn darvand frôḍ *yemîtûnd* hômanîh? chîgûn barâ maḍ hômanîh? 35 min zak-i mânishn-hômand-i gôspend-*hômand-i* khvahîshn-hômand-i mâyûvaḍ-*hômand* aê

III. 20, 28. H_6 ; with regard to the contents of the missing passage, compare Ard. Vîr. XVII. 11—27 and Mkh. II. 167—182. Z. 33, 1. H_6 has for . 33, 4. K_{20} has for . 33, 8. K_{20} omits . Z. 34, 11—14. H_6, G. om. 34, 2. K_{20} omits one . 34, 6. K_{20} omits final . 34, 14. K_{20} has for . Z. 35, 3. K_{20} has for . 35, 6, 10. K_{20} omits .

dakhshak-i stih *yemalelûnêd;* 36 min zak-*i* ast-hômand ahvân madam val denman-*i* mînavadân ahvân, va min zak-i sêj-hômand ahvân madam val denman-*i* sêj-hômandtar, patîyârak-hômandtar ahvân? *aêtûnõ* lak dêr anâkîh yehevûnêd.

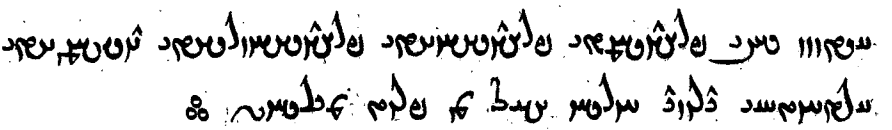
37 *Dûyêd-ash* Ganrâk-mînavad aîgh: Al min *val* pûrsêd, maman

III. 35, 14. K_{20} . Z. 36, 1. K_{20} ; G. *astvad.* Z. 36, 4. H_6 has for ; K_{20} . Z. 36, 10. H_6, K_{20} omit first . Z. 36, 12. H_6 has for . Z. 36, 14. G. om. Z. 36, 16. G. *âvôîm.* 36, 2. both omit . 36, 7. K_{20} omits . 36, 17. H_6 omits . 36, 22. K_{20} omits final . Z. 37, 5. K_{20} . Z. 37, 8. H_6, K_{20} have for . Z. 37, 10. H_6. K_{20} add to ; H_6 has for . Z. 37, 11. K_{20} omits . Z. 37, 19. H_6 has for . 37, 1. so in both, but H_6 marks it like ; it may be *dvâḍ-ash*, an imitation of the Zand. 37, 7. for .

pavan sakht-mûn pavan zak-i *gavârûnŏ-i sahmkûn*-i rêshkûn râs madam sâtûnêḍ, amatash min tanû bôd barâ-varḍishnîh yehevûnḍ ash dûsh-khvâr yehevûnḍ.

38 Khûrishn val valman *yedrûnyên* vish, zakich-i min vish *gandaktar*; mamanash *aêtûnŏ* aît yûdân-i dûsh-*mînishnŏ*-i dûsh-*gûbishnŏ*-i dûsh-kûnishn-i dûsh-dînô khûrishn, akhar min valman frôḍ-mîrishnîh;

III. 37, 15. so in H_6; K_{20} . 37, 16. K_{20} has for . Z. 38, 3. H_6, K_{20} omit ; G. *frabaretûm*. Z. 38, 5. Westergaard adds . Z. 38, 14. in all. Z. 38, 17. H_6 has for . 38, 4. H_6 has for , but see II. 38, 4. 38, 9. K_{20} . 38, 11. K_{20} omits final . 38, 14, 15. K_{20} omits . Z. 39, 5, 7. only in H_6. Z. 39, 6. H_6 has for . Z. 39, 17. H_6 has for .



39 *aêtûnŏ jêh-i frâ-dûshmat-i frâ-dûsh-hûkht-i frâ-dûsh-hûvarsht-i* dûsh-âmûkht-i araḍ-khûḍâî-i darvand *khûrishn*, akhar min frôḍ-mîrishnîh.

PS. Frajaft pavan *shlam va* shâḍîh va *râmishnŏ*.

III. 39, 1. K_{20} omits final ١. 39, 2. K_{20} , 39, 3, 4, 5. K_{20} has for , and so has H_6 in 39, 4. 39, 9. K_{20} adds final ١. PS. 3. H_6 . PS. 4. K_{20} om. PS. 7. H_6 has ه for ١. This postscript indicates the end of (what is traditionally called) the third fargard of the Hâḍôkht Nask. The sentences which follow in the MSS., and contain sections 37—38 of Westergaard's Yasht Fragment XXII, begin with the same words of invocation as those preceding ch. II. These sentences are a portion of the Ormazd Yasht I. 31, preceded by the additional passage: *ahê narsh*, etc. given in Westergaard's note. The remainder of Yasht Fragment XXII, sect. 39—42, does not occur in H_6, and is taken from another part of K_{20}, separated from the Hâḍôkht Nask by about a hundred folios of other Pahlavî texts.

The three Fargards

of the

Hâḍôkht Nask

translated

by

M. Haug, Ph. D.

Chapter I

On the value of the recital of the Ashem-vohu prayer.

1 Zarathus'tra asked Ahura-mazda: O Ahura-mazda, most munificent spirit, creator of the settlements supplied with creatures, holy one: 2 in whom alone is thy word, the enunciation of all good, of all that is of rightful appearance [1]?

3 Ahura-mazda answered him: In the Ashem-reciter [2], O Zarathus'tra.

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[1] The Huzvâresh translation renders this passage thus: 'which of those prayers of thine is it, in whose words are all prosperity, and all manifestation of righteousness, the whole foundation and effect of which is declared thus: "It is created excellence of which I said it is my own?" This rendering is no strict translation, but rather a paraphrase. *Kahmya*, which alone is the correct reading (see the note on the text), is erroneously rendered as a nominative; *aêvahmi*, which is clearly the locative of *aêva* 'one', is translated by *min valmanshân gûbishnâno*. It is difficult to understand how the translators arrived at such a meaning; they seem to have identified *aê* in *aêvahmi* with *aêsha* 'this', and taken *vahmi* as *vachô* 'saying, prayer', which proceeding is grammatically inadmissible. The words: 'it is created excellence', etc. are evidently the translation of some other Avesta passage which is no longer known.

[2] I have taken *ashem-stûtô* in the sense of a locative, since the answer must tally with the question. *Kahmya* (or *kahmi*, as the other reading is) being a locative case, the substantive corresponding to it in the answer, must be in the locative also. Now *ashem-stûtô* does not look like a locative, but as to its form it seems to be either a nominative of the part. pass. *stûta*, or a genitive of the part. pres. *stût* = *stavat*, but by no means a nominative of an abstract noun with the meaning of *stûiti*, as the Huzvâresh translation has taken it, which renders it by *stâyishnîh*. The genitive appears to stand for the locative. The following words: 'who recites the Ashem', etc. indicate that *stûtô* cannot be taken as 'praise', but must mean 'one who praises'.

4 Who recites the Ashem, with believing inquiry (*remembrance*) in his mind for the continuance of life [1], 5 he praises me who am Ahura-mazda,

[1] The Huzvâresh translation renders this passage thus: 'Whoever praises piety *(recites the Ashem)* with much invocation, that is, many times, and practises this work which is in the thinking of the mind that *there is* continuation of life'. The words *fraoreḍ-frakhshni — aṇhuyaḍ hacha* occur several times in the Zand texts (Vsp. 14, 2. W. Yt. 10, 9, 51. 13, 92.), and appear to be a quotation of a well-known sacred passage. As of all the texts, in which it is now found, the Visparad is the most sacred, the passage there (14, 2. W. 16, 13. Sp.) is probably the original one. I translate the first part of the chapter (Visp. 14) which forms one long sentence, at the end of which the passage is found, thus: '(We praise the verse) with the metrical lines, the stanzas, with the explanation, with the questions and answers, with the words and syllables, which has been well remembered by those who remember (learn by heart), and well praised by those who praise (which is) in the own making, the own manifestation, the own will, the own rule, the own mastership, the own possession of Ahura-mazda, through believing inquiry in (his) mind for the continuance of life'. This refers to the so-called Gâthas, the most holy portion of the Avesta, each metrical line of this ancient part being called a *gâtha* (see Yas. 57, 8). They are represented, as having been made by Ahura-mazda, as existing in his mind, and being constantly kept up by him, by inquiring into his own mind for the benefit of the good creation, and the continuance of life. In the same way, the priest who has learnt them, keeps them in his memory and reproduces them by questioning himself each time he repeats them. The words *fraoreḍ-frakhshni avi manô* clearly indicate the mental labour it costs the repeater when reciting the prayers. *Fraoreḍ* 'believing', liter. 'professing', signifies that this mental labour is devoted to the furtherance of the good creation, which can only be kept up by praying. *Frakhshni* appears to be a locative of a form *frakhshan* 'inquiry' which I can only trace to *peres* to ask, comp. Yas. 44, 7. *frakhshnê avâmi* 'I go to ask'; Yt. 10, 24, 46.: *yahmâi frakhshni avi manô mithrô jasaiti* 'to whom, on asking in his mind, Mithra comes'. The Huzvâresh translation renders it by *kabed* 'many, much', which interpretation seems to rest on some misconception, since by its application we never obtain a good sense, nor can it be explained by etymology. The meaning of *zarazdâiti* appears to be rendered correctly by the Huz. *rûbâk-dahishnîh* 'continuation'. This meaning can be proved from all passages in which the word occurs. The most ancient is that in Yas. 43, 11: *sâdrâ môi sâs mashyaêshû zarazdâitis*, *taḍ verezidyâi hyaḍ môi mraotâ vahis'tem* [2] with difficulty,

6 he praises the water, he praises the earth, he praises the cattle, he praises the trees, he praises all good, created by Mazda, that is of rightful appearance. 7 For this saying, O Zarathus'tra, being recited correctly, *in addition* to the saying Ahuna-vairya if out-spoken, 8 *is to obtain* strength and victory for the soul, and the religion that they are furthered [1]. 9 For one recital of the Ashem-vohu prayer, or one

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thou toldst me, is the continuation (of the religion connected); tell me that which is the best to be done'. Thus the passage is, I think correctly, interpreted by the Huzvâresh version. In Sir. 1, 29. 2, 29. Ys. 22, 29. 25, 18. Sp. the word is connected with *mâthra speñta* in which context it can only mean the continuance of the sacred word; in Visp. 18, 7. Sp. it refers in the same sense to the so-called *Yasna haptaṇhâiti*. The words *zarazdâo mazdâi* Yas. 31, 1. mean 'making continuance, or giving furtherance for Mazda'; that is, to his religion. The words *Hutaosa — yâ mê daêñâm mâzdayasnîm zaras'cha dâḍ* Yt. 9, 26. 17, 46. mean 'Hutaosa (said to be the wife of Vishtâspa) who made me current the Mazdayasnian-religion', i. e. made it continue. The *cha* in *zaras'cha* has not the meaning 'and', but is rather an expletive, or gives only some emphasis to the word.

[1] This passage offers several difficulties. The Huz. translation renders it thus: 'For that saying, Zarathus'tra, which is rightly spoken, spoken forth, and is spoken forth as true and proper, when with the words of the Ahunver it is spoken by a destur; it will increase strength and victory and the soul and religion'. The words *â vachô ahunô vairyô* can only mean 'in addition to', or 'including the Ahuna vairya'; *â* means 'up to'. Instead of the nominative *ahunô vairyô* we ought to expect the genitive *ahunêhê vairyêhê*. *Fraokhtô* (instead of *fraokhtahê*) belongs to *ahunô vairyô*. The genitives *amahêcha verethraghnahêcha* must be taken in the sense of datives, as is often the case in the Avesta languages, as for instance in the first chapters of Yasna and Visparad where the genitives after *nivaêdhayêmi* often take the place of the dative which would be the proper case. This tendency to put the genitive instead of the dative, has in the old Persian, which stands nearest to Zand, led to the complete suppression of all dative forms. *Urunacha daênacha* are clearly instrumental cases; but the sense seems to want a dative, or a genitive. Literally, the words mean: 'for strength and victory through the soul and religion', i. e. that the soul and religion may obtain strength and victory. *Spanvanti* is taken by the Huz. as a verbal form in the plural; but this is hardly admissible, as there is no subject on which it can depend; besides, there is no root *spenv* known,

eulogy of a pious man, is worth, O Spitama Zarathus'tra, 10 a hundred sleep-*prayers*, a thousand *prayers* when eating meat, ten thousand *prayers recited* for the conception of the bodies which occurs in the primary existence (*of the good creation*) [1].

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either in Zand or Sanskrit. It can be only an adjectival form: *spenvat* 'increasing'; the case is the locative: 'in the increasing, i. e. in the increase'. I have rendered it 'that they (the soul and religion) are furthered'. The auxiliary verb is to be understood.

[1] This passage offers several difficulties, which are not sufficiently cleared away by the Huzvâresh translation which is as follows: 'one praise of the Ashem, O Zaratusht, descendant of Spitama, one Ashem-vohu, or one eulogy of the pious, is worth a hundred sleeps (sleeping prayers) and a thousand flesh meals, and ten thousand coitions (of animals), as if one should sleep a hundred sleeps (each time reciting a prayer), and should eat flesh a thousand times, and ten thousand times permit the coition (of animals); of any of the bodies, when without the body's arrival, the life comes (i. e. when the life enters the womb before the body of the new animal is formed, which happens at the time of coition); so much it is worth'. The general meaning of the passage can be gathered from the following expositions which are given in the context itself. The unequal value of the repetitions of the Ashem-vohu prayer, on different occasions, is here spoken of; which single repetition, on a certain occasion, is worth ten, or a hundred, or a thousand, or ten thousand other repetitions of the same prayer without the occasion stated. The words *qafna* and *gēus' qareiti* do not mean simply 'sleep', and 'eating of flesh', but prayers repeated on those occasions. On such occasions, short prayers must be recited, of which the several repetitions of the Ashem form only part. For instance, when taking a meal *(gēus qareiti)* the prayer which is contained in Yasna 37, 1: *ithâ — vîspâchâ*, is to be repeated, to which three Ashem-vohus are then added. After the meal is finished, in the first place, four Ashem-vohus must be recited, which are followed by two *Yathâ-ahû-vairyô*, then by another *Ashem-vohu* and some other formulas, and lastly by an Ashem. — The most difficult part of the sentence is the words: *anumayanãm — jasôithyâo. Anumaya,* which is generally translated by 'small cattle', has not in all passages the same meaning. In some, such as Vend. 7, 43. 14, 16. it means undoubtedly the young ones of cattle, calves and lambs; for, if several grades of cattle are distinguished, it means the smallest and youngest (Vend. 7, 43); the same meaning it must have, if a certain large number of them is mentioned, as in Vend. 18, 70. 22, 4. Yt. 5, 21.; but in at least two passages (Vend.

11 What is the one recital of the Ashem which is worth ten of the other recitals of the Ashem in greatness and goodness and excellence?

12 Ahura-mazda answered him: That indeed, O pious Zarathus'tra,

13 which a man recites for Haurvatâḍ and Ameretâḍ when eating,

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2, 24 and 9, 38) this meaning is doubtful. The former: *yaḍ idha pasĕush anumayêhê padhem vaênâitê*, can be translated: 'that he may espy a place (fit) for the calving of cattle'; the second: *pasĕush garebush anumayêhê*, can only mean 'the fruit of the copulation of cattle'. Now in our passage, the meaning of coition appears to suit best, and is actually borne out by the Huzvâresh translation which has 'ten thousand coitions'. This may look rather strange, but one has to bear in mind, that it is regarded in the Zoroastrian religion as a very meritorious work to procure the coition of cattle at the proper time, and in the proper place. That *maya* bears such a meaning, see the Zand-Pahlavî Glossary 25, 3. and 109 s. v. *mayâo*; compare the modern Persian *mâyah* 'origin'. The number 'ten thousand', here refers to the prayers to be recited at the time of the copulation of cattle, when one wishes to make it successful. — *Parô-asti* is the same as *parô-asna* meaning, even to the letter, 'pre-existence'. The pre-existence of souls is one of the doctrines of Zoroastrianism which is well known to all Parsi priests, but is, as yet, not properly comprehended by European Zandists. This word occurs in the phrase: *parô-asnâi aṇuhê* (Ys. 55, 2. Vend. 9, 44. 13, 8.), which is generally translated by *barâ pavan zak-i nazdîk ahvô* 'away to (or in) the next life'. This translation is quite literal, but does not express the sense of the original correctly; *parô* is rendered by *barâ* and *asnâi* by *nazdîk* 'near, next'. The 'next life' is of course that one in the other world, after death. Although this seems to be hinted at in Ys. 55, 2. by the words *pascha astascha baoḍhaṇhascha vî-urvîstîm* 'after the separation of body and soul', which follow after *parô-asnâi aṇuhê*, I do not think this meaning is quite correct. The *parô-asti* is not the life in the other world, as we understand it, but it signifies the primary state of the soul, to which it returns, after its separation from the body; this state is then identified with that of everlasting life. This primary existence does not refer only to man, but also to cattle. Regarding the case, *parô-asti* is to be taken as a locative, which depends on the gen. of the part. pres. fem. *jasôithyâo* qualifying *kaṅhâoschiḍ* which is also a gen. sing. fem. referring to *tanunăm*. The meaning of the phrase *parô-asti jas* (comp. Yt. 1, 25: *parô-asti jaseñtăm mana dâma*) seems to be 'to occur in the primary existence', to take part in it. Here the bodies of all the young ones of animals, respectively their embryos, which all take part in the pre-existence, are to be understood.

14 praising good thoughts and good words and good deeds, 15 renouncing evil thoughts and evil words and evil deeds.

16 What is the one recital of the Ashem which is worth a hundred of the other recitals of the Ashem in greatness and goodness and excellence?

17 Ahura-mazda answered him: That indeed, O pious Zarathus'tra 18 which a man recites after swallowing of the out-squeezed homa, 19 praising good thoughts and good words and good deeds, 20 renouncing evil thoughts and evil words and evil deeds.

21 What is the one recital of the Ashem which is worth a thousand of the other recitals of the Ashem in greatness and goodness and excellence?

22 Ahura-mazda answered him: That indeed, O pious Zarathus'tra, 23 which a man recites, starting up from sleep [1] and going to sleep again [2], 24 praising good thoughts and good words and good deeds, 25 renouncing evil thoughts and evil words and evil deeds.

26 What is the one recital of the Ashem which is worth ten thousand of the other recitals of the Ashem in greatness and goodness and excellence?

27 Ahura-mazda answered him: That indeed, O pious Zarathus'tra, 28 which a man recites, awaking and rising from sleep, 29 praising good thoughts and good words and good deeds, 30 renouncing evil thoughts and evil words and evil deeds.

31 What is the one recital of the Ashem which is worth the whole region of Qaniratha with cattle, and with wealth in posterity [3], in greatness and goodness and excellence?

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[1] This translates *ustryamnô* which is rendered in Huz. by *lâlâ-nipîmishnîh*, a word which is not clearly intelligible to me. The Zand word is best traced to the root *tar* + *us* = Sans. *ut-tar* which means 'come out, or up'. *Qafnâdha* is evidently an ablative, with which the Sans. *ut-tar* is likewise construed.

[2] *Avaṇuhabdemnô*, Huz. *barâ-khelmûnishnîh*, to be derived from *qabda* 'to sleep' + *ava*.

[3] The words *maḍ-rathem paiti vîrem* are difficult to explain. The Huzvâresh

32 Ahura-mazda answered him: That indeed, O pious Zarathus'tra, 33 which a man recites at the extreme end of life, 34 praising good thoughts and good words and good deeds, 35 renouncing evil thoughts and evil words and evil deeds.

36 What is the one recital of the Ashem which is worth all this which is in the earth and in the sky, and this earth, and those lights, and all good things created by Mazda which have their origin in truth?

37 Ahura-mazda answered him: That indeed, O pious Zarathus'tra, 38 when one renounces evil thoughts and evil words and evil deeds.

Chapter II.

On the fate of the soul of the pious after death.

(Comp. *Vishtâsp Nask* VIII. 53—64. *Vend.* 19, 27—32. *Arḍâ Vîrâf* IV. 8—35. *Mainyô-i Khard* II. 123—157.)

1 Zarathus'tra asked Ahura-mazda: O Ahura-mazda, most munificent spirit, creator of the settlements supplied with creatures, holy one: 2 when a pious man passes away, where remains his soul that night?

3 Then said Ahura-mazda: 4 It sits down near the head, 5 chanting the Gâtha Us'tavaiti, imploring blessedness thus: 'Blessed is he, blessed is everyone to whom Ahura-mazda, the ruler by his own will, should grant (the two everlasting powers)' [1], 6 On this night the

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version has: *levatman ras, barâ min vîr, javiḍ min anshûtâ; ras* is probably the Zand *ratha* 'chariot'; *barâ min vîr* translates *paiti vîrem*, but not correctly, I think, as this would mean 'without men'; and the same sense is conveyed by the gloss *javiḍ min anshûtâ*. But *paiti* can never bear the meaning 'without'; the translator has, perhaps, confounded *paiti* with *para*. *Rathem* I have traced to the root *râ* 'to give' and taken in the sense of 'wealth'; in this case, we must suppose that the *a* has been shortened. But it may, perhaps better, be traced to *ratu* 'head'; then *rathem* would be read *rathwem*, and mean 'headship'; and the sense would be: 'men (offspring) who are chiefs'.

[1] See Haug's 'Essays on the sacred language, writings and religion of the Parsis', pag. 147.

soul perceives as much of pleasure as all that which *he had when he was* a living existence *(living in the world)* [1].

7 Where dwells his soul the second night?

8 Then said Ahura-mazda: 9—10 [*as in 4—5*]. 11 On this night also *the soul perceives* as much of pleasure [*as in 6*].

12 Where dwells his soul also the third night?

13 Then said Ahura-mazda: 14—15 [*as in 4—5*]. 16 On this night also, 17 *the soul perceives* as much of pleasure [*as in 6*].

18 On the passing away of the third night, when the dawn appears [2], the soul of the pious man appears passing through trees and sweet scents. 19 To him there seems a wind blowing from the more southern side, from the more southern quarters, 20 a sweet scent more

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[1] The Huzvâresh translation has: 'unto it in that night, is as much comfort and (as?) the soul wants for, *as much* as all that which it saw, during lifetime in the world'. The sense conveyed by it, is certainly correct; but it is not so easy to explain it grammatically. *Juyô* may be, as to its form, the gen. sg. of a nom. *jvi* fem. which never occurs; but it may also be taken as a nom. sg. standing for *jvyô* = *jivya*. In our passage, I am rather inclined to take it in the latter sense; *juyô aṇhus'* means 'the living existence'; the sense is: 'the soul has in that night as much pleasure as his whole living existence comprised'.

[2] The Huz. has: 'at the end of the third night, at the rising (of the light) also appears to him, in the dawn, what is the soul of the pious man', etc. *Thraos'ta* is thus translated by *rôêshman* 'end', which seems to be correct as regards the general sense. Grammatically, *thraos'ta* is an instrumental, in the sense of a locative. I trace it to the root *tar* 'to pass by', standing for *taruś'ta*; this is, I think, an abstract noun of *taruś'* the past part. act. of *tar*, meaning 'having passed away'. The *a* of *tar* has disappeared, as the accent must have been on *uś'*, and *t* is changed to *th* according to rule; the change to *ao* = *o* appears to be more a matter of pronunciation than of etymology. *Vyusã sadhayêiti* is rendered by *pavan uzdahîshnîh mêdammûnêd pavan aûshbâm*, whence it follows that *vyusã* was taken as a locative. In Vend. 19, 28. there is, in a parallel passage, really the locative *vyusaiti*, but without *sadhayêiti*; I am, therefore, inclined to take *sadhayêiti* as the locative part. pres. 'in the dawning appearing' i. e. when the dawn appears.

sweet-scented than other winds. 21 Then inhaling[1] that wind with the nose, the soul of the pious man considers: Whence[2] blows the wind, the most sweet-scented wind which I have ever inhaled with the nostrils? 22 Advancing[3] with this wind, there appears to him what is his own religion, 23 in the body of a beautiful maiden, brilliant, white-armed, strong, well-grown, high-statured[4], tall, with prominent breasts, straight[5], noble, with a dazzling face, of fifteen years, with a body as beautiful as the most beautiful of creatures.

24 Then the soul of the pious man spoke to her, asking: What virgin art thou, whom I have seen here as the most beautiful of virgins in form?

25 Then answered him his own religion: I am, O youth, thy good thoughts, good words, good deeds (and) good religion, on account of which good religion in thy own possession, 26 everyone has loved thee for such greatness, and goodness, and beauty, and perfume, and victor-

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[1] *Uzgerembyô* is translated by *lâlâ vakhdûnḍ* 'taken up', here 'snuffed up'. The translator has evidently derived it from *gerew* 'to take' which is, I think, correct; *mb* stands apparently for *w*, which was, perhaps, some provincialism. As to its form, it is the part. of the pres. tense of the causal form, but with suppression of the *a* before *yô*, which might have caused the change of *w* to *mb*.

[2] *Kuda-dhaêm*, Huz. *min aîgh dahishno* 'whence originating', which rendering is certainly correct as to the sense; but there is some difficulty as to the construction. As it refers to *vâtô* we ought to expect *kuda-dhayô*.

[3] *Frêrenta*, Huz. *fravâft* 'advancing'; it is the instrumental of a noun *frêrenti* 'arrival'.

[4] *Huzarshtayâo*, Huz. *lâlâ astâḍak aîgh yûdân va bâland* 'standing up, i. e. young and high; I have accordingly translated it by 'high-statured'. The derivation of the word is uncertain.

[5] *Sraotanvô*, Huz. *nadûk tanû* 'of a good body'. The first part of the word is probably to be traced to a word *sarva*, or *srva*, which is no longer extant in the Zand, but preserved in the modern Persian سرو 'a cypress'; thus it means 'cypress-bodied' i. e. high, tall, or straight. Persian poets frequently compare tall female statures to cypresses; and *sraotanvô* is generally used in the description of female beauties.

iousness which overcomes enemies, as thou appearest to me[1]. 27 Thou hast loved me, O youth, the good thoughts, good words, good deeds, the good religion with such greatness and goodness, and beauty and perfume, and victoriousness which overcomes enemies, as I appear to thee. 28 When thou mightest see another performing burning (of the dead) and idolworship, and causing oppression, and cutting down trees, 29 then thou wouldst sit down, chanting the Gâthas, and consecrating the good waters and the fire of Ahura-mazda, and extolling the pious man coming from near and far[2]. 30 Then *thou madest* me,

[1] This is thus rendered by the Huz.: 'She said in reply who was his own religion, thus: I am thou, I am (that is, I am thou thyself), O youth of good thought, of good words, of good deeds, of good religion, who am thy own religion which remained as excellent as thy own self. This it is for whose will and whose deeds thou art as great and good and virtuous and sweet-scented and triumphant and unharmed as appears to me'. *Yâ hava dâêna* is to be taken as an instrumental 'through the own religion', i. e. on account of the own religion; *qaêpaithê* is locative. The Huz. has, as is often the case, wrongly divided the sentences, and separated *chischa chakana* from the relative sentence *yâ hava daêna*.

[2] The Huz. has: 'When thou sawest those others that they committed injury and idolworship [they made demon worship], and they, with their own will, destroyed the wills of fellow-creatures [that is, whoever desired any thing, it was not given to them], and they made trees the doors [that is, their door was shut up]; then thou hast sat down, and the Gâthas were chanted by thee, and the good waters were worshiped, and the fire of Aûharmazd was cared for by thee, and the pious man was also praised by thee, who came from near and who was also from far'. *Saochaya* is rendered by *afsôs*, 'ridicule, injury'; but this can be hardly correct, for it can only be derived from *such* 'to burn'; it probably refers to the burning of the dead which is a crime according to the Zoroastrian religion. — *Baosavascha* is rendered by *bôndak* (the meaning of which is not clear to me), and explained by *shedayâzakîh* 'demon-worship'. In Minokh. II. 132, the word seems to be explained by *bêshîdan u tar kardan* 'causing oppression and overbearing'. If I may venture upon a guess, I am inclined to take it as a foreign word to be identified with *bodhisatva*, the well known buddhistic term by which the candidates for the dignity of a Buddha are designated, who are worshiped. Many scholars will object to the occurrence of buddhistic terms in Zand writings; but in Yt. 13, 16. *Gaotema* is

being beloved, more beloved, me being beautifnl, more beautiful, me being desirable, more desirable, 31 me being seated in a high place, sitting down in a *still* higher place, 32 through this good thought, through this good word, through this good deed. Then men afterwards worship me, Ahura-mazda, the long worshiped and conversed with.

33 The soul of the pious man first advanced with a footstep *which* he placed upon Humâta (*good thought*); the soul of the pious

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mentioned, which can only refer to *Gautama Buddha*, as Gaotema is put in opposition to Zarathus'tra (for he alone is to be understood by *vyâkhanô vyâkhamô hugûshayaḍ-ukhdhô*), and made posterior to the Pârsî prophet. Now we know that the religion of Zoroaster was partly superseded by that of Buddha, at a very early time, at Balkh. If Buddhism be alluded to in some parts of the Zandavesta, then of course, those pieces must be of a later date than the bulk of the Zand writings appear to be. There is, however, no reason to regard the Yashts as old; many of them are certainly not older than the Buddhistic times. — *Varakhedhrâoscha varôzhintem* is rendered by *pavan kâmak-i nafshman kâmak hamkhâkân makhîtûnd*, 'with their own will they destroyed the wills of their fellow-creatures'. *Vara* is here taken in the sense of 'will, wish'; *khedhra* appears to be identified with خود 'himself', and *zhintem* traced to the root *jan* 'to slay'. All these identifications and derivations are more than doubtful. In Minokh. II, 132, which contains a somewhat free translation of the passage, these words are explained by *qâsta ezh bazha aṅdôkhtan*, 'acquiring wealth by crime'; in the account of Arḍâ Vîrâf, the passage is omitted. There is no doubt, the traditional interpreters referred the words to goods, or wealth, acquired in an improper manner, or unlawfully, or to oppression; but I doubt whether this is the correct meaning. The first part of *varakhedhra* (the reading *vakhedhra* in Yt. 24, 37, 59. is certainly wrong) is *vara* which may mean 'choice', 'excavation, cavern, grotto', 'garden' or 'breast'. If we consider that *urvarô-strayâscha*, which can only mean 'cutting down of trees' (a great crime according to the Zoroastrian religion) follows immediately, we are justified in supposing that *varakhedhra* may refer to a similar crime against the good creation. I therefore take it as 'excavation, grotto', and *varôzhintem* as 'covering over, destroying', *varôzh* being a denominative; thus it means 'destroying excavations, or vaults', probably water-courses, which is a great sin according to the Zoroastrian religion. This is, however, only a guess of mine. In the translation, I have adopted the traditional view.

man secondly advanced with a footstep *which* he placed upon Hûkhta (*good word*); the soul of the pious man thirdly advanced with a footstep *which* he placed upon Huvarshta (*good action*). 34 The soul of the pious man fourthly advanced with a footstep *which* he placed on the eternal luminaries.

35 To him spoke a pious one, previously deceased, asking: How, O pious one, didst thou die? how, O pious one, didst thou come away from the dwellings supplied with cattle, and from the copulating birds?[1] 36 from the life containing creatures to the spiritual life, from the perishable world to the imperishable world? how long will have been thy blessing!

37 Then said Ahura-mazda: Ask not him whom thou askest, who is come along the frightful, deadly, destructive path, the separation of the body and soul.

38 Of the nourishments brought to him, *there is some* of the Zaremaya-oil[2]; that is the food of a youth of good thought, of good words, of good deeds, of good religion, after death; 39 that *is* the food for a woman of very good thoughts, of very good words, of very good deeds, well-governed, ruled by a master *and* pious, after death.

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[1] The Huz. renders this passage as follows: 'How didst thou come away, O pious one, to this place, from that dwelling-supplied, cattle-supplied, desire-supplied [that is, they desire others in it], cohabitation-supplied [that is, they cohabit after the menstruous discharge, which is said to be a characteristic of the world]'; *vayaêibyascha hacha mâyavaitibyascha* I have translated by 'from the copulating birds'. Though this may seem strange, the sense can hardly be otherwise. The Huz. renders *vayaêibyascha* by *khvahîshn* 'desire'; but this sense is too vague. Birds form part of the good creation; and their copulation is regarded as auspicious.

[2] The Huz. has: 'Let them bring him as food the Zaremaya-oil'. *Beretanãm* is taken as a 3d pers. plur. imperat.; but it is the gen. plur. of the past part. *bereta*, as to its form; though a verb is wanted by the sense. As the text now stands, the auxiliary verb must be supplied.

Chapter III.

On the fate of the wicked soul after death.

(Comp. Arḍâ Vîrâf XVII. 4—28; Mainyô-i Khard II. 158—194.)

1 Zarathus'tra asked Ahura-mazda [*as in* II. 1]: 2 when *a* wicked man dies, where remains his soul that night?

3 Then said Ahura-mazda: There, indeed, O pious Zarathus'tra, in the vicinity of the head it runs about, 4 chanting the Gâtha Kăm-nemê-zăm: 'To what land can I turn, where can I go to in turning?' 5 On this night, the soul perceives as much of uneasiness as all that which *he had when he was* a living existence.

6—10 Where remains his soul the second night? *etc.* [*as in 3—5*].

11—16 Where remains his soul the third night? *etc.* [*as in 3—5*].

17 On the passing away of the third night, O pious Zarathus'tra, when the dawn appears, the soul of the wicked man appears passing through terrors and stenches. 18 To him there seems a wind blowing forth from the more northern side, from the more northern quarters, 19 a stench more foul-smelling than other winds. 20 Then inhaling that wind with the nose, the soul of the wicked man considers: Whence blows the wind, the most stinking wind which I have ever inhaled with the nostrils? 21—32 [*Omitted in the MSS., being the converse of II. 22—33*].

33 The soul of the wicked man fourthly advanced with a footstep *which* he placed on the eternal glooms.

34 To him spoke a wicked one, previously dead, asking: How, O wicked one, didst thou die? how, O wicked one, didst thou come away 35 from the dwellings supplied with cattle, and from the copulating birds, 36 from the life containing creatures to the spiritual life, from the perishable world to the imperishable world? How long will be thy distress!

37 Anrô-mainyu shouted: Ask not him whom thou askest, who is come along the frightful, deadly, destructive path, the separation of the body and soul.

38 Of the nourishments brought to him, *there are some* from poison and poisonous stench; that is the food, after death, of a youth of evil thought, of evil words, of evil deeds, of evil religion; 39 that *is* the food, after death, for a harlot of very evil thoughts, of very evil words, of very evil deeds, ill-instructed, not ruled by a master, *and* wicked.

GLOSSARY AND INDEX

OF THE

PAHLAVI TEXTS OF THE BOOK OF ARDA VIRAF,

THE TALE OF

GOSHT-I FRYANO, THE HADOKHT NASK,

AND

TO SOME EXTRACTS FROM THE DIN-KARD AND NIRANGISTAN;

PREPARED FROM

DESTUR HOSHANGJI JAMASPJI ASA'S GLOSSARY TO THE ARDA VIRAF NAMAK, AND FROM THE ORIGINAL TEXTS, WITH NOTES ON PAHLAVI GRAMMAR

BY

E. W. WEST, Ph. D.

REVISED BY

MARTIN HAUG, Ph. D.,

PROFESSOR OF SANSCRIT AND COMPARATIVE PHILOLOGY AT THE UNIVERSITY OF MUNICH.

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Preface.

This glossary contains all the Pahlavî words which are found in the Book of Arḍâ Vîrâf and the two other texts which have been appended to it, viz. Gôsht-i Fryânô and Hâḍôkht Nask. Besides I thought it desirable to add all those Pahlavî words which occur in extracts from the Dîn-kard and Nîrangistân which have been inserted in my former works on Pahlavî. The glossary is, in its present form, principally the work of Dr. West who made, however, very largely use of the valuable index glossary which had been prepared by Destur Hoshangji Jamaspji to his MS. of the Arḍâ Vîrâf. My own share in this work has been considerably less than it was in the former publications, since I found it this time advisable to confine it only to a thorough revision and correction and the addition of occasional remarks which might seem to be to the point.

As this glossary is intended to be of some use to readers of other Pahlavî texts, the words are arranged in the alphabetical order of the original Pahlavî letters, and without regard to the transliteration, or any diacritical marks; so that the glossary can be easily consulted by those who read the words differently, or are uncertain about their pronunciation; while an alphabetical index of the transliterations is appended to the glossary, for the convenience of those who may find it difficult to read the Pahlavî letters without pronouncing them.

The alphabetical order which has been adopted, is based upon that of the Persian alphabet, so that the fourteen distinct Pahlavî letters are arranged as follows:

𐬛, 𐬙, 𐬘, 𐬗, 𐬖, 𐬕, 𐬔, 𐬓, 𐬒, 𐬑, 𐬐, 𐬏, 𐬎, 𐬍.

And in accordance with this arrangement, the letters with all their usual modifications and compounds, will be found in the following order, observing that the forms enclosed in parentheses are classed along with that one which precedes the parenthesis:

𐬀 (𐬁, 𐬂), 𐬃 (𐬄, 𐬅), 𐬆𐬆, 𐬇𐬆, 𐬈𐬆, 𐬉𐬆, 𐬊𐬆, 𐬋𐬆, 𐬌𐬆, 𐬍𐬆, 𐬎𐬆, 𐬏𐬆, 𐬐 (𐬑), 𐬒𐬆, 𐬓𐬆, 𐬔𐬆, 𐬕𐬆, 𐬖𐬆, 𐬗𐬆, 𐬘𐬆, 𐬙𐬆, 𐬚𐬆, 𐬛𐬆, 𐬜 (𐬝, 𐬞, 𐬟), 𐬠𐬆, 𐬡𐬆, 𐬢𐬆, (𐬣, 𐬤, 𐬥), 𐬦 (𐬧, 𐬨, 𐬩, 𐬪, 𐬫, 𐬬, 𐬭, 𐬮, 𐬯, 𐬰, 𐬱, 𐬲, 𐬳, 𐬴, 𐬵, 𐬶, 𐬷, 𐬸, 𐬹, 𐬺, 𐬻, 𐬼, 𐬽, 𐬾, 𐬿, 𐭀, 𐭁, 𐭂, 𐭃, 𐭄, 𐭅, 𐭆, 𐭇, 𐭈, 𐭉, 𐭊, 𐭋, 𐭌, 𐭍, 𐭎, 𐭏, 𐭐, 𐭑, 𐭒, 𐭓, 𐭔, 𐭕, 𐭖, 𐭗, 𐭘, 𐭙, 𐭚, 𐭛, 𐭜, 𐭝, 𐭞, 𐭟, 𐭠, 𐭡, 𐭢, 𐭣, 𐭤, 𐭥, 𐭦, 𐭧, 𐭨, 𐭩, 𐭪, 𐭫, 𐭬, 𐭭, 𐭮, 𐭯, 𐭰, 𐭱, 𐭲, 𐭳, 𐭴, 𐭵, 𐭶, 𐭷, 𐭸, 𐭹, 𐭺, 𐭻, 𐭼, 𐭽, 𐭾, 𐭿, 𐮀, 𐮁, 𐮂, 𐮃, 𐮄, 𐮅, 𐮆, 𐮇, 𐮈, 𐮉, 𐮊, 𐮋, 𐮌, 𐮍, 𐮎, 𐮏, 𐮐, 𐮑, 𐮒, 𐮓, 𐮔, 𐮕, 𐮖, 𐮗, 𐮘, 𐮙, 𐮚, 𐮛, 𐮜, 𐮝, 𐮞, 𐮟, 𐮠, 𐮡, 𐮢, 𐮣, 𐮤, 𐮥, 𐮦, 𐮧, 𐮨, 𐮩, 𐮪, 𐮫, 𐮬, 𐮭, 𐮮, 𐮯, 𐮰, 𐮱, 𐮲, 𐮳, 𐮴, 𐮵, 𐮶, 𐮷, 𐮸, 𐮹, 𐮺, 𐮻, 𐮼, 𐮽, 𐮾, 𐮿, 𐯀, 𐯁, 𐯂, 𐯃, 𐯄, 𐯅, 𐯆, 𐯇, 𐯈, 𐯉, 𐯊, 𐯋, 𐯌, 𐯍, 𐯎, 𐯏, 𐯐, 𐯑, 𐯒, 𐯓, 𐯔, 𐯕, 𐯖, 𐯗, 𐯘, 𐯙, 𐯚, 𐯛, 𐯜, 𐯝, 𐯞, 𐯟, 𐯠, 𐯡, 𐯢, 𐯣, 𐯤, 𐯥, 𐯦, 𐯧, 𐯨, 𐯩, 𐯪, 𐯫, 𐯬, 𐯭, 𐯮, 𐯯, 𐯰, 𐯱, 𐯲, 𐯳, 𐯴, 𐯵, 𐯶, 𐯷, 𐯸, 𐯹, 𐯺, 𐯻, 𐯼, 𐯽, 𐯾, 𐯿, 𐰀, 𐰁, 𐰂, 𐰃, 𐰄, 𐰅, 𐰆, 𐰇, 𐰈, 𐰉, 𐰊, 𐰋, 𐰌, 𐰍, 𐰎, 𐰏, 𐰐, 𐰑, 𐰒, 𐰓, 𐰔, 𐰕, 𐰖, 𐰗, 𐰘, 𐰙, 𐰚, 𐰛, 𐰜, 𐰝, 𐰞, 𐰟, 𐰠, 𐰡, 𐰢, 𐰣, 𐰤, 𐰥, 𐰦, 𐰧, 𐰨, 𐰩, 𐰪, 𐰫, 𐰬, 𐰭, 𐰮, 𐰯, 𐰰, 𐰱, 𐰲, 𐰳, 𐰴, 𐰵, 𐰶, 𐰷, 𐰸, 𐰹, 𐰺, 𐰻, 𐰼, 𐰽, 𐰾, 𐰿, 𐱀, 𐱁, 𐱂, 𐱃, 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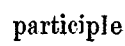
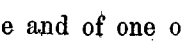
3, 5.), the reference is to the same sentences in each of those chapters; and references joined by a hyphen (as 4-8, 12-14, 2., or 5, 2-6, 8, 12-15.) include all the numbers intermediate between those which are so joined. The references to Dk. (Dîn-karḍ) and N. (Nîrangistân) are, in like manner, to the *page* in which the extracts have been published, and to the *line* of Pahlavî type in each such page; the extracts from Dk. occur in p. 144-145 of AV. and p. 149-152 of my Essay on Pahlavî; and those from N. occur in p. 76-78 and 126 of the Z.-Pahl. Glossary.

All the Pahlavî words are transliterated according to the system proposed in the introduction to AV. p. xxii. — liv., and the traditional pronunciation is likewise given whenever it differs materially from the transliteration adopted. To ascertain this traditional reading, not only the Pahl.-Pâz. Glos., but also Destur Peshutan's Pahlavî Grammar, and Destur Framji's Gujarâti edition of the same Glos. (Bombay, A.Y. 1238) have been consulted.

In arranging the moods and tenses of the verbs, no notice is taken of persons in the preterit, nor of moods in the present tense, because they are not distinguished by any change of form in Pahlavî. The compound tenses are not noticed separately, but are referred to under the headings of the past participle and of one of the auxiliary verbs: *hôman*, *bûḍanŏ*,  *ychevûntanŏ*, or  *ychevîmûnâḍanŏ*.

In the etymological remarks, the statement of the component parts of the word may often appear unnecessary, but it is given either as a reference to the components in their alphabetical order, or to prevent some anticipated misunderstanding of the construction of the word. The Zand forms which are entirely artificial, such as the verbal roots, are always given merely in a transliterated form; and so are some

Pâz. words which have not been found written in Pahlavi characters. In all cases where the Huz. synonym of a Pâz. word, or the Pâz. synonym of a Huz. word, is known, it is appended to the etymological remarks.

The numeral ciphers are arranged in the alphabetical order of the letters which they most nearly resemble in form. Most of the suffixes which are of frequent occurrence, will be found entered in alphabetical order. And many of the various readings of the texts, which are likely to be useful to the Pahlavî student, have been added to the glossary.

A few Avesta words, which occur in AV. and in the Pahlavî text of Hn., are entered in the glossary, in order to complete the index, and have the letter Z. prefixed to them.

The notes on Pahlavî grammar which have been added at my request by Dr. West will, in connection with my Essay on the Pahlavî language, serve as an introduction into the grammatical study of this remarkable idiom. An exhaustive and complete Pahlavî grammar is still a great desideratum; but before we shall possess fresh and reliable copies of the numerous Pahlavî inscriptions to be found in Persia, and a trustworthy translation of the Dîn-kard which is the largest and most important Pahlavî work in existence, it will be hardly possible to compile such a one as might be calculated to satisfy all reasonable demands. However if Pahlavî studies should be, meanwhile, furthered by the present work in connection with the text volume, we should find in this success an ample reward for our pains and labours.

Munich, 3d October 1874.

M. Haug.

Abreviations.

abst. — abstract.
acc. — accusative case.
adj. — adjective, or adjectival.
adv. — adverb, or adverbial.
anc. P. — ancient Persian of cuneiform inscriptions.
aph. — aphel form of verb.
Ar. — Arabic.
As. — Assyrian.
aux. — auxiliary verb.
AV. — Ardâ Vîrâf.
B. — MS. B. of AV.
Bund. — Bundehesh, page and line of Westergaard.
caus. — causal form.
Chald. — Chaldee.
Ch. Pahl. — Chaldæo-Pahlavî of inscriptions.
ciph. — cipher.
comp. — comparative, or compare.
cond. — conditional mood.
conj. — conjunction, or conjunctive mood.
const. — construct form.
crd. — crude form of verb.
Dâd. b. Dâd. — the book of Dâdâr bin Dâd-dukht.
dat. — dative case.
denom. — denominative verb.
[Dest.] — appended to remarks by Destur Hoshangji.
Dk. — Dîn-kard, page and line as detailed above.
DMG. — Zeitschrift der Deutschen Morgenländischen Gesellschaft.
emph. — emphatic form.
Eth. — Ethiopic.
F. — feminine gender.
fr. — from.
fut. — future tense.
Gâth. — Gâtha dialect.
gen. — genitive case.
GF. — Gôsht-i Fryânô.
Glos. — Glossary.
Gr. — Greek.
Gram. — Grammar.
Guj. — Gujarâti.
H_6, H_{17}, H_{18} — Dr. Haug's MSS. Nos. 6, 17, 18.
hiph. — hiphil form of the verb.
Hn. — Hâdokht Nask.
Huz. — Huzvâresh.
hyb. — hybrid.
imper. — imperative mood.
impf. — imperfect tense.
inf. — infinitive mood.
ins. — inscriptions.
inst. — instrumental case.
interj. — interjection.
interrog. — interrogative.
introd. — introduction.
K_{20}, K_{26} — Kopenhagen MSS. Nos. 20, 26.
Kn. — Kâr-nâmak-i Ardakhshîr Pâpakân.
L_{15} — London MS. No. 15.
Lat. — Latin.
lin. — line.
lit. — literally.
loc. — locative case.
m. — masculine gender.
Mkh. — Mainyô-i khard, ch. and sent. of West.
N. — Nîrangistân, page and line as detailed above.
N. — MS. N. of AV.
n. — neuter gender.
nom. — nominative case.
N. R. — Naksh-i Rustam.
num. — numeral.
opp. — opposite.
ord. — ordinal.
P. — MS. P. of AV.
p. — page.

Pahl. — Pahlvîa.
part. — participle.
pas. — passive.
patron. — patronymical.
Pâz. — Pâzand.
perf. — perfect tense.
Pers. — Persian.
pers. — person.
pi. — piel form of the verb.
pl. — plural number.
pos. — possessive.
postp. — postposition.
p. p. — past participle.
pref. — prefix.
prep. — preposition.
pres. — present tense.
pret. — preterit tense.
priv. — privative.
pr. n. — proper name.
pron. — pronoun.
pr. p. — present participle.
rel. — relative.
s. — substantive.
Sans. — Sanskrit.
Sas. — Sasanian Pahlavî of inscriptions.
Sg. — Shikand-gumânî.
sing. — singular number.
Sp. — Spiegel's edition.
suff. — suffix.
sup. — superlative.
syn. — synonym.
Syr. — Syriac.
Tal. Jer. — Jerusalem Talmud.
term. — termination.
trad. — traditionally, or traditional.
v. — verb.
var. — variant.
ved. — vedic.
Vend. — Vendidâd, Westergaard's edition, unless otherwise stated.
Yas. — Yasna, Westerg. etc.
Yt. — Yasht, Westergaard.
Z. — Zand, i. e. Avesta.

𐭠, 𐭡, 𐭢, *a*, *â*, *h*, *kh*, or 2.

𐭠 *â*, *h*, *kh*, or initial *a*, is the first letter of the Pahlavî alphabet, and the usual equivalent of Sas. 𑀅, 𑀆, Pers. ا, آ, ه, خ, Z. 𐬀, 𐬁, 𐬂, 𐬃, and Chald. א, ה, ח. When final, it is written 𐭡; and when it stands for final *h*, or *kh*, it often becomes 𐭢. When not final, it is always joined to the succeeding letter; and if that letter be 𐭫, 𐭤, 𐭥, 𐭦, 𐭧, 𐭨, 𐭩, 𐭪, 𐭬, or 𐭭, the form of the 𐭠 remains unaltered, as in the compounds 𐭣 *am*, 𐭣𐭭 *an*, 𐭣𐭫 *III*, etc.; but if the succeeding letter be 𐭠, 𐭣, 𐭤, or 𐭬, the last turn of the 𐭠 is nearly always enlarged, so as to form the compounds 𐭠𐭭, 𐭣𐭭, 𐭢 and 𐭠𐭫; and a similar enlargement often takes place before 𐭤 and 𐭠𐭭 in some MSS.; the letters 𐭠𐭤 are also often condensed into 𐭢. In some MSS. a diacritical dot is written over a 𐭠, which indicates that it has the sound of *kh*. It may be noticed that the compounds 𐭠𐭭 and 𐭠𐭫 can also be read as compounds of 𐭬, or 𐭬, and 𐭠𐭭, 𐭠𐭫; so that some words beginning with *ya*, will be found under this letter It also appears that 𐭠 is used, in a few common words, as a substitute for 𐭧 *z*, or 𐭬𐭧 *zd*, see the remarks on 𐭧 *z*.

𐭠 *a-*, a privative particle, equivalent to the English *un-*, *in-*, *dis-*, *non-*, often prefixed to substantives and adjectives, to form adjectives. Before a vowel, and usually before 𐭮 *s*, it becomes 𐭣 *an-*. Z. 𐬀, 𐬁; Sans. *a-*, *an-*; Gr. ἀ-, ἀν-.

𐭠 is also sometimes used for 𐭢 2 in 𐭠𐭫𐭧 *200* and 𐭠𐭫𐭤 *2000*.

𐭡, or 𐭢, *-ih*, suf. of pres. 2ª sing. of verbs (see 𐭠𐭩𐭡, or 𐭠𐭩𐭢, *hômanih*); also written 𐭣𐭡 *-îh*, 𐭠𐭭 *-îh*, or 𐭠𐭭𐭢 *-yîh*. Pers. ـِی—, Z. *-hi*.

𐬀 *II*, or 2, (Pâz. *dô*, or *du*) AV. 79, 4. GF. 2, 65, 68. 3, 64. Dk. 150, 2. num. ciph. two; see also 𐬀𐬵𐬌 *kolâ II.* This cipher is sometimes written 𐬀𐬵, or 𐬀𐬵𐬀, and its tail is occasionally reversed in MSS. It is often used to represent the compound 𐬀𐬌 *îb*, *gab*, in printed texts, and cannot be distinguished from that compound in some MSS. For its ordinal form 𐬀𐬵𐬎 *IIûm*, see the next word to 𐬀𐬵.

𐬀𐬵 *akh* (trad. *khâ*) AV. 2, 10, 13. GF. 3, 6, 15. s. a brother. Heb. אָח, Chald. אַח, Syr. ܐܰܚ, Ar. أَخ, As. *akhu*; Pâz. syn. 𐬀𐬵𐬎𐬀 *brâd.*

𐬀𐬵 *-yîh*, suf. of pres. 2d sing. of verbs (see 𐬀𐬵𐬎𐬀𐬵𐬀 *hômanyîh*). Comp. 𐬀𐬵 *-ih.*

𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀 *hîshtanŏ*, v. to leave, to drop, to hang; past part. 𐬀𐬵𐬎𐬀𐬵 *hîsht*, AV. 70, 2.; pret. 𐬀𐬵𐬎𐬀𐬵 *hîsht*, AV. 29, 2. Pers. هیشتن, or هِشتن; Huz. syn. 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 *shedkûntanŏ* and 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 *shcbkûntanŏ.*

𐬀𐬵𐬎𐬀 a variant of 𐬀𐬵𐬎𐬀 *yasht* in some MSS. It also stands for *hât*, 𐬀𐬵𐬎𐬀 *hâtŏ*, 'a section', Z. 𐬀𐬵𐬎𐬀𐬵𐬀.

𐬀𐬵𐬎𐬀𐬵𐬀𐬵 *akhtman* (trad. *khâtman*) AV. 2, 1, 9, 10, 13. GF. 3, 36, 47. s. a sister; pl. 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 *akhtmanân*, AV. 2, 2, 32, 34, 36. 3, 5. Heb. אָחוֹת, Chald. אַחַת, Syr. ܐܳܚܬ, Ar. أُخت; Pâz. syn. 𐬀𐬵 *khûk.*

𐬀𐬵𐬎𐬀𐬵𐬀 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀 *Akht-i yâtûk*, GF. 1, 2, 8, 11, 14-16, 21, 28. 2, 1, 7, 9. 3, 6, 9, 46, 49, 60, 63, 67, 81, 83. 4, 3, 7, 10, 14, 23, 24, 27. 5, 6. pr. n. Akht the sorcerer, who propounded enigmas for Gôsht-i Fryânô to answer correctly on pain of death. Z. 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 . 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀 Yasht 5, 82; Pâz. اخد جادو.

𐬀𐬵𐬎𐬀 *khâr*, AV. 70, 2. s. a thorn, a spine, a prickle. Pers. خار.

𐬀𐬵𐬎𐬀 *yashar* (trad. *ahl*, *âhl*; *âhar*, or *har*) Huz. syn. for Z. *ash*, *asha*, *ashe*, or *ashi*; see 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀 *yasharâish*, 𐬀𐬵𐬎𐬀𐬵𐬀 *yasharmôk*, 𐬀𐬵𐬎𐬀𐬵𐬀 *yasharûbŏ* and 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀 *fravyashar.* Heb. יָשָׁר.

𐬀𐬵𐬎𐬀 *akhar*, AV. 1, 5, 19, 28, 33, 36, 42. 2, 17, 20-22, 24, 29. 3, 8, 12, 15, 17, 18. 4, 6. 5, 1, 6. 7, 1. 10, 8, 11. 11, 1, 13. 16, 1. 17, 10, 13, 27. 18, 1. 53, 1, 8. 54, 2. 68, 14, 20, 22. 101, 1, 27. GF. 1, 7, 11, 20, 21, 27, 28. 3, 5, 53, 60, 72, 77.

4, 1, 27. Hn. 1, 13, 33. adv. after, afterwards, then; AV. 28, 2. behind; 𐬀𐬭𐬎 𐬨 *akhar min* AV. 1, 12. 4, 34. 10, 6. GF. 3, 84. Hn. 1, 18. 2, 3, 38, 39. Dk. 152, 2. later than, after; 𐬀𐬭𐬎 𐬨 *akharich min*, Dk. 145, 4. also after, see 𐬀𐬭𐬎 *akharîch*; 𐬀𐬭𐬎 𐬌𐬌 *pavan akhar*, AV. 29, 6. in the end, at last; 𐬨 𐬀𐬭𐬎 *min akhar*, AV. 16, 7, 9. after; AV. 49, 3. 50, 3. from behind; AV. 53, 11. behind, in the rear. Sas. 𐭠𐭧𐭥 *akhar*, Heb. אַחַר, Chald. אָחוֹר, Ar. آخِرٌ; Pâz. syn. 𐬐𐬀𐬎 *pas*.

𐬌𐬀𐬭𐬀𐬵𐬀𐬌𐬌 *yasharâîsh* (trad. *ahlâîsh*) AV. 101, 15, 16. Hn. 1, 2, 6, 36. s. righteousness, piety, holiness; 𐬌𐬀𐬭𐬀𐬵𐬀𐬌𐬌 𐬱𐬀𐬌𐬌𐬀𐬉𐬙 *yasharâîsh stâyaḍ*, AV. 101, 21. Hn. 1, 13, 18, 23, 28, 33. 𐬌𐬀𐬭𐬀𐬵𐬀𐬌𐬌 𐬱𐬀𐬌𐬌𐬀𐬉𐬙𐬵 *yasharâîsh stâyêḍ*, Hn. 1, 4. praises righteousness, that is, recites the Ashemvohu formula. Huz. 𐬌𐬀𐬭 *yashar* + suf. 𐬵 *-âîsh*, see Pahl.-Pâz. Glos. p. 52—55; Z. syn. 𐬱𐬀𐬌𐬌𐬀𐬉𐬙, 𐬀𐬭𐬎.

𐬌𐬀𐬭𐬀𐬵𐬀𐬌𐬌 𐬱𐬀𐬌𐬌𐬀𐬉𐬙𐬵𐬀𐬌𐬌𐬀𐬵 *yasharâîsh-stâyishnîh*, Hn. 1, 3, 9, 11, 16, 21, 26, 31, 36. s. praise of righteousness, that is, the recital of the Ashemvohu formula. 𐬌𐬀𐬭𐬀𐬵𐬀𐬌𐬌 *yasharâîsh* + 𐬱𐬀𐬌𐬌𐬀𐬉𐬙𐬵 *stâyishn* + abst. suf. 𐬵 *-îh*; Z. 𐬱𐬀𐬌𐬌𐬀𐬉𐬙𐬵𐬀𐬌𐬌𐬀𐬵 . 𐬀𐬭𐬎.

𐬀𐬭𐬎 *Akharman*, AV. 5, 11, 13. 17, 13, 18. 53, 4. 68, 13. GF. 3, 75. 4, 11, 14, 26. pr. n. the evil spirit, the devil, the *aṇrô-mainyush* of the Avesta, and opponent of Aûharmazd, according to Vend. and later writings; but the original doctrine of the Gâthas appears to have been that Ahura-mazda created two spirits, *spĕñtô-mainyu* and *aṇhrô-mainyu*, from whom all the good and evil in the universe have respectively proceeded; see Yas. 30. 45. Sas. 𐭠𐭧𐭥𐭮𐭭𐭠𐭩 *Akharmanî*; Pers. آهرمن, آهریمن, or آهرامن.

𐬌𐬀𐬭𐬀𐬵𐬀𐬉𐬙 *yasharmôk* (trad. *âḥarmôg*) AV. 1, 8. 47, 5. s. and pr. n. a disturber of piety, or truth; an apostate, a heretic; the demon of apostasy: Z. 𐬀𐬭𐬎𐬱𐬀𐬌𐬌𐬀𐬉𐬙, the Huz. 𐬌𐬀𐬭 *yashar* being substituted for the Z. 𐬱𐬀𐬌𐬌𐬀𐬉𐬙; Pers. آسموغ.

𐬌𐬀𐬭𐬀𐬵𐬀𐬉𐬙𐬵 *yasharmôkîh* (trad. *âharmôgî*) AV. 36, 6. s. apostasy, heresy, heterodoxy. 𐬌𐬀𐬭𐬀𐬵𐬀𐬉𐬙 *yasharmôk* + abst. suf. 𐬵 *-îh*.

𐬀𐬭𐬎𐬌𐬭𐬀𐬯 *yasharûb*, Dk. 144, 4. see 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵.

𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵 *yasharûbŏ* (trad. *ahlôb*) AV. 1, 1. 3, 9. 4, 27, 34. 7, 9. 10, 3. 17, 3. 21, 5. 41, 8. 55, 7. 67, 6. 76, 7, 9. 78, 6. 80, 5. 81, 5. 84, 4. 89, 5. 93, 4. 95, 4. 101, 5. GF. 2, 34, 35. 3, 14, 62. Hn. 1, 1, 12, 17, 22, 27, 32, 37. 2, 1, 2, 18, 21, 24, 29, 33, 34, 35, 39. 3, 3, 17. adj. righteous, pious, religious, holy; see 𐬰𐬀𐬑𐬀𐬭 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵 *zakar-yasharûbŏ* and 𐬱𐬭𐬀𐬎𐬀𐬭𐬀𐬯𐬵 *Srôsh-yasharûbŏ*. Pl. used as a s. 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬀𐬦 *yasharûbân*, AV. 1, 40. 3, 11. 7, 2. 8, 2. 11, 2, 11. 15, 21. 52, 6, 7. 68, 24. Hn. 1, 9. 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬀𐬦𐬵 *yasharûbânŏ*, AV. 4, 15, 21. 5, 4, 5, 7, 12. 9, 3. 15, 18. the pious; strict Mazdayasnians. Comp. 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵𐬙𐬀𐬭 *yasharûbŏtar*, GF. 3, 55, 62. more righteous, more pious. Z. 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵, the Huz. 𐬀𐬭𐬎 *yashar* being substituted for the Z. 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵; Pâz. syn. 𐬀𐬱𐬀𐬴 *ashôk*, or 𐬀𐬱𐬀 *ashô*.

𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵-𐬛𐬀𐬛 *yasharûbŏ-dâḍ*, AV. 17, 19. GF. 2, 46. s. a pious gift, almsgiving, charity. 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵 *yasharûbŏ* + 𐬛𐬀𐬛 *dâḍ* (p. p. of 𐬛𐬀𐬛𐬀𐬥𐬀𐬦𐬵 *dâḍanŏ*, I.); Pâz. syn. *ashôdâḍ*.

𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬌 *yasharûvŏ*, GF. 3, 14. in K 20, a variant of 𐬀𐬭𐬎𐬌𐬭𐬀𐬯𐬵 *yasharûbŏ*.

𐬀𐬭𐬎𐬌𐬭𐬌𐬨 *akharîch*, Hn. 2, 32. adv. with conj. afterwards also; likewise written 𐬀𐬭𐬎𐬌𐬭𐬌𐬨 *akharich*. — 𐬀𐬭𐬎 *akhar* + 𐬌𐬨 *-îch*; Pâz. syn. *pasi-cha*.

𐬵𐬀𐬎𐬀𐬥𐬀𐬦𐬵 *khâstanŏ*, v. to rise, to get up; pret. 𐬵𐬀𐬎𐬀𐬥𐬀𐬎 *khâst* in 𐬵𐬀𐬎𐬀𐬥𐬀𐬎 𐬨𐬌𐬵 *madam khâst*, AV. 3, 3. rose up, arose. Pers. خاستن; Huz. syn. 𐬵𐬌𐬥𐬀𐬦𐬀𐬎𐬀𐬥𐬀𐬦𐬵 *khîmûnastanŏ*.

𐬵𐬀𐬎 *khâk*, GF. 3, 91. s. earth, dust, soil. Pers. خاك; Huz. syn. 𐬀𐬥𐬁𐬀 *afrâ*.

𐬵𐬀𐬎𐬌𐬎𐬀𐬯𐬎 *khâkistar*, AV. 27, 2. 55, 1. s. ashes. Pers. خاكستر.

𐬨𐬀𐬌 *hâm*, Dk. 144, 7. adj. all, the whole of; see 𐬨𐬀𐬌𐬎 *hamâk*. Pers. هم.

Z. 𐬀𐬵𐬀𐬌 *ahmâi*, AV. 4, 11. pron. dat. sing. to this, to him,

𐬀𐬱 *ahû*, AV. 101, 5. 𐬀𐬱𐬵 *ahvô*, GF. 5, 3, 4. Hn. 1, 4. s. life, living existence, the world; a spiritual protector, or guardian angel. Z. nom. 𐬀𐬱𐬌𐬌, loc. 𐬀𐬱𐬌𐬌𐬎.

𐬀𐬱 *hân*, AV. 78, 7. 89, 10. 𐬀𐬱𐬵 *hânŏ*, 68, 23. 69, 9. 83, 5. Dk. 144, 9. pron. other, another; see 𐬱 *han*. Pâz. *han*, Z. 𐬱𐬀𐬌𐬌; or these words may be read *akhar* and *akharan*, and compared with Heb. אַחֵר and Chald. אָחֳרָן.

𐬀𐬱 *khân*, AV. 93, 5. s. a caravanserai, a *dharmsâlâ*, or lodging place for travellers. Pers. خان.

𐬀𐬱𐬱 *ahvân*, AV. 10, 4. 15, 21. Hn. 1, 35 a. 2, 6, 11, 17, 36. 3, 36. 𐬀𐬱𐬱𐬵 *ahvânŏ*, Hn. 3, 5. s. existence, world. Z. 𐬀𐬱𐬌𐬌; perhaps a pl. of 𐬀𐬱 *ahû*.

𐬀𐬱𐬌𐬌𐬱 *hâvisht*, s. a pupil, a disciple, a follower; pl. 𐬀𐬱𐬌𐬌𐬱𐬀𐬱 *hâvishtân*, Dk. 145, 4. Z. 𐬱𐬀𐬌𐬌𐬱𐬌𐬌𐬀𐬱.

𐬀𐬱 *khânak*, AV. 2, 11. s. a house, a dwelling, a residence, a habitation; 𐬀𐬱𐬵 𐬀𐬱 *âvân khânakŏ*, Dk. 152, 1. a court-house, a tribunal; or the passage may be read: *âvân âhankŏ karḍanŏ* 'instituting a tribunal'. Pers. خانه.

𐬀𐬱𐬵 *âhankŏ*, Dk. 145, 5. s. a design, a purpose, an intention, an institution, a custom, a rule. Pers. آهنگ.

𐬀𐬱𐬌𐬌 *Ahû-ver*, or *Ahun-vair*, Hn. 1, 7. N. 77, 12. the yathâ-ahû-vairyô formula; see 𐬌𐬌𐬀𐬱𐬵𐬀𐬱𐬌𐬌 *yat-ahûk-vêryôk*. Z. 𐬀𐬱𐬌𐬌 . 𐬀𐬱𐬌𐬌𐬎.

𐬀𐬱𐬵 for 𐬀𐬱 *ahûk*, see 𐬌𐬌𐬀𐬱𐬵𐬀𐬱𐬌𐬌 *yat-ahûk-vêryôk*. Z. 𐬀𐬱𐬌𐬌. Either 𐬀 is superfluous, or 𐬱 is substituted for 𐬌.

𐬀𐬱𐬌𐬌 *hâvandich*, AV. 4, 4. 54, 11. 99, 1. adv. so much too, as many even, still also, as yet. 𐬀𐬱𐬌𐬌 *hâvand* (Z. acc. 𐬀𐬱𐬌𐬌𐬌𐬌, 𐬀𐬱𐬌𐬌𐬌𐬌𐬎, or 𐬀𐬱𐬌𐬌𐬌𐬌𐬀𐬱) + 𐬌 *-ich*; Pers. هنوز.

𐬀𐬱𐬌𐬌𐬀𐬱 *akhvêshkâryîsh*, AV. 64, 8. adv. lazily, idly, negligently, undutifully. Priv. 𐬀 *a-* + 𐬀𐬱𐬌𐬌𐬀𐬱 *khvêshkâr* + adv. suf. 𐬀𐬱 *-yîsh*.

𐭧𐭩𐭫 *khânîk*, AV. 15, 12. 58, 5. s. a spring, a fountain. Pers. خانی.

𐭠𐭧𐭩𐭧𐭩𐭫𐭭 *âkhêzîḍanŏ*, v. to rise, to arise, to get up; pret. 3d sing. 𐭠𐭧𐭩𐭧𐭩𐭫 *âkhêzîḍ*, AV. 3, 8.; crd. 𐭠𐭧𐭩𐭫 *âkhêz*, see 𐭩𐭫𐭧𐭠𐭧𐭩𐭫 *rist-âkhêz* and 𐭩𐭫𐭧𐭩𐭫𐭧𐭠𐭧𐭩𐭫 *rîst-âkhêz*. Pers. خیزیدن.

𐭫 *III*, for this cipher, and its compounds, see 𐭧 + 𐭫, next after 𐭧𐭫. This cipher is sometimes used, in printed texts, for the compound 𐭠𐭫 *ab*.

𐭠𐭫 *abû*, AV. 65, 4, 8, 9. s. a father. Heb. אָב, Chald. אַב, emph. אַבָּא; Syr. ܐܰܒ݂; Ar. أَبٌ; As. *abu*; Pâz. syn. *piḍ*.

𐭠𐭫𐭩𐭫𐭧𐭠 *abûrḍ-farmân*, 𐭠𐭫𐭩𐭫𐭧𐭠𐭧𐭩𐭫𐭭 *abûrḍ-farmânŏ*, AV. 99, 9. adj. intolerant of commands, disobedient. Priv. 𐭠 *a-* + 𐭩𐭫𐭧 *bûrḍ* (p. p. of 𐭩𐭫𐭧𐭭 *bûrḍanŏ*) + 𐭧𐭩𐭫𐭧 *farmân*.

𐭠𐭫𐭩𐭫𐭧𐭠𐭧𐭩𐭫𐭧𐭩𐭫 *abûrḍ-farmânîh*, AV. 63, 7. s. disobedience, non-compliance. 𐭠𐭫𐭩𐭫𐭧𐭠𐭧𐭩𐭫 *abûrḍ-farmân* + abst. suf. 𐭩𐭫 *-îh*.

𐭠𐭫𐭩𐭧𐭩𐭫 *abîḍar*, AV. 42, 5-7. GF. 3, 31. s. a father. 𐭠𐭩𐭫 *abî*, for 𐭠𐭫 *abû*, + 𐭩𐭧 *-ḍar* (term. of Pers. پدر); Pâz. syn. *piḍar*.

𐭠𐭩 *at*, Hn. 2, 29, 30. unattached pron. suf. thee, thy; of (to, for, or by) thee. Pers. ـت, anc. P. *-taiy*. All the pronominal suffixes in Pahlavî, though usually attached to some particle which begins a clause in a sentence, are also found occasionally to begin a clause unattached, when no particle is used.

𐭠𐭩𐭫 *hat* (trad. *at*) AV. 1, 40. GF. 1, 13. 2, 31. 3, 20, 54, 55, 68, 71, 75, 76. 4, 2, 9, 15. Hn. 2, 36. conj. if. Sas. 𐭠𐭩𐭫 *hat*; Pâz. syn. 𐭠𐭧𐭭 *agar*.

𐭠𐭩 *-âḍ*, 𐭠𐭩𐭫𐭭 *-âtŏ*, or *-âḍô*, suf. of past part. and pret. of verbs whose inf. suf. is 𐭠𐭩𐭧𐭭 *âḍanŏ*; also of conj. 3d sing. of all verbs.

𐭠𐭩𐭫𐭧𐭩𐭫 *âtâsh*, AV. 2, 32. 4, 26. 10, 6, 11. 13, 5. 17, 17. 20, 5. 34, 5-7. 37, 6, 7. 38, 5. 41, 7. 54, 4. 55, 1. 72, 5. GF. 3, 7, 10, 15, 19-21. s. fire; 𐭠𐭩𐭫𐭧𐭩𐭫 𐭩𐭫𐭧𐭠𐭧𐭩𐭫 *âtâsh-i Vâhrâmân*, AV. 55, 5. the fire of Vâhrâm

(Behrâm), the most sacred fire; 𐬀𐬞𐬭𐬀𐬰𐬌𐬙 *âtâshich*, Hn. 2, 29. the fire also. Pl. 𐬀𐬞𐬭𐬀𐬰𐬀𐬌 *âtâshân*, AV. 14, 12. Pers. آتش, Z. nom. 𐬀𐬞𐬭𐬀𐬰𐬎; Huz. syn. 𐬀𐬥𐬭 *nûrâ* and 𐬀𐬌𐬎𐬭 (trad.) *nagalyâ*.

𐬀𐬞𐬭 *hatat* (trad. *atat*) GF. 2, 6. conj. with suf. if of (to, for, by, or through) thee; if thy, or thee. 𐬀𐬞 *hat* + pron. suf. 𐬌 *-at* of 2d pers. sing.

𐬀𐬞𐬭𐬌𐬌 *hattân* (trad. *attân*) AV. 1, 38. conj. with suf. if of (to, for, by, or through) you; if your, or you. 𐬀𐬞 *hat* + pron. suf. 𐬌𐬌 *-tân* of 2d pers. pl.

𐬀𐬞𐬭 *Âtarô*, s. and pr. n. the angel of fire, Fire, sacred fire; 𐬀𐬞𐬭𐬀𐬥𐬭𐬀𐬌𐬥𐬌 *Âtarô-i Frôbâg*, AV. 1, 21. 𐬥𐬌𐬥𐬭 𐬀𐬞𐬭 *Âtarô Frôbâg*, AV. 1, 28. the fire of Frôbâg, an ancient sacred fire removed, by king Vishtâsp, from the mountain Gadman-hômand in Khvârizem, to the mountain Rôshan in Kâbulistân, see Bund p. 41; 𐬀𐬞𐬭 𐬀𐬞𐬭 *Âtarô yêdatô*, AV. 3, 10. 4, 5, 2, 6. 6, 3, 4. 7, 4, 5. 8, 3, 4. 9, 5, 6. 10, 6, 9, 11. 11, 10, 13. 13, 4. 16, 1, 6. 17, 3, 4. 18, 1, 14. 19, 4, 6. 20, 21, 25-30, 32-35, 38,39, 42, 45-47, 51, 52, 58, 59, 61, 62, 74, 75, 84, 86, 93-96, 4. 22-24, 31, 36, 37, 40, 41, 43, 44, 50, 60, 63,66, 70, 76, 77, 80, 81, 85, 87-89, 5. 48, 49, 67, 71, 73, 78, 6. 53, 1, 6, 8, 10. 55-57, 72, 82, 83, 90-92, 97, 98, 8. 64, 65, 69, 79, 7. 99, 8. 101, 1. Âtarô the angel, the angel of fire, whose name is given to the ninth month and ninth day of each month in the Pârsî year. Pl. 𐬀𐬞𐬭𐬀𐬀𐬌 *âtarôân*, AV. 14, 12. the sacred fires. Z. nom. acc. pl. 𐬀𐬞𐬭𐬀𐬎; Pers. آذر, or آذر.

𐬀𐬞𐬭 *-âḍanŏ*, inf. suf. of verbs whose Pers. equivalent ends in ـادن.

𐬀𐬞𐬭𐬀𐬞𐬭 *Âtarô-pâḍ*, AV. 1, 16. 𐬀𐬞𐬭𐬀𐬞𐬭𐬀𐬞𐬭 *Âtôrô-pâtô*, Dk. 144, 6. 145, 6. 152, 2. pr. n. (the fire-protected) a Pârsî man's name in former times; Âtarô-pâḍ-i Mârspendân was a celebrated destur and prime minister of Shahpûhar-i Aûharmazdân (Shapur II. AD. 309-379). Z. nom. 𐬀𐬞𐬭𐬀𐬞𐬭𐬀𐬎, Pers. آذربان.

𐬀𐬞𐬁𐬭𐬀𐬵𐬀𐬀𐬀𐬞𐬁𐬭𐬀𐬵𐬀 *Âtarô-Frôbâg*, see 𐬀𐬞𐬁𐬭𐬀𐬵𐬀 *Âtarô*.

𐬀 *âv*; AV. 10, 12, 14. s. water; pl. 𐬀𐬯𐬀𐬵𐬀𐬀 *âvân*, AV. 14, 12. 𐬀𐬯𐬀𐬵𐬀𐬀𐬯 *âvânŏ*, N. 76, 2, 3. Pers. آب, آو, anc. P. *âpi*, Z. Sans. *ap*; Huz. syn. 𐬨𐬀𐬌 *mayâ*.

𐬀 *âz*, AV. 6, 8. 95, 7. s. avarice, covetousness, greediness. Pers. آز; Z. 𐬀𐬵𐬀𐬀𐬵𐬀 and 𐬀𐬵𐬀𐬀𐬵𐬀𐬀.

𐬀 *af-* (trad. *av-*) conj. also, and; an inseparable particle to which the pron. suffixes are affixed, as entered below in alphabetical order; it may be distinguished from the prep. 𐬀 *az-*, by its always commencing a clause in the sentence. Sas. 𐬀𐬀 *af-*, Heb. Chald. אף, Syr. ܐܦ; Pâz. *va-*.

𐬀 *az*, prep. from; occasionally substituted for the Huz. 𐬨 *min* in Pahlavî, but oftener with pron. suffixes affixed, as entered below in alphabetical order. Pers. از, Pâz. *ezh*, anc. P. *hachâ*, Z. 𐬀𐬯𐬀𐬵𐬀; Huz. syn. 𐬨 *min*.

𐬀𐬯𐬀𐬵𐬀𐬀𐬀𐬯𐬀𐬵𐬀𐬀𐬀 *apâkhtar*, I.) AV. 17, 11, 24. Hn. 3, 18. adj. northern, remote from the zodiacal signs (𐬀𐬯𐬀𐬵𐬀𐬀𐬀 *akhtar*) which are supposed to protect the good creation (see Mkh. 8, 18, 21.); comp. 𐬀𐬯𐬀𐬵𐬀𐬀𐬀𐬯𐬀𐬵𐬀𐬀𐬀𐬀 *apâkhtartar*, AV. 17, 24. more northern. II.) s. a planet; pl. 𐬀𐬯𐬀𐬵𐬀𐬀𐬀𐬯𐬀𐬵𐬀𐬀𐬀𐬀𐬯 *apâkhtarân*, Hn. 3, 18. the planets, which are said to be malevolent creatures of Akharman (see Mkh. 12, 7, 10). Z. 𐬀𐬯𐬀𐬵𐬀𐬀𐬀𐬯𐬀𐬵𐬀𐬀𐬀𐬀𐬵𐬀𐬀𐬀𐬀𐬵𐬀𐬀𐬀

𐬀𐬯𐬀𐬛𐬀𐬉𐬎 *âvâḍîh*, AV. 14, 16. Hn. 1, 2, 6, 36. s. welfare, prosperity; blessing, benediction; 𐬀𐬯𐬀𐬛𐬀𐬉𐬎 𐬀𐬉𐬍 *âvâḍîh vazlûnŏ*, AV. 101, 22. go in happiness, go and prosper. Pers. آباد + abst. suf. 𐬎 *-îh*.

𐬀𐬯𐬀 *avâz*, adv. back, backwards, behind, again; see the following. Pers. باز, or واز, Z. 𐬀𐬯𐬀𐬵; Huz. syn. 𐬎𐬀𐬵𐬎 *lakhvâr*.

𐬀𐬯𐬀 𐬐𐬀 *avâz-kûn*, AV. 17, 12. adj. with deficient buttocks, flat-buttocked, lean-hipped. 𐬀𐬯𐬀 *avâz* + 𐬐𐬀 *kûn*.

𐬎𐬀𐬵𐬀 *hazâr*, AV. 54, 3. num. a thousand; generally expressed by the cipher ۱۰۰۰. Pers. هزار, Z. 𐬀𐬯𐬀𐬵𐬀𐬵𐬀, Sans. *sahasra*.

𐬀𐬯𐬀𐬎𐬀 *avârûn*, AV. 62, 6. 71, 8 101, 19. 𐬀𐬯𐬀𐬎𐬀𐬉𐬍 *avârûnŏ*, AV. 17, 18. 47, 7. adj. improper, irregular, unnatural, wrong; opp. of 𐬯𐬎𐬀𐬎𐬀 *frârûn*. Z. 𐬀𐬯𐬀𐬵 + Pahl. 𐬎𐬀 *rûn*; comp. Pers. وارون, وارن, or وارونه 'inverted'; اوار, or آوارة 'injustice'; اواريں 'a wicked man'.

𐬀𐬯𐬀𐬎𐬀𐬐𐬌𐬵𐬀𐬵 *avârûnyîsh*, AV. 60, 6. adv. improperly, wrongly. 𐬀𐬯𐬀𐬎𐬀 *avârûn* + adv. suf. 𐬌𐬵𐬀 *-yîsh*.

𐬀𐬯𐬀𐬎𐬀 𐬨𐬀𐬭𐬵𐬀𐬉𐬰𐬀 *avârûn-marzishnîk*, AV. 95, 7. adj. unlawfully cohabiting. 𐬀𐬯𐬀𐬎𐬀 *avârûn* + 𐬨𐬀𐬭𐬵𐬀𐬉𐬰𐬀 *marzishn* + adj. suf. 𐬉𐬰 *îk*. As this compound is already an adj. without the suffix, it is probable that the adj. suf. 𐬉𐬰 *-îk* is substituted for the abst. suf. 𐬎 *-îh*, and the compound is intended for a substantive, like the following.

𐬀𐬯𐬀𐬎𐬀𐬉𐬍 𐬨𐬀𐬭𐬵𐬀𐬉𐬰𐬀𐬉𐬎 *avârûnŏ-marzishnîh*, AV. 88, 6. s. unlawful, or unnatural cohabitation; illicit intercourse. 𐬀𐬯𐬀𐬎𐬀𐬉𐬍 *avârûnŏ* + 𐬨𐬀𐬭𐬵𐬀𐬉𐬰𐬀 *marzishn* + abst. suf. 𐬎 *-îh*.

𐬀𐬯𐬀𐬐𐬀𐬉𐬎 *avâkîh*, AV. 5, 2. Dk. 144, 3. s. assistance, aid, help, co-operation. 𐬀𐬯𐬀𐬐 *avâk* (Pers. با, ابا, or آوا) + abst. suf. 𐬎 *-îh*; comp. Z. *avaṇh* and Pers. باك.

𐬀𐬯𐬀𐬵 *âvân*, 𐬀𐬯𐬀𐬵𐬉𐬍 *âvânŏ*, pl. of 𐬀𐬯 *âv*. Also the name of the eighth month and tenth day of each month in the Pârsî year.

𐬀𐬫𐬀𐬵 *âvân*, Dk. 152, 1. s. a palace, a court, a council, a tribunal. Pers. آوان, or ایوان.

𐬀𐬫𐬀𐬵𐬭𐬀𐬴 *avârîk*, AV. 3, 11. 5, 4. 6, 12. 7, 9. 8, 6. 11, 2, 3, 15, 16. 12, 3, 5. 13, 5. 14, 4. 17, 17. 19, 3. 25, 6. 30, 5. 36, 3. 37, 3. 38, 2. 53, 4. 55, 1. 58, 5. 60, 8. 65, 3. 69, 4. 80, 6. 81, 2. 89, 3. 98, 6. 101, 15. GF. 2, 61. Hn. 2, 23. Dk. 144, 3. 149, 4. 151, 1, 7. adj. other, the remaining, the rest of; 𐬀𐬫𐬀𐬵𐬭𐬀𐬴𐬐𐬀 *avârîkich*, Dk. 151, 8. and other. Z. 𐬀𐬫𐬀𐬵𐬭𐬀, Sans. *apara*. This adj. always precedes its substantive.

𐬀𐬫𐬀𐬵𐬎𐬀𐬌 *avâyast*, s. see past part. of 𐬀𐬫𐬀𐬵𐬎𐬀𐬌𐬌𐬀𐬥𐬀𐬙𐬀𐬥𐬀𐬙 *avâyastanŏ*.

𐬀𐬫𐬀𐬵𐬎𐬀𐬌𐬌𐬀𐬥𐬀𐬙𐬀𐬥𐬀𐬙 *avâyastanŏ*, v. to be necessary, to be requisite, to be wanted; past part. used as a s. 𐬀𐬫𐬀𐬵𐬎𐬀𐬌 *avâyast*, GF. 3, 75. Hn. 2, 5, 10. what is wanted, a desire, a wish; pret. 𐬀𐬫𐬀𐬵𐬎𐬀𐬌 *avâyast*, AV. 49, 9.; pres. 3d sing. (nearly always connected with an inf.!, or a contracted inf.*, with the meaning of the auxiliary 'must') 𐬀𐬫𐬀𐬵𐬎𐬀𐬇 *avâyaḍ*, AV. 1, 23. 23, 9.* 39, 6. 46, 7.* 55, 9. 64, 13. 77, 10. 99, 11. 𐬀𐬫𐬀𐬵𐬎𐬀𐬇𐬌 *avâyêḍ*, AV. 68, 21.*. Pers. بایستن.

𐬀𐬫𐬀𐬵𐬎𐬀𐬌𐬌𐬀𐬴𐬀 *avâyishnîk*, AV. 22, 3. adj. requisite, suitable, desirable, seemly; comp. 𐬀𐬫𐬀𐬵𐬎𐬀𐬌𐬌𐬀𐬴𐬀𐬵𐬀𐬭 *avâyishnîktar*, AV. 4, 20. Hn. 2, 23, 24, 30. — 𐬀𐬫𐬀𐬵 *avây* (crd. of 𐬀𐬫𐬀𐬵𐬎𐬀𐬌𐬌𐬀𐬥𐬀𐬙𐬀𐬥𐬀𐬙 *avâyastanŏ*) + abst. suf. 𐬌𐬀 *-ishn* + adj. suf. 𐬴 *-îk*.

𐬀𐬵𐬭 *azvar*, AV. 12, 3, 5. 31, 3. 93, 2. Hn. 1, 34. adv. and prep. above, aloft, over; sup. 𐬀𐬵𐬭𐬀𐬫𐬀𐬵𐬀𐬙𐬌 *azvartûm*, AV. 14, 7. uppermost, supremest. Pers. زبر, or زور; Z. 𐬀𐬵𐬭𐬀𐬨𐬀 'from' + 𐬀𐬫𐬀𐬵𐬭𐬀 'above'.

𐬀𐬨𐬀𐬥𐬀𐬀𐬵𐬀𐬙𐬀𐬥𐬀𐬙 *affûntanŏ* (trad. *apapûnatan*) v. to cook, to boil, to stew; pret. 𐬀𐬨𐬀𐬥𐬀𐬀𐬵𐬇 *affûnḍ*, AV. 22, 3.; pres. 3d pl. 𐬀𐬨𐬀𐬥𐬀𐬀𐬵𐬇𐬎 *affûnd*, AV. 60, 2. Heb. אָפָה, Chald. אֲפָה, Syr. ܐܦܐ; Pâz. syn. 𐬀𐬨𐬀𐬥𐬀𐬱𐬀𐬙𐬀𐬥𐬀𐬙 *pôkhtan*.

𐬀𐬨𐬀𐬨 *afat* (trad. *avat*) AV. 3, 13. 4, 26–32. 5, 8–10, 12, 13. 17, 20–24. 68, 11, 19. GF. 1, 10. 2, 6. 3, 15, 39, 46. 4, 17. Hn. 2, 29–31. conj. with suf.

* The contracted inf. may be taken as the p. p. if *avâyaḍ*, or *avâyêḍ*, be taken as a substantive meaning 'what is requisite, a necessity'.

also (or and) of (to, for, by, or through) thee; also thy, or thee. 𐬀𐬞 *af-* + pron. suf. 𐬨 *-at* of 2d pers. sing.; Pâz. *vat.*

𐬀𐬞𐬀𐬨 *azat*, Hn. 2, 29. prep. with suf. from (with, by, or through) thee. 𐬀𐬵 *az* + pron. suf. 𐬨 *-at* of 2d pers. sing.; Huz. syn. 𐬨𐬀𐬙 *minat.*

𐬀𐬞𐬀𐬵 *haft*, AV. 1, 33, 34. 2, 9, 10, 13, 17, 32, 34–36. 53, 5. GF. 2, 73. num. seven; often expressed by the ciphers 𐬰 𐬰; 𐬀𐬞𐬀𐬵𐬎𐬀𐬎 *haft-sâlak*, AV. 10, 9. adj. seven years old. Pers. هفت, Z. 𐬀𐬞𐬀𐬵𐬀𐬵𐬰, Sans. *sapta*; Huz. syn. 𐬰𐬰 *shibâ.*

𐬀𐬞𐬀𐬵𐬀𐬵𐬎𐬀𐬎 *apatîyârak*, or *apaitîyârak*, AV. 10, 4. adj. unopposed, undisturbed, unmolested, unafflicted. Priv. 𐬀 *a-* + 𐬀𐬞𐬀𐬵𐬀𐬵𐬎𐬀𐬎 *patîyârak.*

𐬀𐬞𐬀𐬵𐬀𐬵𐬎𐬀𐬎𐬴𐬀𐬨𐬀𐬴 *apatîyârak-hômand*, or *apaitîyârak-hômand*, Hn. 2, 36. adj. see the last. Priv. 𐬀 *a-* + 𐬀𐬞𐬀𐬵𐬀𐬵𐬎𐬀𐬎𐬴𐬀𐬨𐬀𐬴 *patîyârak-hômand.*

𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵 *avitakht*, AV. 77, 2. in B. H18, K20, P., a variant of 𐬀𐬵𐬀𐬵𐬀𐬵 *âvîkht*; see 𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵 *avîtakht.*

𐬀𐬞𐬀𐬵𐬀𐬵𐬹 *haftûm*, AV. 3, 2. GF. 2, 37. num. seventh; sometimes expressed by the ciphers 𐬰 𐬰𐬹. — 𐬀𐬞𐬀𐬵 *haft* + ord. suf. 𐬹 *-ûm*; Pers. هفتم.

𐬀𐬞𐬀𐬵𐬰 *afrâ* (trad. *avrâ*) AV. 101, 20. 𐬀𐬞𐬀𐬵𐬰𐬀𐬴 *afrayâ*, or *afrâk*, AV. 27, 2, 6. s. dust, earth, soil, rubbish. Chald. עֲפָרָא, or עֲפַר, emph. עֲפָרָא; Heb. אֲפַר, עָפָר; Syr. ܥܦܪ, ܥܦܪܐ; Ar. عَفَر, عَفَر.

𐬀𐬞𐬀𐬵𐬰𐬀𐬵𐬀𐬴 *afrâyâ*, or *afrâîh*, AV. 101, 20. s. see the preceding, or it may be 'dustiness, earthiness, state of dust'. Probably 𐬀𐬞𐬀𐬵𐬰 *afrâ* + abst. suf. 𐬀𐬵 *-îh.*

𐬀𐬞𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬴 *âzarḍanŏ*, v. to injure, to harass, to distress, to trouble, to molest; past part. 𐬀𐬞𐬀𐬵𐬀𐬵𐬀𐬵 *âzarḍ*, AV. 69, 10. 76, 9. 82, 5.; pret. 𐬀𐬞𐬀𐬵𐬀𐬵𐬀𐬵 *âzarḍ*, AV. 58, 6. 72, 5, 7. Pers. آزردن, آزاردن, or آزاریدن.

𐬀𐬞𐬀𐬵𐬀𐬵 *âzarm*, GF. 3, 34. s. respect, reverence, honor, favor. Pers. آزرم.

𐬀𐬯𐬭𐬀𐬌𐬥𐬀𐬌𐬌𐬀𐬵𐬀𐬴 *apernâyîk*, AV. 43, 2, 6. s. one who is not of full age, a non-adult, a youth, a child. Z. 𐬀𐬯𐬭𐬀𐬌𐬥𐬀𐬌𐬌𐬀𐬵𐬀𐬴, Pâz. *apurnâi*, Pers. پرنا, پرنا, پُرناك, اَبْرناك, برناك, برناق, or برناه.

𐬀𐬯𐬭𐬀𐬥𐬀𐬎𐬀𐬵𐬀𐬴 *afravâft*, AV. 17, 21. adj. unpleasing, disagreeable, blameable, unpraised; unobservant of rites and ceremonies, unholy; explained by 𐬯𐬀𐬭𐬌𐬌𐬀 𐬛𐬀𐬎𐬀𐬵 *saryâ dâsht* 'considered bad', and translated by Sans. *aprasârita*, but the reading of the word requires confirmation. Priv. 𐬀 *a-* + 𐬥𐬀𐬎𐬀𐬵𐬀𐬴 *fravâft* (p. p. of 𐬥𐬀𐬎𐬀𐬵𐬀𐬥𐬀𐬌𐬌 *fravâftanŏ*).

𐬀𐬯𐬭𐬀𐬥𐬀𐬎𐬀𐬵𐬀𐬴𐬌𐬵 *afravâftîk*, adj. see the preceding. Comp. 𐬀𐬯𐬭𐬀𐬥𐬀𐬎𐬀𐬵𐬀𐬴𐬌𐬵𐬌𐬵𐬀𐬵𐬭 *afravâftîktar*, AV. 17, 21. — 𐬀𐬯𐬭𐬀𐬥𐬀𐬎𐬀𐬵𐬀𐬴 *afravâft* + adj. suf. 𐬌𐬵 *-îk*. This form requires confirmation, and H17 omits 𐬌𐬵 *-îk*.

𐬀𐬯𐬭𐬀𐬙𐬀𐬴𐬀𐬴 *afrank*, adj. ornamented, decorated, adorned; see 𐬀𐬵𐬀𐬯𐬭𐬀𐬙𐬀𐬴𐬀𐬴 *hû-afrank*. Pers. افرنگ.

𐬀𐬯𐬭𐬀𐬙𐬀𐬴𐬀𐬵𐬀𐬥𐬀𐬌𐬌 *khefrûntanŏ* (trad. *azrûnatan*, or *avrûnatan*) v. to dig, to excavate, to extract, to scoop out, to root out, to demolish, to penetrate, to furrow, to rake; past part. 𐬀𐬯𐬭𐬀𐬙𐬀𐬴𐬀𐬵𐬀𐬴 *khefrûnd*, AV. 23, 3. 55, 5. 79, 2. 95, 1.; pret. 𐬀𐬯𐬭𐬀𐬙𐬀𐬴𐬀𐬵𐬀𐬴 *khefrûnd*, AV. 44, 2. 49, 3. 50, 2. 59, 2. 78, 2. 87, 3. 99, 5.; pres. 1st sing. 𐬀𐬯𐬭𐬀𐬙𐬀𐬴𐬀𐬵𐬀𐬴𐬌𐬥 *khefrûnam*, AV. 87, 3. Heb. חָפַר, Chald. חְפַר, Syr. ܚܦܪ, Ar. حَفَرَ; Pâz. syn. 𐬀𐬵𐬀𐬴 *kandan*.

𐬀𐬯𐬵𐬀𐬭 *afzâr*, Dk. 149, 3. 151, 7. s. a tool, an implement, a weapon, arms, equipment, means, appliances, resources; see 𐬵𐬀𐬭𐬀𐬯𐬵𐬀𐬭 *zên-afzâr*. Pers. افزار, اوزار, or فزار.

𐬀𐬯𐬵𐬀𐬭𐬀𐬴𐬀𐬥𐬀𐬌𐬌 *afzâr-hômand*, adj. possessing means, appliances, or resources; competent, skilful, clever. Pl. used as a s. 𐬀𐬯𐬵𐬀𐬭𐬀𐬴𐬀𐬥𐬀𐬌𐬌𐬀𐬵𐬀𐬴 *afzâr-hômandân*, AV. 1, 9. — 𐬀𐬯𐬵𐬀𐬭 *afzâr* + pos. suf. 𐬴𐬀𐬥𐬀𐬌𐬌 *hômand*.

𐬀𐬯𐬵𐬀𐬭𐬀𐬘𐬀𐬌𐬴𐬌𐬥𐬀𐬌𐬌 *afzâr-barêhînîd*, AV. 12, 11. adj. appointed by means, skill-produced, material-fashioned. 𐬀𐬯𐬵𐬀𐬭 *afzâr* + p. p. of 𐬘𐬀𐬭𐬌𐬌𐬀𐬌𐬴𐬌𐬥𐬀𐬌𐬌𐬀𐬥𐬀𐬌𐬌 *barêhînîdanŏ*.

𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 *afzâyaḍ*, pres. 3d sing. of 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 *afzûḍanŏ*.

𐬀𐬯𐬎𐬀𐬌𐬌 *afzuḍ*, p. p. of 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 *afzûḍanŏ*.

𐬀𐬯𐬎𐬀𐬌𐬌 *âv-zôhar*, N. 76, 6. s. the *zôr* water, water consecrated and made into holy-water. 𐬀𐬯 *âv* + 𐬎𐬀𐬌𐬌 *zôhar*.

𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 *afzûḍanŏ*, or 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 *afzuḍanŏ*, v. to increase, to augment, to abound, to enlarge, to swell, to add, to exceed; past part. 𐬀𐬯𐬎𐬀𐬌𐬌 *afzuḍ*, see 𐬎𐬀𐬌𐬌 𐬀𐬯𐬎𐬀𐬌𐬌 *gôhar-afzuḍ*; pres. 3d sing. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 *afzâyaḍ*, AV. 16, 8.; fut. 3d sing. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 𐬀𐬭𐬭 *barâ afzâyaḍ*, Hn. 1, 8. Pers. افزودن.

𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬍 *afzûnîk*, Hn. 1, 1. 2, 1. adj. abounding, excelling, overflowing, bountiful, munificent; sup. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬍𐬀𐬌𐬙𐬀𐬌𐬙 *afzûnîktûm*, AV. 101, 13. Pers. افزون + adj. suf. 𐬀𐬌𐬍 *-îk*.

𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎, or 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎, *avaspârḍanŏ*, v. to deliver up, to consign, to intrust, to resign, to hand over; fut. 1st pl. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬭𐬭 *barâ avaspârêm*, AV. 2, 18. Pers. سِپاردن, سِپاریدن, or سِپُردن; Z. *ava* + *spar*.

𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎 *avistâk*, AV. 1, 7. 2, 32, 35. GF. 5, 2. Dk. 150, 1, 4. 151, 9. s. scripture, the sacred writings of the Parsis in their original language, and hence applied to the language itself, which is commonly, but erroneously, called Zend; any quotation, or text, from the same scriptures; also written 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎 *avîstâk*. Pers. ابستا, or افستا; Z. *â* + *vista*, 'known'; see Pahl.-Pâz. Glos. p. 78—81.

𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬍 *avaspârishnîk*, Dk. 150, 8. adj. delivered, consigned, intrusted to. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎 *avaspâr* (crd. of 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *avaspârḍanŏ*) + abst. suf. 𐬀𐬌𐬎𐬎 *-ishn* + adj. suf. 𐬀𐬌𐬍 *-îk*.

𐬀𐬯𐬎𐬀𐬌𐬌 *afsar*, GF. 2, 13. s. a crown, a diadem. Pers. افسر.

𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎 *afsurḍanŏ*, v. to cool, to chill, to freeze, to extinguish; past part. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 *afsurḍ*, AV. 55, 5. GF. 3, 19. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎 𐬀𐬭𐬭 *barâ afsurḍ*, GF. 3, 17. cooled down, chilled; pres. 3d sing. 𐬀𐬯𐬎𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬌𐬎 *afsurêḍ*, GF. 3, 20. Pers. افسُردن, or فِسُردن.

𐬀𐬯𐬎𐬎𐬭𐬌𐬙𐬌𐬥𐬀𐬈 *avasrûḍanŏ*, v. to recite, to repeat, to intone; past part. 𐬀𐬯𐬎𐬎𐬭𐬌𐬙𐬌𐬥𐬀𐬈𐬌𐬙 *avasrûḍ*, GF. 5, 3. Z. *ava*, or *apa*, + *srûta*; Pers. سرودن.

𐬀𐬯𐬎𐬌𐬵𐬎 *afsôs*, AV. 100, 2. Hn. 2, 28. s. ridicule, derision, contempt. Pers. افسوس.

𐬀𐬯𐬎𐬌𐬵𐬎𐬌𐬑𐬀𐬭𐬌𐬵𐬎 *afsôskaryîsh*, AV. 100, 5. adv. derisively, mockingly, contemptuously. 𐬀𐬯𐬎𐬌𐬵𐬎 *afsôs* + adj. suf. 𐬑𐬀 *-kar* + adj. suf. 𐬌𐬵𐬎 *-yîsh*.

𐬀𐬯𐬌𐬥𐬌𐬒𐬀𐬨𐬀𐬥 *avî-gûmân*, AV. 13, 9. adj. undoubting, undoubtful, unsceptical, unhesitating; comp. 𐬀𐬯𐬌𐬥𐬌𐬒𐬀𐬨𐬀𐬥𐬀𐬙𐬭 *avî-gûmântar*, AV. 1, 29. Priv. 𐬀𐬯𐬌 *avî* + 𐬒𐬨𐬀𐬥 *gûmân*; Pers. بیگُمان.

𐬀𐬯𐬌𐬒𐬨𐬀𐬥𐬌𐬚 *avî-gûmânîh*, AV. 1, 2. s. undoubtfulness, faith. 𐬒𐬨𐬀𐬥𐬌𐬯 *avî-gûmân* + abst. suf. 𐬚 *-îh*.

𐬀𐬨𐬌𐬌𐬵𐬎 *apîyûn*, AV. 84, 5. s. opium. Gr. ὄπιον; Pers. افیون, اپیون, ابیون, هپیون, هبیون, or بیون, Ar. افیون, Heb. Tal. Jer. אֲפְיוֹן, Syr. ܐܦܝܘܢ, Sans. *aphena;* but the word seems foreign to all these languages, although it can be etymologically explained in Greek.

𐬀𐬯𐬎 *-afash* (trad. *avash*) AV. 1, 82, 83, 91, 5. 2, 31. 3, 22. 4, 1, 3, 12, 16, 18, 23. 10, 38, 81, 85, 88, 7. 11, 2, 8, 10. 15, 6, 14. 17, 6, 12. 19, 8. 23, 3, 8. 24, 3, 7. 28, 2. 29, 46, 62, 84, 6. 36, 40, 3, 7. 44, 65, 70, 3. 60, 2, 7. 63, 7, 8. 64, 3, 9, 13. 67, 3-5, 10. 68, 4. 78, 8, 9. 79, 4-6, 9. 96, 6, 7. 101, 13. GF. 1, 3-6, 8, 16, 22. 2, 5, 9, 41, 42, 45-48, 64. 3, 6, 7, 11, 47, 48, 56, 62, 70, 73, 75, 78, 79, 94. 4, 7, 11, 27. Hn. 2, 3, 5, 7, 12, 23, 24, 35, 37. 3, 3, 34. conj. with suf. also (or and) of (to, for, by, or through) him (her, or it); also (or and) his (her, its, him, or it); and thereby. 𐬀 *af-* + pron. suf. 𐬯 *-ash* of 3d pers. sing.; Sas. 𑀅𑀥 *afash*; Pâz. *vash*.

𐬀𐬯𐬎 *azash*, AV. 4, 14, 36. 7, 2. 12, 12, 15. 14, 12. 15, 19, 22. 33, 6. 70, 2. 81, 7. 101, 16. GF. 1, 5. 2, 5. prep. with suf. from (with, by, or through) him (her, or it); therefrom, thereby, therewith. 𐬀 *až* + pron. suf. 𐬯 *-ash* of 3d pers. sing.; Huz. syn. 𐬨𐬌𐬯 *minash*. It is sometimes doubtful whether *afash*, or *azash*, is the correct reading of this word.

𐬀𐬞𐬀𐬱𐬀𐬯 *afshân* (trad. *avshân*) AV. 1, 21, 28-30. 2, 3, 30. 3, 6, 20, 28. 6, 12. 7, 3, 5, 8. 8, 41, 55, 99, 7. 11, 14. 13, 4, 6. 14, 5, 17. 15, 12. 37, 88, 3. 54, 9. 65, 75, 6. 69, 4, 6. 73, 5, 8. 74, 2. 76, 4, 8, 9. 77, 80, 4. 89, 7, 9. GF. 2, 14, 37. Hn. 2, 28. 𐬀𐬞𐬀𐬱𐬀𐬯𐬌 *afshânŏ*, GF. 3, 50. conj. with suf. also (or and) of (to, for, by, or through) them; also (or and) their, or them. 𐬀 *af-* + pron. suf. 𐬀𐬯 *-shân* of 3d pres. pl.; Pâz. *vashã*.

𐬀𐬵𐬀𐬱𐬀𐬯 *azshân*, AV. 49, 4. GF. 3, 75. prep. with suf. from (with, by, or through) them. 𐬀 *az* + pron. suf. 𐬀𐬯 *-shân* of 3d pres. pl.; Huz. syn. 𐬨𐬀𐬱𐬀𐬯 *minshân*. Perhaps *afshân* may be the correct reading in both places.

𐬀𐬞𐬀𐬱𐬀𐬌𐬙𐬀𐬌𐬌 *afshândanŏ*, or 𐬀𐬞𐬀𐬱𐬀𐬌𐬙𐬀𐬌𐬌 *afshândanŏ*, v. to scatter, to disperse, to sprinkle, to shed, to sow; past part. 𐬀𐬞𐬀𐬱𐬀𐬌𐬙𐬀 *afshând*, AV. 96, 6. Pers. افشاندن, or فِشاندن; Huz. syn. 𐬀𐬞𐬀𐬱𐬀𐬌𐬙𐬀𐬌𐬌 *peskhûntanŏ* and 𐬀𐬞𐬀𐬱𐬀𐬌𐬙𐬀𐬌𐬌 *pezkûntanŏ*.

𐬀𐬵𐬀𐬌𐬵𐬀𐬌𐬌 *âvîkhtanŏ*, v. to hang, to suspend; past part. 𐬀𐬵𐬀𐬌𐬵𐬀 *âvîkht*, AV. 26, 67, 77, 88, 2. 79, 3. 80, 1. Pers. آویختن.

𐬀𐬯 *afam* (trad. *avaṃ*) AV. 4, 9. 5, 9, 78, 5. 6, 2, 3. 7, 77, 80, 81, 85, 87-89, 4. 8, 58, 84, 86, 94-96, 3. 10, 10. 11, 7, 15, 16. 12, 1, 5-7, 10, 11, 13, 14, 17-19. 13, 1, 3, 12. 14, 1-3, 6, 7, 10, 11, 13, 14, 18, 19, 21. 15, 1, 8, 9, 15-18, 21. 16, 2, 5. 17, 1-3. 18, 6, 11, 14. 19, 22-24, 31, 36, 37, 40, 41, 43, 44, 50, 60, 63, 70, 73, 76, 1, 4. 20, 21, 25-30, 32-35, 38, 39, 42, 45-47, 51, 52, 59, 61, 62, 66, 74, 75, 93, 1, 3. 48, 49, 65, 67, 69, 71, 1, 5. 53, 79, 99, 6. 54, 1. 55, 56, 82, 83, 90-92, 97, 98, 2. 57, 72, 1, 2. 64, 1, 6. 68, 1, 6-8. 101, 11, 12. GF. 2, 13, 16. conj. with suf. also (or and) of (to, for, by, or through) me; also (or and) my, or me. 𐬀 *af-* + pron. suf. 𐬯 *-am* of 1st pers. sing.; Sas. 𐭠𐭥𐭭 *afam*; Pâz. *vaêm*.

𐬀𐬯𐬨𐬀𐬱 *afmân* (trad. *avmân*) AV. 10, 2. conj. with suf. also (or and) of (to, for, by, or through) us; also (or and) our, or us. 𐬀 *af-* + pron. suf. 𐬨𐬀𐬱 *-mân* of 1st pers. pl.

𐬀𐬵𐬀𐬎𐬀𐬌𐬙𐬀𐬌𐬌 *âvôrdanŏ*, v. I.) to bring, to fetch, to convey; II.) *avôrdanŏ*, to carry off, to abstract, to extort, to pillage; past part. 𐬀𐬵𐬀𐬎𐬀𐬙𐬀 *âvôrtô*, AV. 3, 19. 𐬀𐬵𐬀𐬎𐬀𐬙 *âvôrd*, or *avôrd*, AV. 45, 6. Pers. آوردن and

بُردن; Z. *â* + *bar*; Huz. syn. I:) 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *yâîtyûntanŏ* and 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *lipammûntanŏ*, II.) 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *sôchrûntanŏ*, or 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *shôchrûntanŏ*. In Zand there are two roots *bar*, the one signifying 'to bring', Skr. bhṛi the other 'to take off'. Skr. hṛi; see Zand-Pahl. Glos. s. v. *barcta* pag. 107.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âzûrîh*, or *âzvarîh*, AV. 55, 7. 91, 6. s. covetousness, greediness, avariciousness. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀 *âzûr* (Pers. آزور) + abst. suf. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀 *-îh*.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âpûstanŏ*, AV. 64, 8. 78, 7, 8. adj. pregnant, going with child, big with young. Pers. آبستن. See Pahl.-Pâz. Glos. p. 67-68.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrîn*, 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrînô*, AV. 10, 2. 14, 15. 15, 14. s. a blessing, a benediction; a formula for blessing the spiritual existences; 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrînô kardanŏ*, or 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrînô vâdûntanŏ*, to offer blessings. Pers. آفرین, Z. nom. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrînagân*, or *âfrînakân*, AV. 1, 26. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrînagânŏ*, AV. 3, 21. adj. pl. used as a s. benedictions; a formula for blessing and glorifying angels and departed souls; also a ceremony for the same purpose, in which wine and fruit are consecrated by the priest, and tasted by all partakers in the ceremony; see AV. p. 147, note. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrînagân gûftanŏ*, to utter the benedictions. Pers. آفرینگان; 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *âfrîn* + adj. suf. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀 *-ak* + pl. suf. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀 *-ân*.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀 *avî-* (trad. *avê-*) a privative particle often prefixed to substantives and adjectives to form adjectives, and equivalent to the English un-, in-, dis-, non-, -less, without. Pers. بی, anc. P. Z. Sans. *vi*.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *afd*, Dk. 144, 8. s. a wonder, a marvel, a prodigy, a miracle; pl. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *afdîhâ*, Dk. 144, 9. Pers. افد, crd. of افدیدن; Pâz. *awad*, Mkh. 1, 10.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *avî-bar*, AV. 49, 8. adj. unfruitful, unproductive, fruitless. Priv. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *avî-* + 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀 *bar*; Pers. ببر.

𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *avî-bûn*, AV. 49, 8. adj. without foundation, unsupported, unsettled, useless. Priv. 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀𐬌𐬙 *avî-* + 𐬀𐬭𐬀𐬌𐬙𐬌𐬎𐬀𐬥𐬌𐬀𐬥𐬌𐬀 *bûn*.

𐬀𐬯𐬎𐬱𐬀𐬰𐬎, 𐬀𐬯𐬎𐬱𐬀𐬰𐬎, or 𐬀𐬯𐬎𐬱𐬀𐬰𐬎, *avî-bêsh*, AV. 4, 25. Hn. 2, 26, 27. adj. undistressed, unannoyed, untroubled, unharmed. Priv. 𐬀𐬯𐬎 *avî-* + 𐬱𐬀𐬰𐬎 *bêsh*.

𐬀𐬯𐬎𐬵𐬀𐬨𐬎 *avî-bîm*, adj. unalarmed, undismayed, unterrified, fearless; unendangered. Comp. 𐬀𐬯𐬎𐬵𐬀𐬨𐬎𐬀𐬙𐬀𐬵 *avî-bîmtar*, GF. 2, 54. Priv. 𐬀𐬯𐬎 *avî-* + 𐬵𐬀𐬨𐬎 *bîm*.

𐬀𐬯𐬎𐬵𐬀𐬨𐬎𐬌𐬌 *avî-bîmyîsh*, AV. 53, 11. adv. fearlessly, intrepidly, undisturbedly. 𐬀𐬯𐬎𐬵𐬀𐬨𐬎 *avî-bîm* + adv. suf. 𐬌𐬌 *-yîsh*.

𐬀𐬯𐬎𐬙𐬀𐬑𐬭𐬎 *avîtakht*, AV. 77, 2. in H_6, a variant of 𐬀𐬯𐬎𐬑𐬭𐬎 *âvîkht*; perhaps the past part. of 𐬀𐬯𐬎𐬙𐬀𐬑𐬭𐬎𐬌𐬀𐬙𐬀𐬵 *avîtakhtanŏ*, v. to melt, to liquify, to flow forth. Z. *vi* + *tach*, Pers. گُداختن.

𐬀𐬯𐬎𐬐𐬀𐬎 *avêjak*, or *avêzak*, AV. 11, 9. adj. pure, unsullied, unmixed; uncorrupted. Pers. اویژه, ویجک, ویژه, or ویژ.

𐬀𐬯𐬎𐬐𐬀𐬎𐬉, or 𐬀𐬯𐬎𐬐𐬀𐬎𐬉𐬌 *avêjakîh*, or *avêzakîh*, AV. 1, 2. 8. purity, immaculateness. 𐬀𐬯𐬎𐬐𐬀𐬎 *avêjak* + abst. suf. 𐬉 *-îh*.

𐬀𐬯𐬎𐬐𐬀𐬎𐬌𐬌 *avêjakyîsh*, or *avêzakyîsh*, Dk. 150, 4. adv. purely, uncorruptedly. 𐬀𐬯𐬎𐬐𐬀𐬎 *avêjak* + adv. suf. 𐬌𐬌 *-yîsh*.

𐬀𐬯𐬎𐬙𐬀𐬨𐬎 *avî-chîm*, AV. 2, 16. adj. unreasonable, causeless, purposeless, without a motive. Priv. 𐬀𐬯𐬎 *avî-* + 𐬙𐬀𐬨𐬎 *chîm*.

𐬀𐬯𐬎𐬵 *avîr*, AV. 14, 6, 13, 21. 15, 8, 15. adv. much, very, exceedingly. Pâz. *avîr*.

𐬀𐬯𐬎𐬵 *azîr*, I.) adv. AV. 2, 11. 93, 2. below; II.) prep. AV. 7, 3. 34, 7. 𐬀𐬯𐬎𐬵𐬌 *azîr-i*, AV. 53, 2, 3. 63, 3. 64, 4. 75, 1. GF. 1, 15, 17. under, below, beneath. Pers. زیر, Z. 𐬀𐬵𐬎𐬵𐬀𐬉. In AV. 7, 3. the correct reading may be *avîr*.

𐬀𐬯𐬎𐬵𐬀𐬉𐬙 *avîrân*, AV. 1, 6. 15, 11. adj. uninhabited, depopulated, desolate, desert. Pers. ویران, or بیران.

𐬀𐬯𐬎𐬵𐬀𐬐𐬵𐬀𐬐𐬎, or 𐬀𐬯𐬎𐬵𐬀𐬐𐬵𐬀𐬐𐬎, *apîrûzkar*, AV. 17, 15. adj. unsuccessful, unfortunate. Priv. 𐬀 *a-* + 𐬵𐬀𐬐𐬵𐬀𐬐𐬎 *pîrûzkar*.

𐬀𐬵𐬎𐬌𐬱𐬀𐬎 *avî-sûḍ*, AV. 40, 6. adj. unprofitable, useless, disadvantageous, depreciating. Priv. 𐬀𐬵𐬎 *avî-* + 𐬱𐬀𐬎 *sûḍ*.

𐬀𐬵𐬎𐬎𐬌𐬙𐬀 *afdîh*, Dk. 145, 8. s. wonderfulness, miraculousness, marvellousness, a miracle. 𐬎𐬌𐬙𐬀 *afd* + abst. suf. 𐬙𐬀 *-îh*.

𐬀𐬵𐬎𐬎𐬌𐬙𐬀𐬐𐬀 *afdîha*, pl. of 𐬎𐬌𐬙𐬀 *afd*.

𐬀𐬵𐬎𐬌𐬱𐬀𐬎𐬐𐬀𐬨𐬀𐬴 *avî-jâmak*, AV. 89, 8. adj. unclothed, without clothes, garmentless. Priv. 𐬀𐬵𐬎 *avî-* + 𐬐𐬀𐬨𐬀𐬴 *jâmak*.

𐬀𐬵𐬎𐬎𐬌𐬥𐬀𐬴 *afdûm*, Hn. 1, 33. adj. last, final, ultimate, concluding. Pers. فُدُم, Z. 𐬀𐬵𐬎𐬎𐬌𐬥𐬀𐬴𐬙𐬀; adopted in Chald. in the form אַפְּחֹם; Pâz. syn. 𐬱𐬀𐬎𐬀𐬴 *pasûm*.

𐬀𐬵𐬎𐬌𐬱𐬀𐬎𐬯𐬀𐬀𐬱 *avî-vanâs*, AV. 55, 7. GF. 1, 8. adj. sinless, guiltless, faultless, innocent; comp. 𐬀𐬵𐬎𐬯𐬀𐬀𐬱 *avanâs*. Priv. 𐬀𐬵𐬎 *avî-* + 𐬯𐬀𐬀𐬱 *vanâs*; Pers. بیگناه.

𐬀𐬭 *al* (trad. *ar*) AV. 1, 38. 2, 6, 8. 16, 11. 53, 7, 9. 101, 16. GF. 1, 8. 3, 78. Hn. 2, 3, 37. adv. used with the imper. as a prohibitive, 'dont, not, nor'; sometimes with the pres., 'lest, nay but', as in 𐬀𐬭 𐬵𐬀𐬎 *al hat*, GF. 3, 75. 'nay but if, peradventure, perhaps'. Heb. Chald. אַל, As. *ul*; Pâz. syn. *ma*, or 𐬨𐬀 *mâ*.

𐬀𐬭𐬎𐬀𐬵𐬐 *kharâj*, AV. 49, 9. s. tribute, a tax, a toll. Ar. خَرَاج.

𐬀𐬭𐬎𐬀𐬵𐬎𐬀𐬯𐬀𐬌𐬥 *ârâstanŏ*, v. to adorn, to embellish, to decorate, to ornament, to arrange; past part. 𐬀𐬭𐬎𐬀𐬵𐬎𐬀 *ârâst*, AV. 62, 6. Pers. آراستن, Z. *â* + *râd* (Sans. *râdh*).

𐬀𐬭𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀 *khrafstar*, AV. 14, 11. 17, 18, 12. 25, 32, 47, 2. s. a noxious creature; any hurtful animal, reptile, or insect, whether beast of prey, or vermin, said to have been produced by Akharman for injuring the creatures and creation of Aûharmazd. Pl. 𐬀𐬭𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬫𐬀𐬱 *khrafstarân*, AV. 24, 37, 89, 3. 29, 34, 81, 2. 69, 4. 𐬀𐬭𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬙𐬀𐬯𐬀 *khrafstarîhâ*, AV. 60, 8. Z. 𐬀𐬭𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬙𐬀𐬯𐬀𐬫𐬀𐬱, Pers. خراستر.

𐬀𐬭𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵 *khrafstôr*, AV. 47, 2.; pl. 𐬀𐬭𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬫𐬀𐬱 *khrafstôrân*, AV.

89, 3. 𐬀𐬭𐬙𐬯𐬌𐬭𐬎𐬌𐬎𐬀 *khrafstôrîhâ*, AV. 60, 8. in H6 and K26, variants of the preceding.

𐬀𐬭𐬙 *khirad*, GF. 3, 94. s. wisdom, intellect, sagacity, judgment, understanding. Pers. خِرد, Z. 𐬀𐬭𐬙𐬌𐬎𐬀.

𐬀𐬭𐬙𐬀 *Arḍâ*, AV. 4, 4. 5, 4, 5. 10, 7. 11, 8, 11. pr. n. a Persian title which commences many ancient Persian names of celebrated men, and appears to mean 'righteous, perfect, or eminent'; here it is applied to Vîrâf, and in H18 to Zaratûsht, see note to AV. 101, 8-13. Pers. اردا, anc. P. *arta*, Z. 𐬀𐬭𐬐𐬀 for *arta*, Sans. *ṛita*. It is synonymous with 𐬀𐬱𐬱 *ashô*, as 𐬀𐬭𐬙 *arḍa* is substituted for 𐬀𐬱 *asha* in 𐬀𐬭𐬙𐬀𐬯𐬀𐬵𐬌𐬱𐬌 *Arḍavahisht* = 𐬀𐬱𐬀𐬯𐬀𐬵𐬌𐬱𐬌 *Ashavahisht*, Pers. اردیبهشت, Z. *asha vahishta*; comp. also 𐬀𐬭𐬙𐬎 *fravarḍ* = 𐬀𐬭𐬐𐬎 *fravyashar* = Z. *fravashi*.

𐬀𐬭𐬙𐬀𐬭𐬙𐬀𐬰𐬀𐬎𐬀𐬌 *arad-khûḍâî*, Hn. 3, 39. adj. uncontrolled by a master, not submissive to control, insubordinate. Priv. 𐬀 *a-* + 𐬭𐬀𐬙𐬀𐬭𐬙𐬀𐬰𐬀𐬎𐬀𐬌 *rad-khûḍâî*; Z. 𐬀𐬭𐬙𐬀𐬭𐬙𐬀𐬰𐬀𐬎𐬀𐬌.

𐬀𐬭𐬙𐬀 𐬯𐬀𐬭𐬐 *Arḍâ-Vîrâf*, GF. 6, 1, 4. pr. n. the book, or narrative, of Arḍâ-Vîrâf. See 𐬀𐬭𐬙𐬀 *Arḍâ*, 𐬀𐬭𐬙𐬀𐬌 *Arḍâî*, and 𐬯𐬀𐬭𐬐 *Vîrâf*.

𐬀𐬭𐬙𐬀𐬌 *Arḍâî*, AV. 53, 11. 101, 5, 14, 22. pr. n. see 𐬀𐬭𐬙𐬀 *Arḍâ*. The final 𐬌 may be variously explained: either as 𐬀𐬌 *â-i*, the idhâfat 𐬌 *i* connecting the two names put in apposition; or as 𐬀𐬎 *âg*, for 𐬀𐬴 *âk*, the 𐬎 *k* being the usual final after 𐬀 *â*; or merely as a substitution of the Z. 𐬌 *â* for the Pahl. 𐬀 *â*.

𐬀𐬭𐬙𐬌𐬯𐬌𐬵𐬱𐬀𐬭 *aratêshtâr*, s. a warrior, a soldier; an individual of the second class, or caste, of the Mazdayasnian community; pl. 𐬀𐬭𐬙𐬌𐬯𐬌𐬵𐬱𐬀𐬭𐬀𐬱 *aratêshtârân*, AV. 14, 7. Z. nom. pl. 𐬀𐬭𐬙𐬌𐬯𐬌𐬵𐬱𐬀𐬭𐬀𐬵, Pers. ارتیشداران 'a troop of horsemen'.

𐬀𐬭𐬎 *arj*, GF. 4, 4-6, 11-13. Hn. 1, 16, 26. s. value, worth, price. Pers. ارز or ارج; Z. nom. 𐬀𐬭𐬎𐬀𐬵; Huz. syn. 𐬫𐬎𐬎, or 𐬫𐬎𐬫, *kasp*.

𐬀𐬭𐬎𐬀𐬯𐬱 *Arjâsp*, Dk. 149, 4. 𐬀𐬭𐬎𐬀𐬯𐬱𐬀 *Arjâspô*, Dk. 149, 1. pr n.

a Turanian king who was an opponent of 𐬑𐬀𐬌𐬯𐬀𐬎𐬧𐬀 *Kaî-Vishtâsp.* Pers. ارجاسب, Z. nom. 𐬀𐬭𐬎𐬌𐬯𐬀𐬎𐬧𐬀𐬌𐬯𐬀𐬎𐬧𐬀.

𐬀𐬭𐬎 *arjân*, adj. deserving, meriting, worthy; see 𐬨𐬁𐬭𐬀𐬀𐬭𐬎 *marg-arjân.* Pers. ارزان; either the crd. of a v. 𐬀𐬭𐬎𐬀𐬯𐬌𐬛𐬀𐬯𐬎 *arjânîḍanŏ* = Pers. ارزانیدن, or the pr. p. of 𐬀𐬭𐬎𐬌𐬛𐬀𐬯𐬎 *arjîḍanŏ.*

𐬀𐬭𐬎𐬀𐬯𐬌𐬐 *arjânîk*, AV. 4,30. Hn. 2,30. adj. worthy, meritorious, deserving, estimable; pl. used as a s. 𐬀𐬭𐬎𐬀𐬯𐬌𐬐𐬀𐬵 *arjânîkân*, AV. 17,19. 68,6,10. 89,7. GF. 3,97. the worthy. Comp. 𐬀𐬭𐬎𐬀𐬯𐬌𐬐𐬌𐬵𐬀𐬭, or 𐬀𐬭𐬎𐬀𐬯𐬌𐬐𐬌𐬵𐬀𐬭, *arjânîktar*, AV. 4,30. Hn. 2,30. — 𐬀𐬭𐬎 *arjân* + adj. suf. 𐬐 *-îk.*

𐬀𐬭𐬎𐬌𐬛𐬀𐬯𐬎 *arjîḍanŏ*, v. to be worth, to be valued at; pres. 3d sing. 𐬀𐬭𐬎𐬌𐬛𐬉 *arjîḍ*, Hn. 1,9,10. Pers. ارزیدن, Z. *arej*; Sans. *arh* 'to be worthy'.

𐬀𐬭𐬭𐬀𐬤𐬌𐬯𐬀𐬎 *khalelûntanŏ* (trad. *ararûnatan*, or *alalûnatan*), or 𐬀𐬭𐬭𐬀𐬤𐬌𐬯𐬀𐬎𐬧𐬀𐬎 *khalelûnastanŏ* (trad. *ararûnastan*, or *alalûnastan*) v. to wash, to bathe, to perform ablution; past part. 𐬀𐬭𐬭𐬀𐬤𐬌𐬯𐬀𐬎𐬧𐬀 *khalelûnast*, AV. 38,7.; pret. 𐬀𐬭𐬭𐬀𐬤𐬌𐬯𐬀𐬛 *khalelûnḍ*, AV. 58,5., 𐬫𐬀𐬭𐬀 𐬀𐬭𐬭𐬀𐬤𐬌𐬯𐬀𐬛 *barâ khalelûnḍ*, AV. 2,25. Chald. חֲלִיל, Syr. ܚܠܝܠ; Pâz. syn. 𐬱𐬌𐬯𐬀𐬎𐬧𐬀𐬎 *shûstanŏ*, whose term. 𐬎𐬧𐬀𐬎 *-stanŏ* is sometimes adopted by its Huz. equivalent.

𐬀𐬭𐬎 *ars*, AV. 16,7,8. s. a tear, weeping. Pers. ارس; Sans. *aśru.*

𐬀𐬭𐬎 *kharish*, s. a butt for ridicule, a laughing-stock; see 𐬭𐬌𐬵𐬀𐬭𐬀𐬭𐬎 *resh-kharish.* Pers. خرش, or خریش.

𐬀𐬭𐬎𐬯𐬀𐬯 *arashkôîh*, or *arashkunîh*, AV. 55,7. s. envy, jealousy, malice, spite. Pers. رشك, or ارشك, (Z. nom. 𐬀𐬭𐬎𐬀𐬯𐬌𐬐𐬎𐬀𐬵), or perhaps رشکن, or رشکین, + abst. suf. 𐬯 *-îh.*

𐬀𐬭𐬱𐬌𐬵𐬀𐬐𐬵 *arshûkht*, Hn. 1,7. p. p. rightly spoken, properly uttered, correctly recited. Z. 𐬀𐬭𐬱𐬌𐬵𐬀𐬐𐬵𐬌𐬛𐬉𐬎, or 𐬀𐬭𐬱𐬌𐬵𐬀𐬐𐬵𐬀𐬎.

هلوسطر *Alaksandar*, Dk. 150, 6. هلوسدذ *Alaksagdar*, AV. 1, 4, 8. pr. n. Alexander the great, called Arasañgar in Mkh. 8, 29. Gr. Ἀλέξανδρος; Pers. اسکندر, or سکندر.

هلمونتنو *khelmûntanŏ* (trad. *armûnatan*) v. to sleep, to lie down, to repose; past part. هلمونذ *khelmûnd*, AV. 2, 31. 69, 9. 85, 7.; fut. 3d sing. هلمونیت بارے *barâ khelmûnêd*, Hn. 1, 10, 23. Heb. חָלַם, Chald. חֶלֵם, Syr. ܚܠܡ, Ar. حَلَمَ; Pâz. syn. هلمسترنو *khôftanŏ*.

هلمونیشنیه *khelmûnishnîh*, see بارے هلمونیشنیه *barâ-khelmûnishnîh*.

هلرس *khrûs*, GF. 2, 25. s. cock, a male fowl. Pers. خروس.

هلرس *arûs*, Hn. 2, 23. adj. shining, fair, white. Z. هلرسد; ved. Sans. *arusha*, 'reddish'; Pâz. *alôs*, Mkh. 61, 10.

هلرویسپ *harvisp*, Hn. 1, 2, 6, 36. 2, 6. 3, 5. adj. all, every; see هلرویسپ *harvisp* and هلرویسپ *harvîsp*. Pers. هر (anc. P. *haruva*, Z. هرو, Sans. *sarvva*) + Z. ویسپ (anc. P. *vispa*, Sans. *viśva*).

هلرویست *harvist*, AV. 4, 16. 12, 9. Hn. 1, 31. adj. all, every, the whole of. This variant of هلرویسپ *harvisp* has probably originated from the junction of the letters یست in هلرویسپو *harvispô* which is a common form of the word in some MSS.

هلرویست *hu-rôst*, AV. 4, 18. in all but H17, a variant of هلرویست *hû-rôst*.

هلرویسپ *harvisp*, AV. 15, 21. in H6, a variant of هلرویسپ *harvîsp*.

هلرم *Arûm*, Dk. 151, 8. pr. n. the eastern, or Greek, empire of the Romans; Roumania, Rumelia; the Greeks having succumbed to the Romans, the name of Rome was applied, by Persians of the Sasanian and later times, to ancient Greece. Lat. *Roma*, Pers. Ar. روم.

هلرمویک *Arûmâyîk*, AV. 1, 8. see هلرمو *Arûmâk*. Pers. رومائی.

هلرمویو *Arûmâyâk*, AV. 1, 4. a variant of the preceding.

هلرمو *Arûmâk*, adj. Roumanian, Grecian, Greek; pl. used as a

s. 𐬀𐬭𐬎𐬎𐬀𐬵𐬀𐬀𐬀𐬀 *Arûmâkân*, Dk. 150, 6. — 𐬀𐬭𐬎 *Arûm* + adj. suf. 𐬀𐬀 *-âk*.

𐬀𐬭𐬎𐬎 *harvîsp*, a variant of 𐬀𐬭𐬎𐬎 *harvisp* in: 𐬀𐬭𐬎𐬎 𐬐𐬎𐬎𐬎 *harvîsp-pêsîḍ*, AV. 14, 8. 15, 21. all-embroidered, all-bedecked; and 𐬀𐬭𐬎𐬎 𐬵-𐬯𐬀𐬐𐬀𐬀 *harvîsp-shikûftak*, AV. 15, 21. all-admired.

𐬀𐬭𐬎𐬎𐬯𐬀 *hu-rôdishnŏ*, Hn. 2, 23. adj. well-growing, well-proportioned, handsome. 𐬎 *hu-* (for 𐬎𐬌 *hût-*) + 𐬀𐬭𐬎𐬎𐬯𐬀 *rôdishnŏ*; Z. 𐬀𐬭𐬎𐬎𐬯𐬀𐬵.

𐬀𐬭𐬎𐬎𐬐𐬀𐬀 *arîstak*, adj. not dead, living, existing; pl. used as a s. 𐬀𐬭𐬎𐬎𐬐𐬀𐬀𐬯𐬀 *arîstakânŏ*, Dk. 151, 11. Priv. 𐬀 *a-* + 𐬀𐬭𐬎𐬎𐬐𐬀𐬀 *rîstak* (Z. 𐬀𐬭𐬎𐬎𐬐𐬀𐬀𐬵). It may also be read *arajistak*, 'erring', see the remarks on 𐬀𐬭𐬎𐬎𐬐𐬀𐬀 *rîstak*.

𐬀𐬭𐬎𐬎, or 𐬀𐬭𐬎𐬎𐬵, *arîk*, AV. 4, 27. 17, 19. adv. far, remote, distant, away. Heb. אָרֹךְ, אָרֻךְ, Ch. אֲרִיךְ, Syr. ܐܲܪܺܝܟ 'long, lasting, delayed'; As. *arki*, 'afterwards'; Ar. أَرَّكَ 'he delayed; Pâz. syn. 𐬀𐬭𐬎 *dûr*. It is evident, from the meanings of the Semitic equivalents, that this word is wrongly used for the Pâz. 𐬀𐬭𐬎 *dûr* which ought to be equivalent to the Huz. 𐬀𐬵-𐬯 *rakhîk*, while the proper Pâz. syn. of this word is 𐬀𐬎 *dêr* which is wrongly connected with 𐬀𐬵-𐬯 *rakhîk* in the Pahl.-Pâz. Glos. This erroneous use of 𐬀𐬭𐬎𐬎 *arîk*, 'long, delayed', for 𐬀𐬭𐬎 *dûr*, 'far remote', is, however, common in Pahl. MSS.

𐬀𐬭𐬎𐬎𐬀𐬭𐬎 *argônd*, AV. 18, 6. adj. greedy, voracious; fretful, raging, angry. Pers. ارغند, or ارغنده; Z. *ereghañd*.

𐬀𐬵 *âs*, AV. 2, 22, 29, 31. 3, 19. 27, 6. s. wine. Comp. Heb. עֲסִיס, Chald. עֲסִים 'juice of the grape'; Pâz. syn. 𐬀𐬵𐬌 *mâî*.

𐬀𐬎𐬎𐬎 *âsân*, AV. 101, 5. adj. quiet, comfortable, easy, courteous, gracious; comp. 𐬀𐬎𐬎𐬎𐬯𐬀𐬭 *âsântar*, AV. 4, 14. GF. 2, 52, 54. Pers. آسان.

𐬀𐬎𐬎𐬎𐬵, or 𐬀𐬎𐬎𐬎𐬌, *âsânîh*, AV. 3, 11. 4, 12, 36. 5, 7. Hn. 2, 6. s. repose, comfort, ease, peace, quiet. 𐬀𐬎𐬎𐬎 *âsân* + abst. suf. 𐬵𐬌 *-îh*.

𐬀𐬭𐬌 *aîyy-* appears to be a Huz. form of 𐬀𐬎 *ay-*, equivalent to

an initial Pers. ـيـ, in a few Pahl. words; it may be explained as a modification of the Pâz. 𐬀𐬌𐬌𐬎 *aê*, or of the Huz. 𐬀𐬌𐬌 *khad-i- I*, 𐬀𐬌𐬌 *khadû-I*, 𐬀𐬌𐬌 *khadû-1* (Pers. یکی), or 𐬀𐬌𐬌 *khadûk*; but its transliteration is still uncertain. It is classed alphabetically as *asb*, which it closely resembles in form; see the following words.

𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌 *aîyyâḍ-kâr*, Dk. 150, 9. s. a memorandum, a memorial, a record, a register. Pers. یادکار, or یادگار.

𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌 *aîyyâḍînîḍanŏ*, v. to remember, to recollect, to commemorate; pret. 𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌 *aîyyâḍînîḍ*, AV. 2, 28. Denom. fr. 𐬀𐬌𐬌 *aîyyâḍ* (Pers. یاد),

𐬀𐬌𐬌 *aîyyâr*, s. a friend, a helper, an assistant; see 𐬀𐬌𐬌𐬀𐬌𐬌 *Shatrô-aîyyâr* and 𐬀𐬌𐬌 *Dahishn-aîyyâr*. Pers. یار, Pâz. 𐬀𐬌𐬌 *yâr*.

𐬀𐬌𐬌𐬀𐬌𐬌 *aîyyârîh*, GF. 1, 1. 3, 85, 94. s. friendship, fondness, favor, assistance, help. 𐬀𐬌𐬌 *aîyyâr* + abst. suf. 𐬀 *-îh*.

𐬀𐬌𐬌 *asp*, AV. 54, 5. GF. 2, 10, 49, 51. 3, 86, 88. s. a horse; see 𐬀𐬌𐬌 *asp*; pl. 𐬀𐬌𐬌 *aspân*, GF. 3, 88. Pers. اسپ, or اسب, Z. 𐬀𐬌𐬌, Sans. *aśva*; Huz. syn. 𐬀𐬌𐬌 *sûsyâ*.

𐬀𐬌𐬌 *aspanj*, AV. 17, 19. 93, 5. s. a lodging, a resting-place, a serai. Pers. سپنج, or سبنج; comp. Lat. *hospitium*.

𐬀𐬌𐬌 *ayîpîrûsrem*, N. 126, 2. s. the *aiwisrûthrem* gâh, or period of the day, which lasts from dusk till midnight; the orthography s corrupt, as the word is commonly written 𐬀𐬌𐬌 *aîpisrûsrêm*, 𐬀𐬌𐬌 *ayîbisrûsrêm*, or 𐬀𐬌𐬌 *aibisrûtêm*. Z. 𐬀𐬌𐬌.

𐬀𐬌𐬌 *hast*, GF. 2, 44. 3, 95, 97. substituted in H6 for the Huz. 𐬀𐬌𐬌 *aît*; v. s. pres. 3d sing. is, it is, there is. Pers. هست, or است; anc. P. *astiy*, Z. 𐬀𐬌𐬌, Sans. *asti*; Huz. syn. 𐬀𐬌𐬌 *aît*.

𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌 *astâḍanŏ* (trad. *estâdan*) v. to stand, to stay, to remain, to stop; also wriettn 𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌 *îstâḍanŏ*; past part. used as an adj.

𐬀𐬎𐬎𐬀𐬉𐬀𐬉𐬀 *astâḍak* in 𐬀𐬎𐬎𐬀𐬉𐬀𐬉𐬀 𐬀𐬎𐬎 *lâlâ-astâḍak*. Pers. ایستادن, or ایستادن; anc. P. Z. *stâ*, Sans. *shṭhâ*; Huz. syn. 𐬀𐬎𐬎𐬌𐬀𐬌𐬀𐬉𐬀𐬉𐬀 *yekavî-mûnâḍanŏ*.

𐬀𐬎𐬎𐬱𐬀𐬱𐬀 *astukhvân*, AV. 75, 2. s. a bone, a skeleton. Pers. اُستُخوان, or سُتُخوان.

𐬀𐬎𐬎𐬀𐬱𐬀𐬱𐬀𐬵 *ast-hômand*, AV. 101, 5. Hn. 2, 3, 36. adj. furnished with material existences, provided with bodies, supplied with creatures, corporeal, material; pl. 𐬀𐬎𐬎𐬀𐬱𐬀𐬱𐬀𐬵𐬀𐬥 *ast-hômandân*, Hn. 1, 2, 1. — 𐬀𐬎𐬎 *ast* (Z. 𐬀𐬎𐬎𐬀𐬥) + pos. suf. 𐬱𐬀𐬵 *hômand*; Z. 𐬀𐬎𐬎𐬀𐬥𐬱𐬀𐬵.

𐬱𐬀𐬎𐬎𐬀𐬉𐬀𐬱 *hastishn* (?), or *astiṣhn* (trad. *cstashn*) AV. 18, 9. s. existence (?), standing, remaining, stay, endurance, continuance. 𐬀𐬎𐬎 *ast* (crd. of 𐬀𐬎𐬎𐬀𐬉𐬀𐬉𐬀 *astâḍanŏ*) + abst. suf. 𐬱 *-ishn*; Huz. syn. 𐬀𐬎𐬎𐬌𐬀𐬌𐬀𐬉𐬀𐬱 *yekavîmûnishn*.

𐬱𐬀𐬎𐬎𐬀𐬉𐬀𐬱 *astôbân*, AV. 68, 9, 13. 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀 *astôbânŏ*, AV. 12, 8. adj. strong, firm, secure, steadfast, constant, faithful. Pers. اُستوان, or سُتوان, Z. 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬥.

𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬎𐬎 *khadîtunî-hastanŏ*, Dk. 144, 6. v. to be seen, to be observed, to be perceived, to be beheld; 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬎𐬎 𐬉𐬀𐬱 *frâz khadîtunî-hastanŏ*, what is forth to be observed, an exhibition, a manifestation. — 𐬀𐬎𐬎 *khadîtun* (crd. of 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬉𐬀𐬥 *khadîtûntanŏ*) + abst. suf. 𐬌 *-î* + 𐬀𐬎𐬎 *hastanŏ* (Pers. هستن). These words can also be read *frâz hastŏî-hastanŏ*, 'to be in existence, to occur', or *frâz hast nishastanŏ*, 'being up and subsiding, rising and setting'.

𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬉𐬀𐬥 *khadîtûntanŏ* (trad. *astûnatan*) AV. 4, 18. v. to see, to observe, to perceive, to behold, to look; past part. 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬉𐬀𐬵 *khadîtûnd*, AV. 3, 5, 14. 4, 9, 13, 22. 6, 2. 11, 4, 15. 12, 1, 7, 11, 14, 18. 13, 1. 14, 1, 3, 7, 11, 14, 19. 15, 1, 9, 16, 18, 21. 16, 2. 17, 2, 11–13. 18, 3, 4, 6. 19–52, 54–56, 58, 59, 61–92, 94–98, 100, 1. 99, 1, 3. GF. 3, 74. Hn. 2, 6, 24, 28. 3, 5. 𐬁𐬀𐬥 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬉𐬀𐬵 *barâ khadîtûnd*, Dk. 152, 5.; pret. 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬉𐬀𐬵 *khadîtûnd*, AV. 3, 8. 17, 16, 19. GF. 3, 36.; pres. 1st sing. 𐬀𐬎𐬎𐬀𐬉𐬀𐬱𐬀𐬌𐬀𐬉𐬀𐬥 *khadîtûnam*, AV. 7, 8, 2. 9 3.;

pres. 3d sing. 𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *khadîtûnêd*, AV. 64, 13. GF. 2, 41, 42, 48.; pres. 2d pl. 𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *khadîtûnêd*, AV. 10, 5.; pres. 3d pl. 𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *khadîtûnd*, AV. 54, 7. Heb. חָזָה, Chald. חֲזָא, or חֲזָה, Syr. ; Pâz. syn. 𐬀𐬎𐬎𐬌𐬎 *dîḍanŏ*. This verb is sometimes written 𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *khazîtûntanŏ*, which corresponds exactly with the Semitic equivalents quoted above, and its alteration into 𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *khadîtûntanŏ* arises from the common Pahl. interchange of 𐬎 *z* and 𐬎 *d*. The meaning of the Sas. עבירזנדי *astûndî*, N. R. ins. lin. 21, is too doubtful to allow of its identification with this verb.

𐬀𐬎𐬎𐬌𐬎 𐬀𐬎𐬎𐬌𐬎 *Astî-vîhâḍ*, GF. 2, 41, 42, 48. pr. n. the demon of death who is said to cast a halter around the neck of the dead to drag them to hell, but if their good works have exceeded their sins, they throw off the noose and go to heaven (Dâḍ. b. Dâḍ.). Pâz. *Ast-vahâḍ*, استواد, استویاد, استکواد, or ستکواد; Z. ⸗ . ⸗.

𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *astînîḍanŏ*, Dk. 151, 11. v. to make stand, to establish, to steady, to fix, to settle. Caus. of 𐬀𐬎𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *astâḍanŏ*; Pers. استانیدن, or استاندن.

𐬀𐬎𐬎 *asp*, AV. 101, 20. GF. 2, 10. s. a horse; see 𐬀𐬎𐬎𐬀 *asp*.

𐬀𐬎𐬎𐬎𐬀𐬎 *asazâk*, AV. 18, 13. adj. unworthy, undeserved, unmerited, incongruous, incompatible, inconsistent. Priv. 𐬀 *a-* + 𐬎𐬎𐬎𐬀 *sazâk*.

𐬀𐬎𐬎𐬀 *asar*, AV. 101, 3. Hn. 2, 34. 3, 33. adj. unlimited, boundless, eternal. Priv. 𐬀 *a-* + 𐬎𐬎𐬀 *sar*.

𐬀𐬎𐬎𐬀𐬌 *asryâ*, GF. 2; 76. num. ten; generally expressed by the cipher ۹ with a circumflex, which is here classed with the letter 𐬌 *k*. Heb. עֶשֶׂר, עֶשְׂרֵה, Chald. עֲסַר, עֲסַרְא, Syr. , , As. f. *'isriti*, Ar. عَشَرٌ, عَشَرَةٌ; Pâz. syn. 𐬀𐬌, or 𐬀𐬌, *dah*.

𐬀𐬎𐬎𐬀𐬎𐬌𐬎𐬀 *asrûntanŏ*, or 𐬀𐬎𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 *asrûnastanŏ*, v. to bind, to tie, to fasten, to close, to shut, to confine, to captivate; past part. 𐬀𐬎𐬎𐬀𐬎𐬌𐬎𐬀𐬎 *asrûnḍ*, AV. 73, 8., 𐬀𐬎𐬎𐬀𐬎𐬌𐬎𐬀𐬎 𐬀𐬎𐬎 *barâ asrûnḍ*, AV. 17, 20., 𐬀𐬎𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬎𐬌𐬎 𐬀𐬎𐬎

barâ asrûnast, Hn. 2, 28. shut up, 𐬀𐬎𐬎𐬎𐬀𐬎𐬍𐬌 𐬐𐬀𐬌𐬌𐬀𐬌 *pâmman asrûnd*, AV. 75, 5. muzzled. Heb. אָסַר, Chald. אֲסַר, Syr. ܐܣܰܪ, Ar. أَسَرَ; Pâz. syn. 𐬀𐬎𐬎𐬎𐬀𐬎𐬍𐬌 *bastanŏ*, whose term. 𐬀𐬎𐬎𐬎 *-stanŏ* is often adopted by its Huz. equivalent.

𐬀𐬎𐬎𐬎 *âsyâv*, AV. 44, 8. s. a mill-stone, a mill. Pers. آسیا, آسیاب, or آسیاو.

𐬀𐬎𐬎𐬎𐬀𐬎𐬍𐬌, or 𐬀𐬎𐬎𐬎, *âsmân*, AV. 14, 5. 72, 6. GF. 2, 10, 61. Hn. 1, 36. s. the sky, the firmament, the heavens; the 27th day of each Parsi month. Pers. آسمان, anc. P. acc. *asmânam*, Z. acc. 𐬀𐬎𐬎𐬎𐬀𐬎𐬍𐬌𐬐𐬌; Huz. syn. 𐬎𐬀𐬌𐬎𐬎𐬎 *shemayâ*, or 𐬎𐬀𐬌𐬎𐬎𐬎𐬎 *shemayyâ*.

𐬀𐬎𐬎 *adîn*, (trad. *agîn*, or *aigin*) Hn. 2, 29, 30, 32. 𐬀𐬎𐬎𐬎 *adînŏ* (trad. *asûn*) GF. 3, 80. adv. then, thereupon, at that time. Sas. 𐬀𐬎𐬎 *adîn*, Heb. אָז, אָזַי, Chald. אֱדַיִן, Ar. إِذَنْ, إِذاً, إِذٍ, إِذْ; Pâz. syn. (rarely used) 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎 *ân-gâh*, or 𐬀𐬎𐬎𐬎𐬎𐬀𐬎𐬎𐬎 *ânŏ-gâh*.

𐬀𐬎𐬎 *âyîn*, 𐬀𐬎𐬎𐬎 *âyînŏ*, s. custom, usage, a habit, a rule; see 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬐𐬀𐬎𐬎𐬎 *bazak-âyînŏ*. Pers. آیین, Z. 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬐𐬌 'a way', Sans. *ayana*.

𐬀𐬎𐬎𐬎 *adînât* (trad. *aigit*) AV. 68, 18. GF. 1, 13. 3, 68. 4, 9. adv. with suf. then of (to, for, by, or through) thee; then thy, or thee. 𐬀𐬎𐬎 *adîn* + pron. suf. 𐬎 *-at* of 2d pers. sing.

𐬀𐬎𐬎𐬎𐬀𐬎𐬍𐬌𐬀𐬎𐬎𐬎 *âyîntûm*, see 𐬀𐬎𐬎𐬎𐬀𐬎𐬍𐬌𐬀𐬎𐬎𐬎𐬐𐬀𐬎𐬎𐬎 *bazak-âyîntûm*.

𐬀𐬎𐬎𐬎𐬎 *adînash* (trad. *aigish*) GF. 2, 6. 3, 21, 36, 74. adv. with suf. then of (to, for, by, or through) him (her, or it); then his (her, it, or him); then so. 𐬀𐬎𐬎 *adîn* + pron. suf. 𐬎 *-ash* of 3d pers. sing.

𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎 *adînshân* (trad. *aigishân*) AV. 2, 4. GF. 3, 59. adv. with suf. then of (to, for, by, or through) them; then their, or them. 𐬀𐬎𐬎 *adîn* + pron. suf. 𐬀𐬎𐬎 *-shân* of 3d pers. pl.

𐬀𐬎𐬎𐬎𐬀𐬎𐬍𐬌 *adînam* (trad. *aigim*) AV. 1, 38. 55, 56, 58, 77-92, 94-98, 100, 1. 99, 8. GF. 1, 19, 26. 3, 54, 76. adv. with suf. then of (to, for, by, or

through) me; then my, or me. 𐬀𐬛𐬀 *adîn* + pron. suf. 𐬨 *-ăm* of 1st pers. sing.

𐬀𐬛𐬀𐬌 *adînŏ* and *âyínŏ*, see 𐬀𐬛𐬀 *adîn* and *âyín*.

𐬀𐬛𐬀𐬵 *asinîn*, AV. 70, 78, 2. in K20, a variant of 𐬀𐬵𐬵𐬀 *asínîn*.

𐬀𐬵𐬵𐬀 *asĉj*, AV. 10, 4. adj. imperishable, indestructible, incorruptible, untroubled. Priv. 𐬀 *a-* + 𐬵𐬵𐬀 *sĉj*; Z. 𐬀𐬵𐬵𐬀𐬨𐬀𐬵𐬵𐬀𐬨𐬀𐬵𐬵𐬀𐬨.

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Heb. חַיָּה; Chald. חַיָּא 'living'; Syr. ܚܰܝܳܐ, ܚܝܐ 'living'; Ar. حَيَّة; Pâz. syn. 𐬎𐬀𐬥 *jân*.

𐬀𐬱𐬀𐬥 *ashân*, Hn. 2, 2s. 𐬀𐬱𐬀𐬥𐬌 *ashânŏ*, Dk. 145, 9. unattached pron. suf. them, their; of (to, for, by, or through) them. 𐬀𐬱 *-ash* + pl. suf. 𐬥 *-ân*. See the remarks on 𐬀𐬵 *at*.

𐬀𐬱𐬀𐬵 *hasht*, num. eight; often expressed by the ciphers 𐬯𐬯. Pers. هشت, Z. 𐬀𐬱𐬀𐬙𐬀, Sans. *ashṭa*; Huz. syn. 𐬵𐬀𐬐𐬀𐬥𐬌 *tômanyâ*.

𐬀𐬱𐬀𐬵𐬀𐬙 *Ashtâḍ*, AV. 5, 3. pr. n. a female yazad, or angel, who is said to promote, increase, and utilize, the settlements, or colonies, of mankind in the world; her name is given to the 26th day of each Parsi month. Pers. اشتاد, Z. gen. 𐬀𐬱𐬀𐬙𐬀𐬙𐬀𐬥𐬀𐬵𐬀.

𐬀𐬱𐬀𐬵𐬌𐬀 *hashtîh*, GF. 2, 74. s. an octade, an assemblage of eight. 𐬀𐬱𐬀𐬵 *hasht* + abst. suf. 𐬌𐬀 *-îh*. The Pâz. *hashtdah*, 'eighteen', is similarly written.

𐬀𐬱𐬀𐬵𐬌𐬀 *âshtîh*, s. concord, peace, harmony; see 𐬀𐬈𐬀𐬱𐬀𐬵𐬌𐬀 *anâshtîh*. Pers. آشتی, Z. 𐬀𐬱𐬀𐬵𐬌𐬀𐬙𐬀.

𐬀𐬱𐬀𐬵𐬌𐬀𐬎 *adâḍyîsh*, AV. 16, 8, 11. 23, 6. 30, 5. 74, 5. 77, 7. adv. unlawfully, unjustly, irreligiously. Priv. 𐬀 *a-* + 𐬀𐬱𐬀𐬵𐬌𐬀𐬎 *dâḍyîsh*.

𐬀𐬱𐬀𐬵𐬌𐬀 𐬫𐬀𐬯𐬌𐬀𐬴𐬀𐬥 *âshtîh-bavîhûn*, adj. peace-seeking, conciliating, pacifying, appeasing; pl. used as a s. 𐬀𐬱𐬀𐬵𐬌𐬀 𐬫𐬀𐬯𐬌𐬀𐬴𐬀𐬥𐬀𐬥 *âshtîh-bavîhûnân*, AV. 15, 18. peace-seekers, conciliators. 𐬀𐬱𐬀𐬵𐬌𐬀 *âshtîh* + 𐬫𐬀𐬯𐬌𐬀𐬴𐬀𐬥 *bavîhûn* (crd. of 𐬫𐬀𐬯𐬌𐬀𐬴𐬀𐬥𐬀𐬱𐬀𐬵𐬀𐬥𐬌 *bavîhûnastanŏ*.

𐬀𐬱𐬀𐬵𐬀𐬴𐬀𐬥 *hashtâm*, GF. 2, 41. num. eighth; sometimes expressed by the ciphers 𐬯𐬯𐬀. — 𐬀𐬱𐬀𐬵 *hasht* + ord. suf. 𐬀𐬴 *-âm*; Pers. هشتم, Z. 𐬀𐬱𐬀𐬵𐬀𐬙𐬀𐬴𐬀𐬥, Sans. *ashṭama*).

𐬀𐬫𐬀𐬯𐬀𐬵𐬀𐬥𐬌 *ayâftanŏ*, v. to obtain, to acquire, to get; to discover, to find; past part. 𐬀𐬫𐬀𐬯𐬀𐬵𐬌 *ayâftô* in 𐬫𐬀𐬯𐬀𐬵𐬌 𐬀𐬫𐬀𐬥 *barâ ayâftô*, N. 77, 1. procured. Pers. یافتن, Z. *â* + *ap*, Sans. *âp*.

𐬵𐬀𐬯 *hîkhar*, AV. 38, 5. 41, 7. 49, 2. s. any waste, or impure, matter

separated from the living bodies of mankind, or dogs, such as saliva, skin, hair, nail-parings, etc.; bodily refuse. Z. 𐬀𐬱𐬴𐬀𐬌; Pâz. *hîhar*, or *hihar*; Pers. هِر 'a pustule'.

𐬀𐬱𐬴𐬀𐬎𐬀𐬵 *ashgahân*, AV. 32, 1, 5. adj. lazy, slothful, indolent. Pers. اژهن or اژکن, اژگن, اژگهان.

𐬀𐬱𐬴𐬀𐬎𐬀𐬵𐬀𐬉 *âshkârak*, 𐬀𐬱𐬴𐬀𐬎𐬀𐬵𐬀𐬉𐬌 *âshkârakŏ*, Dk. 144, 4. adj: evident, manifest, clear, open, public. Pers. آشکارا, آشکارهٔ, or آشکار.

𐬀𐬱𐬴𐬀𐬎𐬀𐬵𐬀𐬥 *Âshkânân*, Dk. 150, 4. pr. n. pl. the Ashkânians, or Arsacidan dynasty of Persian kings. Pers. آشکانیان.

𐬀𐬱𐬴𐬀𐬎𐬎𐬀𐬵𐬀𐬥𐬀𐬛𐬀𐬥𐬌 *hashkekhûnâḍanŏ*, or 𐬀𐬱𐬴𐬀𐬎𐬎𐬀𐬵𐬀𐬥𐬀𐬛𐬀𐬥𐬀𐬑𐬌 *hashkekhûnaḍanŏt* (trad. *ashkahûnatan*) v. to obtain, to get, to acquire, to find; past part. 𐬀𐬱𐬴𐬀𐬎𐬎𐬀𐬵𐬀𐬥𐬀𐬛 *hashkekhûnâḍ*, GF. 2, 13. Chald. aph. אַשְׁכַּח; Syr. aph. أَسْكَحَ; Pâz. syn. 𐬌𐬀𐬯𐬀𐬛𐬀𐬥𐬌 *vindâḍanŏ*, whose term. 𐬌𐬀𐬥𐬌 *-âḍanŏ* is usually adopted by its Huz. equivalent. The initial *h* is used in accordance with the usual Sas. orthography in verbs of this form.

𐬀𐬱𐬴𐬀𐬎𐬀𐬴𐬀𐬌 *ashkômbŏ*, AV. 48, 4. 75, 76, 84, 2. GF. 2, 31. s. the belly, the abdomen. Pers. شِکم, اِشکم, شِکمبه, اِشکنبه; Huz. syn. 𐬵𐬀𐬉𐬎𐬀𐬥 *kresman*, or 𐬵𐬀𐬎𐬀𐬥 *krêsman* (sometimes corrupted into 𐬵𐬀𐬉𐬎𐬀𐬥 *krezesman*).

𐬱𐬴𐬀𐬎𐬀𐬥 *kheshm*, AV. 91, 6. s. anger, rage, wrath, fury, indignation; see 𐬱𐬴𐬎𐬀𐬥 *khêshm*.

Z. 𐬀𐬱𐬴𐬀𐬎𐬀𐬥 *ashem*, Hn. 1, 11, 13. s. n. nom. truth, piety, righteousness; the first word of the sacred *ashem-vohû* formula of the Parsis; 𐬯𐬀𐬱𐬀𐬵𐬀𐬌𐬱 *yasharâîsh* in Pahlavî.

𐬀𐬱𐬴𐬀𐬎𐬀𐬥𐬨𐬀𐬵𐬀𐬐 *ashem-vohûk*, Hn. 1, 3, 9, 16, 18, 23, 26, 28, 33, 35*a*, 38*a*. s. the sacred formula which is most frequently recited by the Parsis; it is so called from its first two words, and is as follows:

Ashem vohû vahishtem astî,
ushtâ astî; ushtâ ahmâi
hyaḍ ashâi vahishtâi ashem.

This formula may be translated thus:

'Righteousness is the best good,

a blessing it is; a blessing be to that

which is righteousness towards Asha-vahishta, (the best righteousness).

It is called in Pahl. 𐬌𐬀𐬞𐬭𐬀𐬌𐬱𐬀𐬵𐬌𐬀𐬵𐬌 *yasharâîsh-stâîyishnîh*, 'praise of righteousness'; Z. ﻳﺴﻨﺎ . ﺳﺘﺎﻳﺶ.

𐬀𐬞𐬭 *âshûp*, AV. 1, 12. s. confusion, tumult, disorder, discord, disturbance. Pers. آشوب.

𐬀𐬞𐬭𐬀𐬵𐬉𐬞𐬭𐬀𐬌 *âshûftkârîh*, Dk. 150, 6. s. disturbance, turbulence, rioting, devastation, ravages. 𐬀𐬞𐬭𐬀𐬵𐬉 *âshûft* (Pers. آشفته) + 𐬉𐬀𐬭 *kâr* + abst. suf. 𐬌 *-îh*.

𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀 *ashnuvêd*, pres. 3d sing. of 𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀𐬌 *ashnûḍanŏ*.

𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀𐬍 *ashnûvand*, pres. 3d pl. of 𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀𐬌 *ashnûḍanŏ*.

𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀𐬌 *ashnûḍanŏ*, v. to hear, to hearken, to listen, to attend to; past part. 𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀 *ashnûḍ*, AV. 1, 36. 2, 4, 17. GF. 2, 7. 3, 60, 83.; pret. 𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀 *ashnûḍ*, AV. 53, 5. GF. 3, 74, 80.; pres. 3d sing. 𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀 *ashnuvêḍ*, AV. 64, 10, 12.; pres. 3d pl. 𐬀𐬞𐬭𐬀𐬵𐬉𐬎𐬀𐬍 *ashnûvand*, AV. 54, 7. Pers. شِنايِيدن, شنيدن, شِنويدن, شُنودن, اِشنافتن, اِشنيدن, اشنودن, or شِنافتن; Z. *surunaoiti* (Sans. *śṛiṇoti*) 'he hears'; Huz. syn. 𐬉𐬱𐬀𐬨𐬀𐬞𐬭𐬀𐬵𐬌 *vashammûntanŏ*.

𐬀𐬍 *-âk*, adj. suf. affixed to crude verbs to form adjectives with the meaning of present participles; see 𐬚𐬀𐬭𐬎𐬀𐬍 *bûrzâk*, 𐬵𐬀𐬴𐬱𐬀𐬍 *tûkhshâk*, 𐬭𐬀𐬥𐬀𐬍 *rûbâk*, 𐬵𐬀𐬴𐬀𐬍 *zahâk*, 𐬱𐬀𐬵𐬀𐬍 *sazâk*, 𐬱𐬀𐬚𐬀𐬍 *sôjâk*, 𐬛𐬀𐬥𐬀𐬍 *dânâk*, etc. Sometimes affixed to substantives. Pers. ـناك.

𐬀𐬉𐬀𐬭 *akâr*, GF. 4, 18, 27. adj. inactive, ineffective, inefficient, inoperative, inert, impotent, powerless, useless, extinct. Priv. 𐬀 *a-* + 𐬉𐬀𐬭 *kâr*.

𐬀𐬴𐬀𐬍 *âkâs*, AV. 101, 20. adj. aware, intelligent, acquainted, knowing, attentive; see 𐬛𐬌𐬀𐬴𐬀𐬍 *dînô-âkâs*. Pers. آگاه.

𐬀𐬴𐬀𐬍𐬀𐬌 *âkâsîh*, AV. 1, 24. Dk. 145, 7. 151, 3. s. intelligence, at-

tention, understanding, knowledge; see 𐬀𐬑𐬀𐬱𐬀𐬎𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀 *tars-âkâsîh*. — 𐬀𐬎𐬀𐬱𐬀 *âkâs* + abst. suf. 𐬀𐬎𐬀𐬱𐬀𐬎 *-îh*; Pers. آگاهی.

𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *âkâsyîsh*, Dk. 149, 6. adv. intelligently, attentively, judiciously. 𐬀𐬎𐬀𐬱𐬀𐬎 *âkâs* + adv. suf. *-yîsh*.

𐬀𐬎𐬀𐬱𐬀𐬎 𐬀𐬎𐬀𐬱𐬀𐬎 *akâmak-hômand*, AV. 1, 38. adj. undesirous, unwilling, uncoveting. Priv. 𐬀 *a-* + 𐬀𐬎𐬀𐬱𐬀𐬎 𐬀𐬎𐬀𐬱𐬀𐬎 *kâmak-hômand*.

𐬀𐬎𐬀𐬱𐬀 *akaraz*, AV. 4, 22. 11, 4. 17, 2, 13. 18, 4. 32, 5. 53, 9. 54, 4. 70, 7. GF. 2, 32, 36. 3, 4, 48. Hn. 2, 21, 24. 3, 20. adv. ever, always, perpetually, continually; always used with a negative, except in the translations from the Avesta. Comp. Pers. هرگز.

𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *akdînôîh*, or *akdênôîh*, see 𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎.

𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *akankhtanŏ*, v. to hook, to suspend, to hang; past part. 𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *akankht*, AV. 24, 2. 37, 2. Comp. Pers. آکوج, آکوچ, آکنج, آکنج, کنج, کنجک, کنجه, or کنجه 'a hook'.

𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀 *akanârak*, adj. unlimited, boundless, infinite; 𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀 𐬀𐬎𐬀𐬱𐬀𐬎 *akanârak-darîm*, AV. 17, 12. unlimitedly spotted, or scaled. Priv. 𐬀 *a-* + 𐬀𐬎𐬀𐬱𐬀 *kanârak* (Pers. کنار); Z. 𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀.

𐬀𐬎𐬀𐬱𐬀 *akôraz*, AV. 11, 4. in K20, K26; a variant of 𐬀𐬎𐬀𐬱𐬀 *akaraz*.

𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀 *âkûstanŏ*, v. to tie, to bind, to fasten, to chain, to fetter; past part. 𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀 *âkûst*, AV. 69, 3. 74, 1. Comp. Pers. آکشته, آکشته, آکشته, 'bound', or کستن 'to seize'.

𐬀𐬎𐬀𐬱𐬀 *akvîn* (trad. *aknîn*) AV. 66, 6. 𐬀𐬎𐬀𐬱𐬀 *akvînŏ*, AV. 68, 4. s. or adv. once, one time or place, unity, union, unison; 𐬀𐬎𐬀𐬱𐬀 𐬀𐬱 *pavan akvîn*, in union, together, in company. 𐬀𐬎 *ak* (Pers. یک) + 𐬀𐬱, or 𐬀𐬱, whose reading is doubtful, although it must mean 'time', as it occurs in 𐬀𐬱 *IIvîn* 'twice', 𐬀𐬱 *IIIvîn* 'thrice', 𐬀𐬱 𐬀𐬱 *kolâ IIvînŏ* 'both times', 𐬀𐬱 *kabed vînŏ* 'many times', 𐬀𐬱 *chand vînŏ* 'how often?', etc. In GF. 2, 68. 𐬀𐬱 means 'air, breath' (comp. Z.-Pahl. Glos.

p. 8, 3.) and is read *vayô* (Z. 𐬬𐬀𐬌𐬎𐬎𐬎𐬵), being a synonym of Pers. دم; but as this latter word also means 'a moment, or period of time' (in هردم and یکدم), it is possible that 𐬠𐬌 may likewise be read *vayô* when it means 'time'. The word 𐬠𐬌 'time' may, however, be connected with the Huz. 𐬎𐬌𐬙𐬀𐬥 *vidanâ* 'time', in which case it should be read *vidan*, and compared with Chald. עִדָּן.

𐬠𐬨 *am*, AV. 65, 4, 8, 9. 78, 4. s. a mother. Heb. Chald. אֵם, Syr. ܐܡܐ, As. *ummu*, Ar. أُمّ or إِمّ.

𐬠𐬨 *ham*, AV. 52, 7. Hn. 3, 3. adj. and adv. the same, equally, alike, likewise, together, mutual, (for compounds see in alphabetical order). Pers. هم; Z. 𐬨𐬌𐬥, 𐬨𐬌𐬥𐬎, 𐬨𐬌𐬥𐬠, or 𐬨𐬌𐬥𐬱; anc. P. *hama*; Sans. *sam*, or *sama*.

𐬠𐬨𐬴𐬀𐬐𐬀𐬴 *hamkhâk*, s. a companion, an associate, a comrade, a fellow-creature; pl. 𐬠𐬨𐬴𐬀𐬐𐬀𐬴𐬀𐬵 *hamkhâkân*, Hn. 2, 28. Z. 𐬨𐬌𐬥𐬎𐬀, Sans. nom. *sakhâ*. The adv. 𐬠𐬨𐬌𐬰𐬀𐬴 *hamîshak* is often written in the same manner.

𐬠𐬨𐬀𐬎𐬀𐬵𐬌 *amâvand*, AV. 4, 7. 5, 3. adj. strong, powerful, mighty; see 𐬠𐬀𐬎𐬀𐬵𐬌 *amâvand*. The reduplication of the medial 𐬎 *â* appears unnecessary.

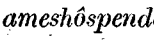
𐬠𐬨𐬀𐬴 *hamâk*, AV. 1, 7, 28. 2, 36. 4, 13. 10, 9. 12, 14, 19, 24, 37, 3. 13, 99, 5. 32, 34, 45, 47, 2. 54, 4. 60, 7. 68, 15. 101, 15, 24, 25. GF. 2, 12, 67. 3, 21, 64. 4, 1, 15, 18, 22. 5, 6. Hn. 1, 2, 6. Dk. 150, 1, 12. 151, 11, 13. 152, 1, 3. adj. all, every, the whole. Pers. همه, anc. P. *hama*, Z. 𐬨𐬌𐬥𐬎, Sans. *sama*. Often substituted for 𐬠𐬨𐬌 *hamâî* in K20, as in AV. 7, 2. 15, 19. 19, 3. 20-22, 2. etc.

𐬠𐬨𐬀𐬴-𐬴𐬭𐬀𐬎 𐬠𐬨𐬀𐬴 *hamâk-khvârîh*, AV. 10, 1. 15, 21. adj. all-glorious, all-radiant. 𐬠𐬨𐬀𐬴 *hamâk* + 𐬴𐬭𐬀𐬎 *khvârîh*.

𐬠𐬨𐬀𐬵𐬀𐬴 *humânâk*, AV. 36, 3. in H6, K20, K26; GF. 2, 55. in K20; a variant of 𐬵𐬀𐬨𐬀𐬵𐬀𐬴 *hûmânâk*.

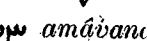
𐬠𐬨𐬀𐬵𐬀𐬙𐬀𐬯𐬀𐬥𐬌𐬙 *amahraspend* (trad. *amhûspend*) s.; pl. 𐬠𐬨𐬀𐬵𐬀𐬙𐬀𐬯𐬀𐬥𐬌𐬙𐬀𐬵 *amahraspendân*, AV. 3, 8. 𐬠𐬨𐬀𐬵𐬀𐬙𐬀𐬯𐬀𐬥𐬌𐬙𐬀𐬵𐬀𐬱 *amahraspendânŏ*, Dk. 144, 2. the

ameshaspends, or archangels; variants of *ameshôspend* and *ameshôspendân*. The medial is probably merely a mis writing of , although common in many MSS.

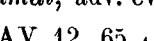
 amâvand, AV. 12, 4. Hn. 2, 23. adj. strong, powerful, mighty see *amâvand*. Z. acc.  .

amâvandîh, AV. 12, 15. 14, 9. 15, 13. Hn. 1, 8. s. strength power, might. *amâvand* + abst. suf. *-îh*.

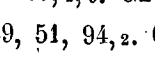
amâvandyîsh, AV. 15, 20. in K20, adv. strongly, power fully, mightily; substituted for *hômandyîsh*. *amâvan* + adv. suf. *-yîsh*.

hamâî, adv. ever, continually, always, perpetually; used wit the pres. in AV. 12, 65, 4. 19, 41, 43, 80, 100, 3. 21, 22, 27, 28, 30, 3 46, 52, 58, 60, 96, 99, 2. 40, 7. 42, 2, 7. 48, 2, 4. 55, 90, 1. 64, 5, 6, 12. 6 2, 5. 87, 8. with the pret. in AV. 7, 23, 25, 32-34, 39, 43-45, 59, 62, 6 76, 88, 2. 12, 12, 15. 14, 12. 15, 19. 16, 4. 22, 31, 37, 65, 70, 77, 3. 29, 47, 2, 49, 3, 4, 9. 50, 63, 71, 73, 78, 81, 87, 89, 2, 3. 56, 57, 83, 91, 1. 64, 2- 95, 1, 2. 99, 5. 100, 2, 5. GF. 4, 23. with the past part. in AV. 23, 44, 67, 26, 35, 40, 49, 51, 94, 2. 66, 6. 72, 1. 76, 1, 8. 79, 4. and with the perf. i AV. 15, 20. 20, 2. 99, 4.; it is often, however, widely separated from th verb, or used independently, as in Mkh. 7, 17. 15, 6. 62, 36, 38, 40. et Pers. همی, or می; comp. Z.  .

ham-aêtûn, GF. 2, 15. adv. in like manner, so also, for th same reason. *ham* + *aêtûn*; Pers. همیدون.

ham-babâ, Dk. 145, 8. in the adv. phrase  *ma dam ham-babâ*, on the same subject, in like manner. *ham* + *babâ*.

ham-budîk, Dk. 144, 1. adj. coexistent, simultaneous, in herent. *ham* + *bud* (Pers. بُد, or بود) + adj. suf. *-îk*. Neithe the reading, nor the meaning, is quite certain.

ham-pûrsishn, AV. 4, 35. in K20, adj. substituted fo the s.  *ham-pûrsakîh*. *ham* + *pûrsishn*.

𐬀𐬨𐬙𐬱𐬀𐬭𐬯𐬀𐬑𐬀𐬵𐬀𐬑𐬀𐬵 *ham-pûrsakîh*, AV. 4, 35. Hn. 2, 32. s. mutual inquiry, conversation, colloquy, communion; see 𐬛𐬀𐬑𐬀𐬵𐬀𐬑𐬀𐬵𐬀𐬑𐬀𐬵𐬀𐬑𐬀𐬵 *dûsh-ham-pûrsakîh*. 𐬀𐬨𐬙 *ham* + 𐬀𐬑𐬀𐬵𐬀𐬑𐬀𐬵 *pûrsak* (Pers. پُرسک) + abst. suf. 𐬀𐬵 *-îh*.

𐬀𐬨𐬙 *amat*, AV. 1, 16. 4, 8, 35. 8, 9, 1. 16, 11. 17, 16, 19. 18, 5, 11. 42, 6. 101, 10, 24-26. GF. 1, 2, 4, 18. 2, 26, 34-36, 61. 3, 8, 16, 80. 4, 21. Hn. 1, 7, 13, 18, 23, 28, 33. 2, 2, 28, 37. adv. when, as; AV. 4, 28-32. 17, 21-24. 54, 4. GF. 4, 20. though, although; AV. 4, 25. 17, 15. 64, 6. that; AV. 18, 2. so that, whereupon; AV. 68, 19. even, yet; 𐬀𐬨𐬙 𐬀𐬵𐬀 *barâ amat*, GF. 3, 55. besides, when, moreover; 𐬀𐬨𐬙 𐬙𐬀𐬑𐬀𐬎 *chîgûn amat*; AV. 3, 3. 17, 11. GF. 5, 3. 𐬀𐬨𐬙 𐬌𐬀𐬑𐬀𐬎 *chand amat*, GF. 2, 8. as though, as when, as if. Sas. עמת *amat*, Heb. מָתַי, Chald. מָתַי, אֵימָתַי, אֵימָת, Syr. ܐܡܬ Ar. مَتَى, which words are generally, but not always, interrogatives. Pâz. syn. *ka*, or 𐬉𐬎 *ké*, which being also the Pâz. of 𐬙𐬀𐬎 *mûn*, often leads to erroneous interchanges of 𐬙𐬀𐬎 *mûn* and 𐬀𐬨𐬙 *amat*.

𐬀𐬨𐬙 *humat*, adj. used as a s. what is well-thought, a good thought; see 𐬛𐬀𐬑𐬀𐬵𐬀𐬑𐬀𐬵 *dûsh-humat*. A variant of 𐬵𐬀𐬎𐬀𐬑𐬀𐬵 *hûmat*.

𐬀𐬨𐬙𐬀𐬵 *amatat*, AV. 4, 4. adv. with suf. when (as, or though) of (to, for, by, or through) thee; when (as, or though) thy, or thee. 𐬀𐬨𐬙 *amat* + pron. suf. 𐬀𐬵 *-at* of 2d pers. sing.

𐬀𐬨𐬙𐬎 *amatich*, Dk. 144, 2. adv. with conj. when also, and when, though even. 𐬀𐬨𐬙 *amat* + 𐬎 *-ich*.

𐬀𐬨𐬙𐬱𐬀 *amatash*, AV. 12, 12. GF. 3, 60, 88. Hn. 1, 10. 2, 4, 37. 3, 37. adv. with suf. when (as, or though) of (to, for, by, or through) him, her, or it; when (as, or though) his, her, its, him, or it; 𐬱𐬀 𐬙𐬀𐬑𐬀𐬎 *chîgûn amatash*, GF. 2, 7. as soon as by him. 𐬀𐬨𐬙 *amat* + pron. suf. 𐬱𐬀 *-ash* of 3d pers. sing.

𐬀𐬨𐬙𐬱𐬀𐬥 *amatshân*, AV. 2, 4. 4, 9. 12, 16. 14, 15, 20. 15, 13. 17, 2. GF. 2, 12, 13. 3, 44, 51. Hn. 2, 28, 32. 𐬀𐬨𐬙𐬱𐬀𐬥𐬀𐬑𐬀𐬎 *amatshânŏ*, GF. 3, 58, 59, 88. adv. with suf. when (as, or though) of (to, for, by, or through) them; when (as, or though) their, or them. 𐬀𐬨𐬙 *amat* + pron. suf. 𐬥𐬀 *-shân* of 3d pers. pl.

𐬀𐬨𐬀𐬙𐬀𐬙 *amatam*, AV. 12, 9. 101, 4. GF. 2, 14. 3, 53. adv. with suf. when (as, or though) of (to, for, by, or through) me; when (as, or though) my, or me. 𐬀𐬨𐬀𐬙 *amat* + pron. suf. 𐬀𐬙 *-am* of 1st pers. sing.

𐬀𐬨𐬀𐬙𐬀𐬙𐬌𐬥𐬀𐬙 *amatmân*, AV. 54, 11. 68, 4. 𐬀𐬨𐬀𐬙𐬀𐬙𐬌𐬥𐬀𐬐𐬎 *amatmânŏ*, Dk. 152, 5. adv. with suf. when (as, or though) of (to, for, by, or through) us; when, (as, or though) our, or us. 𐬀𐬨𐬀𐬙 *amat* + pron. suf. 𐬌𐬥𐬀𐬙 *-mân* of 1st pers. pl.

𐬀𐬨𐬌𐬙𐬀𐬙 *hamich*, Dk. 149, 3. adv. with conj. together also. 𐬌𐬥 *ham* + 𐬀𐬙 *-ich*.

𐬌𐬥𐬎𐬀𐬵𐬀𐬥 *ham-zamân*, 𐬌𐬥𐬎𐬀𐬵𐬀𐬐𐬎 *ham-zamânŏ*, in the adv. phrase 𐬉𐬀𐬯𐬀𐬥 𐬌𐬥𐬎𐬀𐬵𐬀𐬥 *pavan ham-zamân*, GF. 1, 13. 3, 81, 85. 𐬌𐬥𐬎𐬀𐬵𐬀𐬐𐬎 𐬉𐬀𐬯𐬀𐬥 *pavan ham-zamânŏ*, GF. 3, 60, 61, 68, 83. 4, 2, 9, 19, 27. at the same time, at once, immediately, simultaneously. 𐬌𐬥 *ham* + 𐬎𐬀𐬵𐬀𐬥 *zamân*.

𐬌𐬥𐬛𐬀𐬁𐬀𐬙 *ham-dînâ*, GF. 3, 49. adj. of the same opinion; unanimous, acquiescent. 𐬌𐬥 *ham* + 𐬛𐬀𐬁𐬀 *dînâ*; Pâz. syn. 𐬌𐬥𐬛𐬀𐬙𐬀𐬛𐬀𐬌𐬯𐬀𐬙 *ham-dâḍistân*.

𐬌𐬥𐬛𐬀𐬁𐬀𐬐 *ham-dînô*, or *ham-dênô*, AV. 101, 18. of the same religion, having the same form of worship. 𐬌𐬥 *ham* + 𐬛𐬀𐬁𐬀𐬐 *dînô*; Z. 𐬌𐬥𐬛𐬀𐬁𐬀𐬐 𐬛𐬀𐬁𐬀𐬐.

𐬌𐬥𐬀𐬨𐬀𐬵𐬀𐬛𐬀𐬙𐬀𐬙 Dk. 151, 8-9. probably for 𐬌𐬥𐬀𐬨𐬀𐬵𐬀𐬛𐬀𐬙𐬀𐬙 *ham-yâît-yûntanŏ*, s. bringing together, combination, union. 𐬌𐬥 *ham* + 𐬀𐬨𐬀𐬵𐬀𐬛𐬀𐬙𐬀𐬙 *yâîtyûntanŏ*.

𐬌𐬥𐬛𐬀𐬙𐬀𐬛𐬀𐬌𐬯𐬀𐬙 *ham-dâḍistân*, AV. 2, 20. 𐬌𐬥𐬛𐬀𐬙𐬀𐬛𐬀𐬌𐬯𐬀𐬐𐬎 *ham-dâḍistânŏ*, N. 78, 9. adj. of the same opinion, unanimous, acquiescent, consenting. 𐬌𐬥 *ham* + 𐬛𐬀𐬙𐬀𐬛𐬀𐬌𐬯𐬀 *dâḍistân*; Huz. syn. 𐬌𐬥𐬛𐬀𐬁𐬀𐬙 *ham-dînâ*.

𐬌𐬥𐬛𐬀𐬙𐬀𐬛𐬀𐬌𐬯𐬀𐬙𐬌𐬵 *ham-dâḍistânîh*, AV. 1, 28. s. unanimity, acquiescence, concurrence, consent. 𐬌𐬥𐬛𐬀𐬙𐬀𐬛𐬀𐬌𐬯𐬀𐬙 *ham-dâḍistân* + abst. suf. 𐬌 *-îh*.

𐬀𐬵𐬀𐬱𐬀𐬛𐬀𐬵𐬀𐬥 *ameshôspend*, AV. 58, 6. s. an ameshâspend, immortal benefactor, or archangel; one of the seven principal good spirits whose

chief duty is the preservation of the universe, and whose names are: 𐬀𐬵𐬎𐬭𐬀𐬨𐬵𐬌𐬎 *Aûharmazd* (who being the creator, is usually mentioned separately from the other six), 𐬯𐬀𐬵𐬀𐬨𐬵 *Vohûman*, 𐬀𐬭𐬌𐬥𐬀𐬯𐬀𐬵𐬀𐬵 *Arḍavahisht* (Z. *asha vahishta*), 𐬰𐬀𐬵𐬎𐬌𐬭𐬆 *Shâtvêrô*, 𐬯𐬀𐬎𐬌𐬥𐬀𐬭𐬌𐬥𐬎 *Spendarmaḍ*, 𐬵𐬀𐬭𐬌𐬥𐬀𐬎 *Horvadaḍ*, and 𐬀𐬨𐬌𐬥𐬆𐬎 *Amerôdaḍ*; see 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎 *ameshôspend* and 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬭𐬀𐬎𐬀𐬵 *amâhraspend*. Pl. 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬦𐬆𐬀𐬦 *ameshôspendân*, AV. 3, 21. 5, 11. 11, 2, 15. GF. 2, 59. 4, 25. 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬦𐬆𐬀𐬦𐬆𐬐 *ameshôspendânŏ*, GF. 1, 25. Z. nom. acc. pl. 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬦𐬆𐬀𐬦𐬆𐬐 . 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬦𐬆𐬀𐬦𐬆𐬐; Pâz. *ameshâspeñd*; Pers. امشاسپند, or امشاسفند.

𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎 *ameshôspend*, AV. 11, 1. GF. 2, 73. s. see the preceding; pl. 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬦𐬆𐬀𐬦 *ameshôspendân*, AV. 3, 21. 5, 10, 12. 101, 3. GF. 2, 55, 57. 𐬀𐬱𐬆𐬎𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬦𐬆𐬀𐬦𐬆𐬐 *ameshôspendânŏ*, GF. 1, 18, 19

𐬵𐬀𐬨𐬌 *hamak*, see 𐬚𐬀𐬵𐬵𐬀𐬨𐬌 *bar-hamak*.

𐬵𐬀𐬨𐬭𐬆 *khamrô* (trad. *amnô*) GF. 2, 49, 51. s. an ass, a donkey. Heb. חֲמוֹר, Chald. חֲמָר, חֲמָרָא, חֲמָרָא, Syr. ܚܡܪܐ, ܚܡܪܐ, Ar. حِمَار; Pâz. syn. 𐬵𐬀𐬭 *khar*.

𐬀𐬵𐬆𐬑𐬀𐬵𐬀𐬐 *âmûkhtanŏ*, v. to teach, to instruct, to learn; past part. 𐬀𐬵𐬆𐬑𐬀𐬵 *âmûkht*, AV. 68, 19. see also 𐬵𐬆𐬱𐬀𐬵 𐬀𐬵𐬆𐬑𐬀𐬵 *khûp-âmûkht* and 𐬛𐬎𐬆𐬀𐬵 𐬀𐬵𐬆𐬑𐬀𐬵 *dûsh-âmûkht*. Pers. آموختن, or آمختن; Huz. syn. 𐬀𐬤𐬀𐬵𐬀𐬵𐬀𐬐 *alpûntanŏ*.

𐬀𐬵𐬆𐬭 *hamvâr*, AV. 38, 6. adv. at all times, always, constantly, continually. Pers. همواره, or همواره.

𐬀𐬵𐬆𐬭𐬎𐬀𐬵𐬀𐬐 *âmûzânîḍanŏ*, AV. 68, 24. v. to make teach, or learn; to teach. Pers. آموزانیدن, or آموزاندن.

𐬀𐬵𐬆𐬭𐬎𐬌𐬰𐬀 *âmûrzishn*, AV. 65, 9. s. forgiveness, pardon. 𐬀𐬵𐬆𐬭𐬎 *âmûrz* (crd. of Pers. آمُرزیدن) + abst. suf. *-ishn*; Pers. آمُرزش.

𐬀𐬵𐬆𐬭𐬎𐬌𐬎𐬀𐬵 *âmûrzîḍâr*, s. a forgiver, a pardoner; (used as adj.) forgiving, merciful. Comp. 𐬀𐬵𐬆𐬭𐬎𐬌𐬎𐬀𐬵𐬭𐬀𐬵 *âmûrzîḍârtar*, GF. 3, 94. more

of a forgiver, more merciful, more compassionate. From 𐬀𐬨𐬀𐬰𐬌𐬌𐬀 *ámûrzîdanŏ* (Pers. آمرزیدن).

𐬀𐬨𐬌 *hamô-kun*, Dk. 150, 12. probably for 𐬀𐬨𐬌𐬎 *hamô-gûn*, or *hamô-gôn*, s. every kind, all sorts, everything; 𐬀𐬨𐬌𐬐𐬀𐬌𐬎 *hamô-kunich*, Dk. 150, 5. every kind also. 𐬀𐬨𐬌 *hamô* (Pers. هم, همه, 'all', anc. P. *hama*, Z. 𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀, Sans. *sama*) + 𐬐𐬌 *kun* (= 𐬎𐬌 *gûn*, 'kind, sort'). The same word might be taken as an adj. 'of the same kind, alike, similar'; but it must be a s. in Dk. 150, 5, 12. as it is followed by an idhâfat; and the Pâz. *hamôîn* appears to be merely a misreading of it.

𐬀𐬨𐬌𐬀𐬙𐬀𐬌 *Amerôdad*, AV. 3, 21. 23, 6, 8. 72, 5. GF. 6, 1. Hn. 1, 13. pr. n. the ameshâspend, or archangel, who is said to have special charge of vegetation, and is styled 𐬨𐬀𐬨𐬌𐬎𐬀𐬙𐬀𐬉 *bar-hômandtar*, 'the more fruitful', as he supplies herds of cattle (H6 extra fol. 10-11); his name is applied to the fifth month and seventh day of each month in the Parsi year. Z. nom. du. 𐬨𐬀𐬨𐬌𐬎𐬀𐬙𐬀𐬉𐬎𐬌𐬎 'immortality', Pâz. *Amêrdâd*, امرداد.

𐬀𐬨𐬌𐬙𐬀𐬉 *amîdar*, AV. 42, 5. 78, 4. GF. 3, 31. s. a mother. 𐬀𐬨𐬌 *amî* for 𐬀𐬨 *am*) + 𐬙𐬀𐬉 *-dar* (term. of Pers. مادر); Pâz. syn. 𐬀𐬨𐬌𐬙𐬀𐬉 *mâdar*.

𐬀𐬨𐬌𐬎𐬌𐬎𐬀𐬐𐬀𐬰𐬎 *hamîstakânŏ*, AV. 6, 5, 11. Hn. 1, 35a. s. pl. the departed uls whose sins and good works have been exactly equal, and who e supposed to remain stationary, till the day of judgment, in an rmediate place between heaven and hell; the term *hamîstakân*, 'the tionary', is also applied to the locality itself in some cases. 𐬀𐬨 *ham* 𐬎𐬌𐬎𐬀𐬐 *îstak* (fr. Z. *stâ*) + pl. suf. 𐬀𐬰𐬎 *-ânŏ*; comp. Sans. *sañstha*; 𐬀𐬨𐬌 *hamî* may perhaps stand for 𐬀𐬨𐬀𐬌 *hamâî*.

𐬀𐬨𐬌𐬎𐬌𐬐 *hamîshak*, adv. always, ever, continually, perpetually, istantly. Pers. همیشه.

𐬀𐬨𐬌𐬎𐬌𐬐-𐬯𐬀𐬎𐬌 *hamîshak-sôj*, AV. 2, 32. adj. ever-burning. 𐬀𐬨𐬌𐬎𐬌𐬐 *mîshak* + 𐬯𐬀𐬎𐬌 *sôj*.

𐬀𐬨𐬌𐬎𐬌𐬐𐬀𐬫𐬌𐬀𐬫𐬀𐬙 *ham-yekavîmûnâd*, AV. 6, 2. adj. standing together; the adv. phrase 𐬀𐬨𐬌𐬎𐬌𐬐𐬀𐬫𐬌𐬀𐬫𐬀𐬙 𐬀𐬰𐬎 *pavan ham-yekavîmûnâd*, in the

same position, stationary. هم *ham* + یکوامونات *yekavîmûnâd* (p. p. of یکوامونادنی *yekavîmûnâdanŏ*); Pâz. syn. هم‌ایستات *ham-îstâd*.

هم‌دمان *ham-damân*, GF. 3, 81. هم‌دمانی *ham-damânŏ*, GF. 3, 68. in K20. variants of هم‌زمان *ham-zamân* and هم‌زمانی *ham-zamânŏ*.

هامینی *hamînô*, N. 77, 9. 126, 6. s. summer, the summer time, the hot season. Z. هئیمیه, or هئیمیاکه.

هم‌گونک *ham-gûnak*, AV. 2, 28. GF. 3, 76. adj. and adv. of a like kind, similar, alike, such; so, accordingly; پوان هم‌گونک *pavan ham-gûnak*, AV. 101, 25. in such a mode, in like manner, similarly. هم *ham* + گونک *gûnak*; Sas. هگونکی *ham-gûnakî*.

ان *an-*, a privative particle used for اَ *-a* before vowels and اَد *s.* Z. -ئن, Sans. *an-*, Gr. *ἀν-*.

ان *ân*, pron. that, that one, those; he, she, it, him, her, they, them; see انچ *ânichŏ* and انی *ânŏ*.

ان *-ân*, انی *-ânŏ*, the plural suffix, used with both animate and inanimate objects, and with adjectives used as substantives; it is also added to the pron. suffixes to form their plurals. Sas. ـان *-ân*, Pers. ـان, As. emph. pl. suf. *-ânu*, *-âni*, *-âna*. The suf. ـیها *-îhâ* is also used to form the pl. of a few nouns.

ان *-ân*, انی *-ânŏ*, patron. suf. affixed to proper names to form patronymical adjectives; see اهورمزدان *Aûharmazdân*, اهورمزدکانی *Aûharmazdakânŏ*, پاپکانی *Pâpakânŏ*, زرتوشتان *Zaratûhashtân*, مارسپندان *Mârspendân*, ویشتاسپانی *Vishtâspânŏ*, etc.

ان *-ân*, انی *-ânŏ*, pr. p. suf. affixed to crude verbs to form present participles, see برمانی *baramânŏ*, نیوازان *nîyâzân*, نالان *nâlân*, درایان *drâyân*, گیریان *giryân*, etc. Pers. ـان, Z. *-ana*, *-an*, Sans. *-âna*. The suf. اند *-and* (Pâz. *-iñd*) is also used sometimes to form a present participle.

هو *hû-*, adv. pref. well, good, right, proper, opp. of دوش *dûsh-*;

see compounds in alphabetical order. Anc. P. *u-*, Z. 𐬈𐬎-, Sans. *su-*, Gr. *εὐ-*. Sometimes 𐬈𐬎𐬎 *khûp* (Pers. خوب) is substituted for this prefix.

𐬎 *han*, Hn. 2, 20. pron. other, another; see 𐬎𐬎𐬎 *hân*. It is probable that 𐬎 𐬐 *zak han* is merely a variant of 𐬐𐬎𐬎 *zakâî*, comp. 𐬈𐬎𐬎 𐬐 *zak anâ*, Hn. 2, 28.

𐬈𐬎𐬎 *anâ*, or *hanâ*, Hn. 2, 21, 27, 32. 3, 20. Dk. 145, 3. pron. this; used as interj. GF. 3, 32. Hn. 2, 26. this is it! lo! behold!; in AV. 54, 10. 𐬈𐬎𐬎 *anâ* may be substituted for 𐬎𐬎 *aê*, or *khad*, 'one', or it may mean 'time, period' (see the next word); 𐬈𐬎𐬎 𐬎𐬎 *anâ râî*, AV. 68, 6. on account of this, for this reason, because; 𐬈𐬎𐬎 𐬉𐬉𐬉 *pavan anâ*, AV. 53, 5. 54, 8. 64, 10. in this way, thus, because; 𐬈𐬎𐬎 𐬐 *zak anâ*, Hn. 2, 28. appears to stand for 𐬐𐬎𐬎 *zakâî*, 'another', comp. 𐬎 𐬐 *zak han*, Hn. 2, 20. Z. inst. sing. m. n. 𐬈𐬎𐬎𐬌, or 𐬈𐬎𐬎𐬌; but as it is a Huz. word, whose Pâz. syn. is *ē*, it is probably Semitic, comp. Heb. Chald. הֵן 'this, these, there! lo! behold!'; Heb. הִנֵּה 'behold!'; Syr. ܗܵܢ, ܗܶ. — 𐬈𐬎𐬎 *anâ*, 'this', and 𐬎𐬎 *aê*, or *khad*, 'one', being both expressed by the Pâz. syn. *ē*, are sometimes confounded by the writers of MSS.

𐬈𐬎𐬎 *anâ*, GF. 1, 2. s. time, period, occasion. Ar. آن; comp. Heb. עוֹנָה, Chald. עִדָּנָא 'stated period (for cohabitation)'. This word can hardly be a miswriting of 𐬈𐬎𐬎𐬎 *anbâm*, or 𐬈𐬎𐬎 *vidanâ*, as it occurs also in Dk., see H13a, p. 343, 14, 15.

𐬈𐬎𐬎 a variant of 𐬎𐬎𐬎 Hn. 1, 28. in K20.

𐬎𐬎𐬎 *khvâp*, or *khvâb*, Hn. 1, 10, 23, 28. s. sleep, slumber. Pers. خواب, or خواو, Z. 𐬎𐬎𐬎𐬌, Sans. *svapna*. The final 𐬎 stands for either 𐬌, or 𐬍.

𐬎𐬎𐬎𐬌 *khvâhar*, s. a sister; pl. 𐬎𐬎𐬎𐬌𐬍 *khvâharân*, AV. 2, 17. Pers. خواهر, or خوهر, Z. acc. 𐬎𐬎𐬎𐬌𐬌, Sans. *svasṛi*.

𐬎𐬎𐬎𐬎𐬎 *khvâhênd*, pres. 3d pl. of 𐬎𐬎𐬎𐬉𐬉 *khvâstanŏ*.

𐬯𐬀𐬎𐬵𐬀𐬑 *hûkht*, AV. 1, 43. 2, 30. 4, 7, 33. 8, 1. 11, 2. 68, 7. 101, 17. GF. 2, 69. Hn. 1, 14, 19. 2, 32, 33. adj. used as s. what is well-said, good speech, good discourse, good words; a word often spoken on solemn occasions; in AV. 8, 1. Hn. 2, 33. it is also used as the name of the second place, or grade, in heaven, which is called *hûkht gâh*, 'the place of good speech', in Mkh. 57, 13.; see 𐬯𐬀𐬎𐬵𐬀𐬑𐬭𐬀𐬐 *frâ-hûkht*, 𐬯𐬀𐬎𐬵𐬀𐬑𐬭𐬀𐬐𐬌𐬰𐬀𐬐 *frâ-dûsh-hûkht* and 𐬯𐬀𐬎𐬵𐬀𐬑𐬌𐬰𐬀𐬐 *dûsh-hûkht*. Z. 𐬯𐬀𐬎𐬵𐬀𐬑𐬀𐬐𐬀, Sans. *sûkta*.

𐬯𐬀𐬎𐬵𐬀𐬑𐬀𐬐𐬀𐬥𐬀𐬐𐬀𐬥𐬀𐬐𐬀𐬥

𐬀𐬥𐬀𐬯𐬀𐬯𐬌𐬵 *anâsânîh*, Hn. 3, 5. s. disquietude, uneasiness, discomfort. Priv. 𐬀 *an-* + 𐬯𐬀𐬯𐬌𐬵 *âsânîh*.

𐬀𐬥𐬀𐬯𐬌𐬯 *anâst*, AV. 40, 55, 6. 90, 97, 4. GF. 3, 29. s. dispraise, irreverence, profanity. Priv. 𐬀 *an-* + 𐬌𐬯𐬌𐬯 *âst* (Pers. آست, or آستا, 'praise'); comp. Z. 𐬀𐬥𐬀𐬯𐬌𐬯𐬌𐬯𐬀𐬵. 'This word is usually associated with some other noun meaning 'falsehood', and it can itself be read *arâst*, 'untrue', but in that case, it would be properly an adj.

𐬀𐬥𐬑𐬀𐬯𐬌𐬯 *khvâst*, p. p. of 𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬌𐬥 *khvâstanŏ*.

𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬉 *khvâstâr*, s. a demander, an entreater, a petitioner, a suitor, an applicant; pl. 𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬉𐬀𐬱 *khvâstârân*, AV. 91, 6. see also 𐬱𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬉𐬀𐬱 𐬯𐬀𐬎𐬌𐬉 *vajîr-khvâstârân*. From 𐬀𐬥𐬑𐬀𐬯𐬌𐬯 *khvâstanŏ*; Pers. خواستار.

𐬀𐬥𐬀𐬯𐬌𐬯𐬀𐬉𐬑𐬌𐬵 *anâstarêtô*, see 𐬀𐬥𐬀𐬯𐬌𐬯𐬀𐬉𐬑𐬌𐬵𐬌𐬵 *anŏâstarêtô*.

𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬐 *khvâstak*, AV. 31, 45, 6. 46, 5. 63, 8. 87, 7. 89, 10. GF. 3, 95, 97. s. wealth, riches, treasure, property, opulence. Pers. خواسته, or خواست; Huz. syn. 𐬯𐬀𐬭𐬀 *varkâ* and 𐬯𐬌𐬐𐬀𐬵 *niksayâ*.

𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬐𐬑𐬀𐬯𐬌𐬯𐬀𐬐𐬌𐬵 𐬑𐬀𐬯𐬌𐬯𐬀𐬐𐬌𐬵 *khvâstakŏ-kâmakîh*, AV. 91, 6. s. a desire for wealth, cupidity. 𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬐 *khvâstak* + 𐬑𐬀𐬯𐬌𐬯𐬀𐬐 *kâmak* + abst. suf. 𐬌𐬵 *-ih*.

𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬌𐬥 *khvâstanŏ*, v. to wish, to will, to desire, to want, to require, to demand, to summon, to solicit, to beg, to petition, to entreat, to implore; past part. 𐬀𐬥𐬑𐬀𐬯𐬌𐬯 *khvâst*, AV. 1, 21.; pres. 3d pl. 𐬀𐬥𐬑𐬀𐬯𐬌𐬯𐬀𐬴𐬀𐬵𐬌𐬯 *khvâhênd*, Hn. 2, 35. Pers. خواستن; Huz. syn. 𐬀𐬯𐬀𐬎𐬀𐬥𐬀𐬯𐬀𐬌𐬥 *bavîhânastanŏ*.

𐬀𐬥𐬀𐬯𐬌𐬯 𐬀𐬥𐬑𐬀𐬯𐬌𐬯 *anâst-gûbishn*, adj. talking irreverently, speaking profanely; pl. used as a s. 𐬀𐬥𐬑𐬀𐬯𐬌𐬯 𐬀𐬥𐬀𐬯𐬌𐬯𐬀𐬱 *anâst-gûbishnân*, AV. 90, 4. irreverent speakers. 𐬀𐬥𐬑𐬀𐬯𐬌𐬯 *anâst* + 𐬀𐬱 *gûbishn*.

𐬀𐬥𐬀𐬯𐬌𐬯𐬀𐬵𐬌𐬵 *anâshtîh*, AV. 1, 10. s. discord, strife, enmity. Priv. 𐬀 *an-* + 𐬯𐬀𐬯𐬌𐬯𐬀𐬵𐬌𐬵 *âshtîh*.

𐬀𐬥𐬀𐬐 *anâk*, GF. 3, 63. adj. evil, vile, wicked, mischievous. Comp. Pers. ناك 'adulterated, polluted'.

𐬀𐬥𐬀𐬐𐬎𐬎 *anâkîh*, AV. 5, 8, 10. 16, 12. 17, 2, 8, 9. 31, 3. 55, 1. 61, 7. 68, 21. GF. 2, 9. Hn. 3, 36. s. evil, harm, mischief, brutality, torment, distress, misfortune; see 𐬐𐬁𐬀𐬥𐬀𐬐𐬎𐬎 *pûr-anâkîh* and 𐬎𐬀𐬐 𐬀𐬥𐬀𐬐𐬎𐬎 *kabed-anâkîh*. 𐬀𐬥𐬀𐬐 *anâk* + abst. suf. 𐬎 *-îh*.

𐬀𐬥𐬀𐬐 𐬀𐬥𐬀𐬐-𐬐𐬀𐬭𐬛𐬀𐬭 *anâk-kardâr*, AV. 1, 8. adj. evil-doing, mischief-causing, devastating. 𐬀𐬥𐬀𐬐 *anâk* + 𐬐𐬀𐬭𐬛𐬀𐬭 *kardâr*.

𐬀𐬥𐬀𐬵𐬀𐬭𐬵 *anâmurz*, AV. 28, 6. adj. unforgiving, pitiless, unmerciful. Priv. 𐬀𐬥 *an-* + 𐬀𐬵𐬀𐬭𐬵 *âmurz* (crd. of Pers. آمُرزیدن).

𐬀𐬥𐬀𐬵𐬁𐬭𐬵 *anâmûrz*, AV. 28, 6. in H17, a variant of the preceding.

𐬀𐬥𐬀𐬵𐬀𐬭𐬵𐬌 *Aûharmazd* (trad. *Anhômâ*) AV. 3, 21. 4, 35. 5, 10, 12. 10, 6, 11. 11, 2, 6. 12, 4, 8. 13, 5. 17, 13. 98, 6. 100, 3. 101, 3, 4, 7, 10, 12. GF. 2, 17, 20, 23, 26, 55, 57. 4, 19, 25. Hn. 1, 1, 3, 12, 17, 22, 27, 32, 37. 2, 1, 3, 5, 10, 29, 32, 37. 3, 3, 4. Dk. 150, 2. pr. n. the creator of all good, who permits the existence of evil, produced by the influence of the evil spirit, Akharman, for only a limited period; he is also considered the chief of the ameshâspends, or archangels, and is styled 𐬛𐬀𐬛𐬀𐬭𐬀𐬵𐬀𐬭 *dâdârtar*, 'the more creative' (H6 extra fol. 11); his name is applied to the planet Jupiter, and to the first day of each Parsi month, while the 8th, 15th, and 23d days of the month are dedicated to him as the creative being. Also the name of several kings of the Sasanian dynasty, and still common among the Parsis. 𐬀𐬥𐬀𐬵𐬀𐬭𐬵𐬌-𐬐𐬵𐬀𐬛𐬀𐬛𐬀𐬌 *Aûharmazd-i khûdâî*, GF. 3, 72, 79, 85. 𐬀𐬥𐬀𐬵𐬀𐬭𐬵𐬌 𐬐𐬵𐬀𐬛𐬀𐬌 *Aûharmazd khûdâî*, AV. 3, 8. Aûharmazd the ruler, or lord; 𐬀𐬥𐬀𐬵𐬀𐬭𐬵𐬌 𐬛𐬀𐬛𐬀𐬭 *dâdâr Aûharmazd*, AV. 17, 7. 61, 6. 101, 13, 26. the creator Aûharmazd. Sas. 𐭠𐭥𐭲𐭥𐭬𐭦𐭮𐭭 *Aûharmazdî*, anc. P. *Aûramazdâ*, Z. inst. 𐬀𐬵𐬀𐬭𐬵𐬀𐬐𐬌, 𐬀𐬵𐬀𐬭𐬵𐬀𐬐𐬎𐬀𐬥𐬀, nom. *ahurô mazdâo*, Pers. اورمُزد, اُرمُزد, اُرمز, هورمُزد, هورمُز, هُرمُزد, or هُرمز; comp. Sans. *asura*, which in the Veda is an epithet applied to the gods. The final 𐬌 is either a contraction of

𐬀𐬥𐬍𐬀𐬎𐬌 *mazd*, or a corruption of it through the intermediate forms 𐬀𐬥𐬎𐬎 and 𐬀𐬥𐬎𐬎 *madad*; comp. 𐬌𐬀𐬎𐬀𐬉𐬀𐬥𐬎 *Yazdakard* and 𐬌𐬀𐬎𐬎𐬀𐬌𐬀𐬥𐬎 *Mazdayast*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥 *Aûharmazdân*, Dk. 151, 18. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬀𐬈𐬀𐬥 *Aûharmazdânŏ*, Dk. 144, 8. patron. adj. the Aûharmazdan; the son, or descendant, of Aûharmazd. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌 *Aûharmazd* + patron. suf. 𐬀𐬥 *-ân*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎 *Aûharmazd-dâd*, Hn. 1, 6, 36. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *Aûharmazd-dâtô*, AV. 4, 7. adj. created by Aûharmazd. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌 *Aûharmazd* + 𐬎𐬀𐬀𐬎 *dâd* (p.p. of 𐬎𐬀𐬀𐬎𐬈𐬀𐬥 *dâdanŏ*, II.), Z. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥𐬎𐬎𐬀𐬀𐬥.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬈𐬀𐬥 *Aûharmazdakânŏ*, GF. 6, 4. adj. a variant of 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥 *Aûharmazdân*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *Aûharmazd-ôm*, Hn. 1, 5. the Pâz. equivalent of the Huz. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌 *Aûharmazd hômanam*, AV. 101, 7. (I who) am Aûharmazd.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *anaûmêd*, GF. 4, 23. Hn. 3, 4. adj. hopeless, desponding, despairing. Priv. 𐬀𐬥 *an-* + 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎 *aûmêd*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎 *khvahîshn*, AV. 53, 6. s. wishing, begging, a request, an entreaty, a petition. 𐬀𐬥𐬍𐬀𐬎𐬥 *khvah* (crd. of 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥𐬎𐬎 *khvâstanŏ*) + abst. suf. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎 *-îshn*; Pers. خوهش, or خواهش.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥𐬎𐬎𐬀𐬀𐬥 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *khvahîshn-hômand*, Hn. 3, 35. adj. desire-supplied, wishful, concupiscent. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *khvahîshn* + pos. suf. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *hômand*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥𐬎𐬎𐬀𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *khvahîshnmand*, Hn. 2, 35. adj. a variant of the preceding. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *khvahîshn* + pos. suf. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎 *-mand*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *hû-khîm*, AV. 85, 6. adj. well-disposed, good-natured, good-tempered. 𐬀𐬥 *hû-* + 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌 *khîm*; Pâz. *hû-hîm*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *anbâr*, AV. 31, 7. s. a heap, a collection, a store, a stock. Pers. انبار, Z. 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 + *bar*.

𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥 *anbâm*, AV. 1, 25. 15, 6. s. time, period, age, season; 𐬀𐬥𐬍𐬀𐬎𐬥𐬀𐬌𐬀𐬥𐬎𐬎𐬀𐬀𐬥

𐬀𐬥𐬌𐬨𐬀𐬥 *anbâm anbâm*, Dk. 144, 5. various times. Comp. Heb. עוֹלָם, Chald. עָלַם, עָלְמָא, Syr. ܥܠܡ, see Pahl.-Pâz. Glos. p. 61; but it is not certain that it is a Semitic word, as it may be merely a variant of 𐬀𐬥𐬌𐬨 = 𐬀𐬥𐬌𐬨𐬌 = 𐬀𐬥𐬌𐬨𐬀𐬴 *hangâm*.

𐬀𐬥𐬌𐬨𐬀𐬴 *aûbash*, AV. 67, 7. 68, 24. GF. 3, 4. prep. with suf. to (unto, for, before, or concerning) him, her, or it. 𐬀𐬥𐬌 *aûb-* (Z. 𐬀𐬥𐬌; or 𐬀𐬥𐬌𐬌, 𐬀𐬥𐬌𐬌) + pron. suf. 𐬴 *-ash* of 3d pers. sing.; Pâz. *havash*.

𐬀𐬥𐬌𐬨𐬀𐬹 *khûbîh*, AV. 4, 12. s. goodness, pleasanthess, enjoyment; usually written 𐬀𐬥𐬌𐬨𐬀𐬹𐬀𐬵 *khûpîh*. Pers. خوبی.

𐬀𐬥𐬌𐬨𐬀𐬹𐬌𐬨 *khûb-dân*, adj. well-knowing, fully understanding, learned, erudite; pl. used as a s. 𐬀𐬥𐬌𐬨𐬀𐬹𐬌𐬨𐬀𐬥𐬌𐬨 *khûb-dânân*, Dk. 144, 1. Pers. خوب + 𐬀𐬥𐬌𐬨 *dân* (crd. of 𐬀𐬥𐬌𐬨𐬀𐬹𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬴 *dânistanŏ*). This reading is doubtful, as the form cited may be a miswriting of 𐬀𐬥𐬌𐬨𐬀𐬹𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬹𐬌𐬨𐬀𐬥 *hû-gûbishnân*, 'the well-speaking'.

𐬀𐬥𐬌𐬨 *hû-bô*, AV. 15, 21. 𐬀𐬥𐬌𐬨𐬌 *hû-bôî*, AV. 3, 19. 4, 25. 𐬀𐬥𐬌𐬨𐬀𐬵 *hû-bôd*, Hn. 2, 20, 26, 27. adj. well-smelling, sweet-scented, perfumed, fragrant, savory; comp. 𐬀𐬥𐬌𐬨𐬀𐬵𐬀𐬥𐬌𐬨 *hû-bôdtar*, Hn. 2, 21.; sup. 𐬀𐬥𐬌𐬨𐬀𐬵𐬀𐬥𐬌𐬨𐬀𐬥𐬌𐬨 *hû-bôdtûm*, Hn. 2, 20. — 𐬀𐬥𐬌 *hû-* + 𐬀𐬥 *bô*, 𐬀𐬥𐬌 *bôî*, or 𐬀𐬵 *bôd*; Z. 𐬀𐬥𐬌𐬨𐬌𐬨𐬀𐬵.

𐬀𐬥𐬌𐬨𐬀𐬹𐬌𐬨 *hû-bôîth*, AV. 5, 7. s. sweet scent, perfume, fragrance. 𐬀𐬥𐬌𐬨𐬌 *hû-bôî* + abst. suf. 𐬹 *-îh*.

𐬀𐬥𐬌𐬨 *khûp*, AV. 2, 4, 24. 12, 14. 15, 9. Hn. 2, 30. adj. and adv. good, fine, excellent, pleasant; well, perfectly; comp. 𐬀𐬥𐬌𐬨𐬀𐬵 *khûptar*, Hn. 2, 30. Pers. خوب; Z. 𐬀𐬥𐬌𐬨.

𐬀𐬥𐬌𐬨𐬀𐬵𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬹𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬴 *hû-pâḍakhshâhîh*, AV. 9, 8. s. good monarchy, good government. 𐬀𐬥𐬌 *hû-* + 𐬀𐬵𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬴 *pâḍakhshâhîh*.

𐬀𐬥𐬌𐬨𐬀𐬴𐬀𐬵𐬌𐬨𐬀𐬥𐬌𐬨𐬀𐬴 *aûpârḍanŏ*, v. to swallow, to devour; past part. 𐬀𐬥𐬌𐬨𐬀𐬴𐬀𐬵 *aûpârḍ*, AV. 61, 2. 𐬀𐬥𐬌𐬨𐬀𐬴𐬀𐬵 𐬀𐬥 *barâ aûpârḍ*, AV. 61, 2. swallowed up. Pers. اوبردن, اوباریدن, or اوباشتن.

خوب ابمخت *khûp-âmûkht*, Hn. 2, 39. adj. well-instructed, well-informed. خوب *khûp* + ابمخت *âmûkht* (p. p. of ابمختنو *âmûkhtanŏ*.)

اوپتادنو *avapatâḍanŏ*, or *aûftâḍanŏ*, or اوپتدنو *avapataḍanŏ*, or *aûftaḍanŏ*, v. to fall, to drop, to descend; imper. 2d sing. اوپت *avapat*, or *aûft*, GF. 2, 3, 18, 21, 24, 28, 33, 38, 43, 50, 53, 56, 63, 66. 3, 2, 13, 18, 28, 37, 42, 65, 87, 90, 93, 96. Pers. اوفتادن, اوفتدن, اوفتن, اُفتادن, اُفتدن, اُفتیدن, or اُفتن; Z. *avi* + *pat*; Sans. *ava* + *pat*.

خوپتر *khûptar*, comp. of خوب *khûp*.

اوپتینیدنو *aûftînîḍanŏ*, v. to make fall, to throw down; fut. 3d pl. بارا اوپتینند *barâ aûftînand*, AV. 2, 12. Caus. of اوپتادنو *aûftâḍanŏ*.

هوشیامو دات *hû-frâîshmô-dâtô*, N. 76, 8. هوشیامو دات *hû-frâshmô-dâtô*, N. 77, 8, 11. 126, 5. s. the forth-going, onward progress, or withdrawal, of the sun; sunset and evening twilight; the first quarter of the night (see Z.-Pahl. Glos. 42, 7.). Z. ; see further Haug, Ueber den gegenwärtigen Stand der Zendphilologie, p. 17-21. *hû* is the same as Z. *hvare* 'sun'; *frâshmô* (to be derived from *as* 'to reach') probably means 'arrival'.

هوپرش *Hû-parsh*, GF. 3, 36, 40, 47, 49, 53, 60, 61. pr. n. the sister of Gôsht-i Fryânô, and wife of Akht the sorcerer. Pârsî هورش, or هوورش; but this reading wants confirmation, and perhaps *Hû-fryâ*, 'the well-beloved', would be preferable.

هوپرودم *hû-fravaḍ*, AV. 1, 16. in all MSS. but H17, هوپرودنو *hû-fravaḍŏ*, Dk. 145, 6. variants of the following. خو *hû-* + پرودم *fravaḍ*.

هوپرورد *hû-farvarḍ*, or *hû-fravarḍ*, AV. 1, 16. هوپرودنو *hû-fravarḍŏ*, Dk. 144, 6. adj. having an excellent *fravashi*, spiritual counterpart, or guardian angel; a term of respect applied to deceased persons; blessed. خو *hû-* + پرورد *fravarḍ*.

اوپستنو *aûpastanŏ*, v. to fall, to drop; past part. اوپست *aûpast*,

AV. 93, 1.; pret. 𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *aûpast*, AV. 43, 2.* See 𐬐𐬌𐬐𐬀𐬐𐬌𐬐𐬀𐬐𐬎𐬐 *aûflâḍanŏ*; and perhaps this verb, which is also traditionally pronounced *hûpastan*, might be better read *aûfdîḍanŏ*; Huz. syn. 𐬐𐬎𐬐𐬀𐬐𐬌𐬐𐬀𐬐𐬎 *neflûnastanŏ*, or *neflûnîḍanŏ*.

𐬐𐬀𐬐 𐬐𐬌 *khûp-karḍ*, AV. 14, 8. adj. well-made, well-constructed. 𐬐𐬌 *khûp* + 𐬐𐬀𐬐 *karḍ* (p. p. of 𐬐𐬀𐬐𐬎 *karḍanŏ*).

𐬐𐬌𐬐𐬀𐬐𐬌 *hû-pôkht*, AV. 3, 19. adj. well-cooked. 𐬐 *hû-* + 𐬐𐬌𐬐𐬀 *pôkht* (p. p. of 𐬐𐬌𐬐𐬀𐬐𐬎 *pôkhtanŏ*).

𐬐𐬎𐬐𐬀𐬐 𐬐𐬌 *khûp-varôîshn*, adj. well-believing, firmly reliant, steadfast in faith; pl. used as a s. 𐬐𐬎𐬐𐬀𐬐𐬐𐬎𐬐𐬀𐬐 𐬐𐬌 *khûp-varôîshnân*, AV. 5, 10. firm believers. 𐬐𐬌 *khûp* + 𐬐𐬎𐬐𐬀𐬐𐬐𐬎𐬐𐬀𐬐 *varôîshn*.

𐬐𐬀𐬐𐬌𐬐𐬀𐬐 𐬐𐬌 *khûp-vastarḍ*, AV. 14, 20. adj. well-clothed, well-draped, well-carpeted. 𐬐𐬌 *khûp* + 𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *vastarḍ* (p. p. of 𐬐𐬀𐬐𐬌𐬐𐬀𐬐𐬎 *vastarḍanŏ*).

𐬐𐬌 *khûḍ*, pron. self, himself, herself, itself, (or with any other personal pron.); see 𐬐𐬌𐬐𐬀𐬐𐬌𐬐𐬀𐬐𐬎𐬐 𐬐𐬌 *khûḍ-pêḍâk*. Pers. خود, Z. 𐬐𐬌𐬐𐬀𐬐𐬐, Sans. *svatas*.

𐬐𐬌𐬐𐬀𐬐 *khûḍâ*, AV. 1, 18. s. a ruler, a sovereign, a monarch, a lord, a master; see 𐬐𐬌𐬐𐬀𐬐𐬎𐬐𐬀𐬐 *raḍ-khûḍâ*; pl. 𐬐𐬌𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *khûḍâân*, see 𐬐𐬌𐬐𐬀𐬐𐬎𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *kaḍak-khûḍâân*. Pers. خُدا. More commonly written 𐬐𐬌𐬐𐬀𐬐 *khûḍâî*.

𐬐𐬌𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *khûḍâ-hômand*, AV. 1, 20. adj. having a master, subdued, loyal, obedient. 𐬐𐬌𐬐𐬀𐬐 *khûḍâ* + pos. suf. 𐬐𐬌𐬐𐬀𐬐 *hômand*.

𐬐𐬌𐬐𐬀𐬐𐬌 *khûḍâîh*, AV. 1, 6. s. rule, sovereignty, monarchy, empire, lordship; see 𐬐𐬌𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *khûḍâyîh*. — 𐬐𐬌𐬐𐬀𐬐 *khûḍâ* + abst. suf. 𐬐 *-îh*.

𐬐𐬌𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *Artakhshatar*, see 𐬐𐬌𐬐𐬀𐬐𐬌𐬐𐬀𐬐 *Artôkhshatar*.

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* This sentence may be more literally translated: 'who fell at the feet of several children, and ever screamed'.

𐭮𐭥𐭲𐭠𐭪𐭮𐭠𐭲𐭥𐭠𐭭 *Artakhshatarân*, see 𐭠𐭲𐭪𐭮𐭠𐭲𐭥𐭠𐭭 *Arŏtakhshatarânŏ*.

𐭮𐭥𐭲𐭧𐭠𐭩𐭠𐭭 *khûḍâyân*, pl. of 𐭮𐭥𐭲 *khûḍâî*.

𐭮𐭥𐭲 *hû-tâk*, AV. 55, 5. adj. well-flowing, quick-running, rapid. 𐭮 *hû-* + 𐭲𐭠𐭩 *tâk* (Z. 𐭲𐭠𐭪𐭥; Pers. تك, crd. of تكيدن; comp. تاختن).

𐭮𐭥𐭲 *khûḍâî*, AV. 3, 8. GF. 3, 34, 72, 79, 85. 8. an autocrat, a ruler, a sovereign, a monarch, a lord, a master; see 𐭩𐭠𐭫𐭮𐭥𐭲 *raḍ-khûḍâî* and 𐭠𐭫𐭠𐭩𐭮𐭥𐭲 *araḍ-khûḍâî*; pl. 𐭮𐭥𐭲𐭧𐭠𐭩𐭠𐭭 *khûḍâyân*, AV. 12, 14. 14, 19. 99, 9, 10. see also 𐭮𐭥𐭲𐭧𐭠𐭩𐭠𐭭 𐭪𐭠𐭩 *kaḍak-khûḍâyân*. Pers. خُداى, Z. 𐭲𐭥𐭮𐭥𐭲𐭠𐭩. Sometimes written 𐭮𐭥𐭲 *khûḍâ*.

𐭮𐭥𐭲𐭧𐭠𐭩𐭠𐭣, or 𐭮𐭥𐭲𐭧𐭠𐭩𐭠𐭣, *khûḍâyîh*, AV. 7, 8. Dk. 144, 8, 10. 145, 4. s. rule, sovereignty, monarchy, empire, reign, lordship; see 𐭮𐭥𐭲𐭠𐭣 *khûḍâîh*. — 𐭮𐭥𐭲 *khûḍâî* + abst. suf. 𐭣 *-îh*; Pers. خُداٸى.

𐭮𐭥𐭲𐭩𐭠𐭥𐭩 𐭮𐭥 *khûḍ-pêḍâk*, GF. 2, 40. adj. self-evident. 𐭮𐭥 *khûḍ* + 𐭩𐭠𐭥𐭩 *pêḍâk*.

𐭮𐭥𐭲𐭫-𐭲𐭥𐭮𐭠𐭲𐭮𐭠𐭩 *hû-tûkhshâk*, adj. well-endeavoring, properly industrious; pl. used as a s. 𐭮𐭥-𐭲𐭥𐭮𐭠𐭲𐭮𐭠𐭩𐭠𐭭 *hû-tûkhshâkân*, AV. 14, 19. artizans, workpeople, laborers; the fourth class, or caste, of the Mazdayasnian community. 𐭮 *hû-* + 𐭫-𐭲𐭥𐭮𐭠𐭲𐭮𐭠𐭩 *tûkhshâk*; syn. of Z. 𐭲𐭥𐭪𐭩𐭠𐭪𐭩.

𐭠𐭫𐭠𐭲𐭮𐭠𐭲𐭥𐭠𐭭 *Artôkhshatar*, Dk. 150, 11. pr. n. the first king of the Sasanian dynasty, who reigned A.D. 226–240; also written 𐭠𐭫𐭠𐭲𐭮𐭠𐭲𐭥𐭠𐭭 *Artakhshatar*, 𐭠𐭲-𐭲𐭥𐭮𐭠𐭲𐭥𐭠𐭭 and 𐭠𐭫𐭠𐭲-𐭲𐭥𐭮𐭠𐭫𐭠𐭲 *Artakhshadar*, or *Arḍakhshîr*; other kings of the same dynasty, as well as some of the Achæmenians, bore the same name. Sas. 𐭠𐭫𐭫𐭠𐭲𐭮𐭠𐭲𐭫𐭠𐭲 *Artakhshathrâ* (Z. *arcta* + *khshathra*), Pers. اردشير, Gr. Ἀρταξέρξης.

𐭠𐭥𐭮𐭩𐭠𐭲𐭥𐭠𐭭 *aûzpatak*, Dk. 145, 4. s. upsetting, overthrow, fall. Z. *us* + *pat*. The reading is uncertain.

𐭠𐭫-𐭲𐭥𐭪𐭠𐭭 *hû-chîhar*, adj. well-faced, handsome, beautiful; comp. 𐭠𐭫-𐭲𐭥𐭪𐭠𐭲𐭠𐭭 *hû-chîhartar*, AV. 4, 22. — 𐭮 *hû-* + 𐭠𐭫-𐭲𐭥𐭪 *chîhar*.

𐬀𐬥𐬱𐬀𐬭𐬬𐬀𐬥 *hû-chashmyîsh*, AV. 91, 5. adv. with a kind eye, with a good aspect, favorably, propitiously, indulgently. 𐬀𐬥 *hû-* + 𐬱𐬀𐬭𐬬 *chashm* + adv. suf. 𐬌𐬱 *-yîsh.*

𐬀𐬙𐬀𐬥𐬀𐬙 *hanjaman*, AV. 1, 21. 2, 6. 101, 3. 𐬀𐬙𐬀𐬥𐬀𐬙𐬀𐬵 *hanjamanô*, AV. 8, 2. s. an assembly, a meeting, a convention, a council, a congregation. Pers. انجمن, Z. acc. pl. 𐬀𐬙𐬀𐬥𐬀𐬙𐬀𐬵𐬀𐬱𐬀𐬙𐬀𐬵𐬀𐬱𐬀𐬙𐬀𐬵𐬀𐬱

خوردیک *khûrdîk*, AV. 3, 19. s. broth, soup. Pers. خوردی. The form of the word is that of an adj. from خورد *khûrd* (Pers. خورد 'meat') meaning 'belonging to, or extracted from, meat, or food'.

خورشن *khûrishn*, AV. 2, 22, 28. 3, 16, 20. 15, 3, 6. 48, 7. 68, 17. 76, 89, 6. 77, 8. Hn. 3, 38, 39. خورشنو *khûrishnŏ*, AV. 3, 19. GF. 2, 27, 29, 31, 62, 64. Hn. 2, 38, 39. s. eating, food, victuals, eatables. خور *khûr* (crd. of خوردنو *khûrdanŏ*) + abst. suf. شن *-ishn*.

خورشنیه *khûrishnîh*, see بسرای خورشنیه *bisraŋâ-khûrishnîh* and فراز خورشنیه *frâz-khûrishnîh*.

خورشید *khûrshêd*, AV. 9, 4. 15, 19. 72, 6. GF. 2, 67. 3, 4, 7, 10, 15. s. the sun; the eleventh day of each Parsi month; پایه خورشید *khûrshêd pâyak*, AV. 9, 7. the sun-track, the firmament of the sun. Pers. خورشید, or خُرشید; Z. ; Huz. syn. زرد (trad.) *zabzabâ*.

خورم *khûram*, AV. 3, 4, 5. adj. joyful, glad, cheerful, delighted; comp. خورمتر *khûramtar*, AV. 4, 14. Pers. خُرّم, or خورّم; Z. *hu* + *ram*.

هرمزدیار *Hôrmazd-yâr*, GF. 6, 5. pr. n. a Parsi mobad, or priest, who lived in the 13th century A.D. The Pâz. form of *Aûharmazd-aîyyâr*, 'a friend, or adherent, of Aûharmazd'.

خورمیه *khûramîh*, AV. 5, 7. s. joyfulness, gladness, cheerfulness, delight. خورم *khûram* + abst. suf. یه *-îh*; Pers. خُرّمی.

هوراوخمینشنیه *hû-ravâkh-mînishnîh*, AV. 14, 7. s. joyful-mindedness, happiness, blissfulness, felicity. هو *hû-* + راوخ *ravâkh* (Z. *ravaṇh*, comp. also) + مینش *mînishn* + abst. suf. یه *-îh*.

اورور *aûrvar*, AV. 4, 14, 15. 13, 5. 15, 18. 17, 17. 23, 6, 8. GF. 2, 70. Hn. 1, 6. 2, 18, 28. s. a tree, a plant, vegetation, vegetables; pl. اورورن *aûrvarân*, AV. 14, 12. Z. .

𐬵𐬀𐬎𐬭𐬀𐬯𐬌 *hû-rôst*, AV. 4, 18. 18, 14. Hn. 2, 23. adj. well-grown, high-statured, beautiful. 𐬵𐬀 *hû-* + 𐬭𐬀𐬯𐬌 *rôst* (p. p. of 𐬭𐬀𐬯𐬎𐬀𐬥𐬀 *rôstanô*); Z. ورداشتنی.

𐬵𐬀𐬎𐬰𐬀𐬯𐬀𐬥 *hûzvân*, AV. 26, 33, 63, 79, 2. 81, 97, 1. Dk. 149, 4. 150, 7. 𐬵𐬀𐬎𐬰𐬀𐬯𐬀𐬥𐬆 *hûzvânô*, AV. 90, 96, 1. GF. 3, 30. s. the tongue; a language, speech. Z. هوزوانی; anc. P. *izâva?*; Pers. زُبان, زُوان, or زُفان; Sans. *jihvâ*; Huz. syn. 𐬯𐬀𐬥𐬌 *shanâ*.

𐬵𐬀𐬎𐬎𐬀𐬵𐬌𐬭𐬌𐬥𐬆 *aûzayerînô*, N. 77, 8. s. the Uzayêirina Gâh, or period of the day, which lasts from 3 P. M. till dusk. Z. ایزیرینه‌گاه.

𐬵𐬀𐬎𐬭𐬌𐬯𐬌 *khûst*, GF. 1, 3, 8. s. a beaten road, a trodden track, a highway. Pers. خوست.

𐬵𐬀𐬎𐬀𐬌𐬯𐬀𐬌𐬛 *aûstâḍ*, GF. 6, 5. s. a teacher, a preceptor, a tutor, a master. Pers. اُستاد, or اوستاد.

𐬵𐬀𐬎𐬀𐬌𐬯𐬎𐬌𐬭𐬛𐬀𐬴 *aûsturḍak*, AV. 47, 2. p. p. used as adj. shaven, shaved. Pers. اُستُرده.

𐬵𐬀𐬎𐬀𐬌𐬯𐬀𐬯𐬀𐬉 *hûstovâr*, or *aûstovâr*, adj. strong, firm, secure, steadfast, constant, faithful, trusty; pl. used as a s. 𐬵𐬀𐬎𐬀𐬌𐬯𐬀𐬯𐬀𐬉𐬥 *hûstovârân*, AV. 15, 16. Pers. اُستُوار, سُتوار, or سُتواره; perhaps 𐬵𐬀 *hû-* + Z. ویدکی (Sans. *sthâvara*).

𐬵𐬀𐬎𐬀𐬌𐬯𐬀𐬉𐬛 *hûstôbâr*, or *aûstôbâr*, GF. 2, 61. adj. see the preceding. Huz. syn. شریرا *sharirâ*.

𐬵𐬀𐬎𐬀𐬌𐬯𐬎𐬌𐬭𐬛𐬀𐬴 *aûstûrḍak*, AV. 47, 2. in K20, a variant of 𐬵𐬀𐬎𐬀𐬌𐬯𐬎𐬌𐬭𐬛𐬀𐬴 *aûsturḍak*.

𐬵𐬀𐬎𐬌 = 𐬵𐬀𐬎𐬎𐬌, which see in alphabetical order.

𐬵𐬀𐬎𐬌𐬯𐬀𐬵 *ansipâs*, AV. 61, 6. adj. unthankful, ungrateful. Priv. 𐬵 *an-* + 𐬯𐬌𐬵 *sîpâs*.

𐬵𐬀𐬎𐬛𐬭𐬆𐬛 *hû-srôḍ*, adj. well-famed, well spoken of, of good repute,

respected, honored, renowned; see 𐬯𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 *Kaî-Khûsrôbô*. Comp. 𐬯𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 *hû-srôbtar*, AV. 1, 32. — 𐬯 *hû-* + 𐬎𐬀𐬎𐬀 *srôb*; Z. nom. 𐬯𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀. This is also a pr. n. of two kings of the Sasanian dynasty, and of others; Pers. خسرو.

𐬯𐬎𐬀𐬎𐬀 = 𐬯𐬎𐬀𐬎𐬀, which see in alphabetical order.

𐬯𐬎𐬀𐬎𐬀𐬎𐬀 *hû-sikâl*, AV. 1, 22. Dk. 151, 11. 152, 2. adj. used as a s. good thinking, careful consideration, deliberation, a good idea. 𐬯 *hû-* + 𐬎𐬀𐬎𐬀𐬎𐬀 *sikâl*. Perhaps 𐬯 *hû* may be here read as a separate adj., as in *hû pâdishâh*, Mkh. 15, 26.

𐬯𐬀𐬯𐬀𐬎𐬀𐬎𐬀 *aûsôfrîḍ*, AV. 13, 7. s. a religious duty, a duty [Dest.]; an offering up with prayer, or consecration, probably of food to some spiritual being; the word occurs several times in the Nîrangistân, but without explanation, and is occasionally written 𐬯𐬀𐬯𐬀𐬎𐬀𐬎𐬀𐬎𐬀 *aûstafrîḍ*, Z. 𐬯𐬀𐬯𐬀𐬎𐬀𐬎𐬀𐬎𐬀.

𐬯𐬎𐬀 *hû-dînô*, Hn. 2, 25, 27, 38. adj. of good religion, ritualistic, religious, godly. 𐬯 *hû-* + 𐬎𐬀 *dînô*; Z. 𐬯𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀.

𐬯𐬎𐬀 *khûsh*, AV. 2, 26. adj. and adv. pleasant, agreeable, delightful, sweet, good, well; 𐬯𐬎𐬀 ı 𐬎𐬀𐬎𐬀 *khûsh va basîm*, AV. 3, 18. well and good. Pers. خوش, or خُش; comp. Z. nom. 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀; Huz. syn. 𐬎𐬀𐬎𐬀 *basîm*.

𐬯𐬎𐬀 *hûsh*, GF. 3, 84. s. the understanding, intellect, sense, consciousness. Pers. هوش, or هُش, Z. 𐬎𐬀𐬎𐬀.

𐬯𐬎𐬀 *aôsh*, GF. 4, 23. s. destruction, ruin, perdition, death. Z. 𐬎𐬀𐬎𐬀𐬎𐬀, Pers. هوش, or هُش.

𐬀𐬀𐬯𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 Dk. 151, 9. for 𐬀𐬀𐬯𐬎𐬀𐬎𐬀 *andâkhtanŏ*, v. to collect, to accumulate, to amass, to gather together; see 𐬀𐬀𐬯𐬎𐬀𐬎𐬀 *andôkhtanŏ*; (this Pahl. verb has rarely the meaning of Pers. انداختن). Pers. اندوختن.

𐬀𐬯𐬵𐬀𐬨𐬹𐬀𐬨𐬀𐬌 *aûshbâm* (trad. *hôshbâm*) AV. 4,15. Hn. 2,18. 3,17. s. daybreak, the dawn. Z. 𐬀𐬯𐬵𐬀 (Sans. *usha*) + 𐬨𐬀𐬌 (Pers. بام).

𐬀𐬌𐬨𐬀𐬴𐬀𐬙𐬀𐬌 *andakhtanŏ*, v. to throw, to cast, to hurl; pret. 𐬀𐬌𐬨𐬀𐬴𐬀𐬙𐬀𐬌 *andakht*, AV. 49,3. The MSS. have 𐬀𐬌𐬨𐬀𐬴𐬀𐬙𐬀𐬌𐬎 (for 𐬎𐬀𐬌𐬨𐬀𐬴𐬀𐬙𐬀𐬌), and the text can be read *andakhtand, afshân*, etc. Pers. انداختن.

𐬀𐬵𐬀𐬴𐬀𐬵𐬀𐬯𐬀𐬌 *Aushtâvat*, Hu. 2,5. adj. and s. the Ushtavaiti Gâtha, collection of metrical verses (Yas. 43-46), so called from its beginning with the word *ushtâ*. Z. 𐬀𐬵𐬀𐬵𐬀𐬯𐬀𐬌.

𐬀𐬌𐬨𐬀𐬵𐬀𐬰𐬀𐬌 *andâzishnŏ*, Dk. 144,7. s. a conjecture, an estimate, an opinion. 𐬀𐬌𐬨𐬀𐬵 *andâz* (crd. of 𐬀𐬌𐬨𐬀𐬵𐬀𐬎𐬌 *andâzîḍanŏ*) + abst. suf. 𐬰𐬀𐬌 *-ishnŏ*.

𐬀𐬌𐬨𐬀𐬵𐬀𐬐 *andâzak*, AV. 27,5. s. a measuring rod, a linear measure, a measure of length. Pers. اندازه.

𐬀𐬌𐬨𐬀𐬵𐬀𐬎𐬌 *andâzîḍanŏ*, v. to put together, to conjecture, to estimate, to compute, to calculate, to measure, to weigh; comp. 𐬀𐬌𐬨𐬀𐬵𐬀𐬴𐬀𐬙𐬀𐬌 *andâkhtanŏ*; pret. 𐬀𐬌𐬨𐬀𐬵𐬀𐬎 *andâzîḍ*, AV. 5,5. Pers. اندازیدن.

𐬀𐬌𐬒𐬀𐬭𐬎𐬌 *angârḍanŏ*, v. to enumerate, to recount, to repeat, to relate; pret. 𐬀𐬌𐬒𐬀𐬭𐬎 *angârḍ*, AV. 3,21.; pres. 3d pl. 𐬀𐬌𐬒𐬀𐬭𐬎𐬎𐬎 *angârênd*, AV. 15,14. Pers. انگاردن, or انگاریدن; Z. *hañkere*, Sans. *saṅskṛi*.

𐬀𐬯𐬵𐬀𐬯𐬀𐬭𐬌𐬵 *hûshyârîsh*, AV. 2,31. adv. consciously, intelligently, whilst conscious. 𐬀𐬯𐬵𐬀𐬯𐬀𐬭 *hûshyâr* (Pers. هُشیار, or هوشیار) + adv. suf. 𐬌𐬵 *-îsh*.

𐬀𐬯𐬵𐬀 *khûshk*, GF. 3,40,89,91. adj. dry, arid. Pers. خُشك, Z. 𐬵𐬀𐬯𐬀𐬯𐬀.

𐬀𐬯𐬵𐬀𐬰𐬀 *khûshkîh*, AV. 18,8. s. dryness, drought. 𐬀𐬯𐬵𐬀 *khûshk* + abst. suf. 𐬰 *-îh*; Pers. خُشکی.

𐬀𐬍𐬀𐬌 *hangâm*, AV. 15,3. N. 76,3. 77,6. 126,3. s. time, period,

season, hour. Pers. هنگام, or انگام; Pâz. *ôgăm*; comp. Z. 𐬀𐬌𐬎𐬀𐬎𐬀𐬌𐬎 — 𐬀𐬌𐬎𐬀𐬌𐬎 'winter'; Huz. syn. 𐬀𐬌𐬎𐬀𐬌 *anbâm*, which may, however, be merely a variant produced by writing 𐬀𐬌𐬎𐬀𐬌 for 𐬀𐬌𐬎𐬀𐬌.

𐬀𐬌𐬎𐬀𐬌 *andâm*, AV. 19, 65, 89, 8. 30, 45, 2. 58, 5. s. a part of the body, a limb, a member. Pers. اندام, Z. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎; Huz. syn. 𐬀𐬌𐬎𐬀𐬌 *hanâm*, or *anâm*, which is probably a mere variant.

𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *hôshmûrdanŏ*, v. to count, to enumerate, to recapitulate, to recite; past part. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *hôshmûrd*, Dk. 152, 4. Pers. شُمُردن, Z. part. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎; Huz. syn. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *manîtûntanŏ*.

𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *anshûtâ*, AV. 1, 2. 7, 9, 4. 16, 5. 55, 7. GF. 2, 41, 46, 54, 61. Hn. 1, 31. s. man (without distinction of sex), mankind, a human being, a person, an individual; pl. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *anshûtâân*, AV. 6, 7. 38, 2, 5. 40, 47, 84, 6. 46, 2. 51, 5. 80, 2, 7. GF. 1, 18, 24. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *anshûtâânŏ*, AV. 1, 3. GF. 1, 17. people. Heb. אֱנוֹשׁ, Chald. אֱנָשׁ, אֱנָשָׁא, אֱנוּשׁוּת, Syr. ܐܢܫ, ܐܢܫܐ, ܐܢܫܘܬܐ, As. *nisu*, Ar. إِنْسَانٌ; Pâz. syn. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *mardûm*.

𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *khûshnûd*, AV. 70, 7. adj. contented, satisfied, acquiescent, pleased. Pers. خوشنود, خُشنود, or خُشنُد, Z. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎.

𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *khûshnûdîh*, AV. 13, 8. s. contentment, satisfaction, acquiescence, pleasure. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *khûshnûd* + abst. suf. 𐬀𐬌 *-îh*; Pers. خوشنودی, or خُشنودی.

𐬀𐬌𐬎 *khûk*, GF. 2, 49, 51. s. a pig, a hog, a sow. Pers. خوك, Z. 𐬀𐬌𐬎, Sans. *sûkara*. This word must not be confounded with the similarly-written 𐬀𐬌𐬎 *khûk* = Pers. خوه 'a sister'.

𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 *hû-kûnishn*, Hn. 2, 25, 27, 38. adj. well-doing, well-acting, well-performing, doing good deeds. 𐬀𐬌 *hû-* + 𐬀𐬌𐬎𐬀𐬌𐬎 *kûnishn*; Z. syn. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎.

𐬀𐬌𐬎 *hôm*, Hn. 1, 18. s. the name of a plant, brought from Persia, whose juice, extracted by bruising it in a mortar and called 𐬀𐬌𐬎𐬀𐬌𐬎

parâhôm, is tasted, as an essential rite, in the most solemn religious ceremonies of the Parsis; the Brahmans use another plant, with the equivalent name *sôma*, for a similar purpose. The word 𐬵𐬀𐬨 *hôm* is also applied to the juice itself, and to a yazad, or angel, supposed to preside over it. Z. 𐬵𐬀𐬨𐬎, Pers. هوم, Sans. *soma*.

𐬵𐬁𐬨 *IIûm*, or *2ûm*, GF. 2, 17. 3, 92. num. second. 𐬎 *II*, or 2, + ord. suf. 𐬁 *-ûm*.

𐬵𐬀𐬨𐬎𐬌𐬀𐬵 *hômâstŏ* (trad. *hûmast*) N. 78, 1. s. (probably) some portion of a religious ritual, or ceremony. This word occurs frequently in N. and its meaning seems to be defined in the following passage (H8, fol. 54 b): 𐬌𐬀𐬵 𐬵𐬀𐬨𐬎𐬌𐬀𐬵 𐬎 𐬌𐬀𐬵 𐬎𐬎𐬀 𐬀𐬵 𐬌𐬀𐬵 𐬵𐬀𐬨 𐬀𐬵 𐬌𐬀𐬵 𐬎𐬎𐬀 𐬀𐬵 𐬌𐬀𐬵 'there are (some) who utter part of a Yasht, that is, there are (some who) utter a *hômâst*'; one *hômâst* of the Visparaḍ, one of the Hâḍôkht, and two, ten and twelve *hômâst* (𐬌𐬀𐬵𐬵𐬀𐬨𐬎𐬎𐬀𐬎𐬀𐬵, or 𐬌𐬀𐬵𐬵𐬀𐬨𐬎𐬎𐬀𐬎𐬀𐬵) are likewise mentioned. In the Pahl. translation of Yasht 11, 18. (L12, fol. 112 b) the first Yasht is said to be the Nâvar (نوذر); the uppermost, the Visparaḍ; the middle, one *hômâst* of the Hâḍôkht; the foremost, twelve *hômâst* (𐬌𐬀𐬵𐬵𐬀𐬨𐬵𐬎𐬎𐬀). In the Pahl.-Pâz. Glos. p. 23, the name of the 20th Nask is given as 𐬌𐬀𐬵𐬵𐬀𐬨𐬵𐬎𐬎𐬀𐬎𐬀𐬵 𐬌𐬀𐬵𐬎𐬎, which may be 'the twelve hômâsts of the Hâḍôkht', as the name *dvâzdahômâst* does not occur in the list of the Nasks given in the Dîn-karḍ, although it is substituted for *dâmdâḍ* in some later lists (see Pahl.-Pâz. Glos. p. 108). In a Pâz. Rivâyat, copied by Pêshôtan bin Frêdûn in A.Y. 1020 (L8, fol. 72 b), the words *buni humâst*, 'the beginning of the *hômâst*', have had a Pers. gloss (struck out by a later hand) as follows: يعنى بعد از يسنم و چو جاى كه هومنام اوزداتنام ميخوانند 'that is, after the Yesnim (*yêsnîm*, Yas. 21) and just the place where they recite the Ḥômanâm-ûzdâtanâm' (*haomanãm uzdâtanãm*, Visp. 10, which follows Yas. 21 in the Vendidâd-sâdah); from this it would appear that Visp. 10 is the beginning of the *hômâst* of the Visparaḍ. Perhaps 𐬵𐬀𐬨 *hôm* + 𐬌𐬀𐬵𐬎 *âstŏ* (Pers. آست, or آستا, 'praise').

𐬵𐬀𐬨𐬀𐬌𐬐𐬀𐬵 *hûmânâk*, AV. 8, 7. 9, 4. 15, 19. 19, 48, 70, 2. 36, 43, 44, 3. GF. 2, 55, 57-61. s. often used as adv. a likeness, a resemblance; in appearance, like, alike, resembling. Pers. همانا, or مانا, Z. 𐬵𐬀𐬨𐬀𐬌𐬐𐬀𐬵𐬌, Sans. *upamâna*.

𐬵𐬀𐬨𐬀𐬌𐬐 N. 77, 2. probably a miswriting of 𐬵𐬀𐬨𐬀𐬌𐬐𐬀𐬵 *hômanâê*.

𐬵𐬀𐬨𐬌𐬐 *hûmat*, AV. 1, 43. 2, 30. 4, 7, 33. 7, 1. 11, 2. 68, 7. 101, 17. GF. 2, 69. Hn. 1, 14, 19. 2, 32, 33. adj. used as s. what is well-thought, a good thought, proper thinking; a word often spoken on solemn occasions; in AV. 7, 1. Hn. 2, 33. it is also used as the name of the first place, or lowest grade, in heaven, which is called *humat gâh*, 'the place of good thought', in Mkh. 57, 13.; see 𐬐𐬁𐬵𐬌𐬐 *frâ-hûmat* and 𐬛𐬎𐬵𐬌𐬐 *dûsh-hûmat*. Z. 𐬵𐬀𐬨𐬌𐬐𐬌, Sans. *sumata*.

𐬵𐬀𐬨 *hôman*, crude form of the verb 'to be, to exist', used for 𐬵𐬀𐬨𐬀𐬌𐬐𐬀𐬵 *hômanam** in Hn. 2, 27. Pres. 1st sing. 𐬵𐬀𐬨𐬀𐬌𐬐𐬀𐬵 *hômanam*, AV. 4, 5, 24, 25. 17, 14, 15. 18, 10. 54, 8. 101, 7. GF. 3, 62, 78. Hn. 2, 25. am, I am; (used as an aux. to form a perf.) AV. 4, 7, 8, 28-32. 5, 54, 2. 6, 19, 20, 1. 10, 8. 11, 4, 15. 12, 1, 9. 16, 1, 2. 17, 1, 21-24. 18, 2, 5. 53, 5, 11. 68, 9. 78, 8. 101, 10. GF. 2, 11. 3, 62. Hn. 2, 30, 31. have, I have; (to form a pas. pres.) AV. 4, 28-32. 11, 14. 17, 21-24. 68, 18. GF. 3, 78. Hn. 2, 30, 31. am, I am. Pres. 2d sing. 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬵 *hômanîh*, AV. 17, 13. GF. 2, 9, 10. (in AV. 12, 5. 𐬵 becomes 𐬵𐬌 by the addition of the idhâfat) 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬵𐬌 *hômanîh*, Hn. 2, 24. 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬨𐬌𐬵 *hômanyîh*, AV. 4, 22. art, thou art; (used as an aux. to form a perf.) 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬵 *hômanîh*, AV. 4, 4. 10, 3, 4. 11, 8, 9. 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬵 *hômanîh*, Hn. 2, 36. 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬵𐬌 *hômanîh*, Hn. 2, 29, 35. 3, 34. 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬨𐬌𐬵 *hômanîh*, AV. 68, 18, 19. GF. 4, 25. 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬨𐬌𐬵 *hômanyîh*, AV. 3, 6. 𐬵𐬀𐬨𐬀𐬌𐬐𐬌𐬨𐬌𐬵 *hômanyîh*, GF. 3, 63. 4, 17. hast, thou hast. These various forms of the suffix of

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* In translations from the Avesta 𐬵𐬀𐬨, 𐬀𐬵𐬨, or 𐬵𐬀𐬨𐬀𐬌𐬐, is sometimes used to express *azem*, 'I', as in Hn. 2, 25. Vend. 2, 15, 93. 19, 39. 22, 2, 21, 24, 34, 39. Yt. 1, 6. etc., and occasionally where *azem* does not occur, as in Vend. 18, 19.; but it is doubtful if any instances of these words being clearly used as pronouns can be quoted from pure Pahlavî works. The most usual form in old MSS. is 𐬀𐬵𐬨.

the 2d sing. appear to be used quite indiscriminately, thus K20 substitutes 𐬱 for 𐬰 in AV. 10, 3, 4. 11, 8, 9. GF. 2, 10. 3, 21. and for 𐬲 in GF. 3, 63. 4, 17., 𐬰 for 𐬱𐬲 in AV. 3, 6. and for 𐬲𐬱 in AV. 4, 22., and 𐬲 for 𐬱 in Hn. 2, 24, 35.; it may also be remarked that the suf. 𐬰, 𐬲, 𐬱, or 𐬱𐬲, of the cond. can hardly be distinguished from that of the 2d sing., unless the nom. be in the 1st, or 3d, person. Pres. 3d sing. 𐬴𐬀𐬯𐬱 *hômand*, Hn. 1, 35a, 38a. 𐬴𐬀𐬯𐬱𐬌𐬑 *hômantŏ*, N. 78, 7, 8. is, there is, be there, if there be; this form is that of the pret., or p. p., but it appears to be used as a substitute either for 𐬀𐬱𐬌𐬑 *aît* at the beginning of a phrase and often in a cond. sense, or for 𐬌𐬑𐬀𐬵𐬌𐬨𐬀𐬴 *yekavîmûnêd* as an aux. forming the perf.; the form 𐬴𐬀𐬯𐬱𐬀𐬴 *hômanêd*, which might be expected to represent the 3d sing., is usually confined to the 2d pl. in old MSS. Pres. 1st pl. 𐬴𐬀𐬯𐬱𐬀𐬨 *hômanêm*, AV. 2, 9, 10. are, we are. Pres. 3d pl. 𐬀𐬴𐬯𐬱 *hômand*, AV. 1, 25. 6, 2, 3. 7, 4, 6. 8, 13, 47, 61, 74, 75, 3. 9, 5, 7. 16, 5, 9. 42, 3, 5. 66, 77, 4. 99, 6. GF. 1, 18, 25. 2, 61. 3, 75. N. 78, 8. are, they are; (used as an aux. to form a perf.) AV. 1, 2, 14, 18–20, 29, 33. 2, 2, 4–7, 20, 33, 34. 3, 47, 5. 4, 2. 5, 9, 3. 13, 5, 9, 11. 14, 20. 15, 19, 20. 16, 3, 4. 20, 2. 32, 74, 1. 41, 6, 8. 42, 6. 49, 55, 8. 61, 6, 7. 69, 9. 70, 7. 75, 1, 2. 99, 4, 9, 10. GF. 3, 49. 4, 25, 26. have, they have; (to form a pas. pres.) AV. 1, 28. Hn. 2, 28. are, they are; 𐬀𐬴𐬯𐬱𐬀𐬌𐬴 *hômanand*, AV. 37, 4, 6. are, they are; (used as an aux. to form a perf.) Dk. 149, 6. have, they have; this form is also used as a pos. suf. as detailed below. Conj. 3d sing. 𐬌𐬑𐬴𐬯𐬱𐬀𐬴 *hômanâd*, GF. 3, 71. would be. Cond. 𐬰𐬴𐬯𐬱𐬀* *hômanâe*, GF. 3, 21. would be; (used as an aux.) 𐬰𐬴𐬯𐬱𐬀* *hômanâe*, AV. 68, 20. 𐬱𐬰𐬴𐬯𐬱𐬀 *hômanâê*, N. 77, 2. had, would have, might have. *Hôman* is used for *hôvan* (*v* and *m* being indistinguishable in Assyrian), Chald. pres. part. m. pl. חָוְיִן from חָוָא, Syr. ܚܘܝ fr. ܚܘܐ; see Haug's Essay on Pahlavî, p. 98–99. Sas. 𐡄𐡅𐡎 *hôman* or *hôvan*; Pâz. syn. 1st sing. 𐬨 *am*, or *hom*. 𐬴— *-ôm*; 2d sing. 𐬰— *-ih* (trad. *haé*); 3d sing. 𐬌𐬑𐬱 *hast*, or *ast*; 1st pl. 𐬨— *-êm*; 2d pl. 𐬌𐬑— *-êd*; 3d pl. 𐬀𐬴 *hand*, or *and*, (trad. *heñd*).

* This is erroneously read *hômanih* in the text.

خم *khelmû*, (trad. *hûman*) a proposed reading of دخم AV. 3, 8. s. a dream, a vision, a trance, a sleep. Heb. חֲלוֹם, Chald. חֶלֶם, חֶלְמָא, Syr. ܚܶܠܡܳܐ, Ar. حُلْمٌ, or حُلُمٌ.

هوخم *hû-mînishn*, or *hû-mainishn*, Hn. 2, 25. adj. see هومنخم *hû-mînishn*. — ه *hû-* + مخم *minishn*.

هوخم *hômandân*, pl. of pos. suf. هوخم *hômand*, see هوکدلخم *afzâr-hômandân* and هوخمدیه *ast-hômandân*.

هانخم *hômanŏîh*, or *hômônîh*, AV. 68, 18. in H6, K20, and AV. 68, 19. in H6, a variant of هونخم *hômanîh*, pres. 2d sing. of خم *hôman*.

هانخم *hômanŏam*, or *hômônam*, AV. 10, 8. in H6, K20, K26, a variant of هنخم *hômanam*, pres. 1st sing. of خم *hôman*.

هوخم *hômand*, I.) pres. 3d pl. of خم *hôman*. II.) pos. suf. meaning 'they have, that have, having', added to substantives to form possessive adjectives, and is usually written separately when the substantive is long; see هوخمدلو *apatîyârak-hômand*, هوکدلخم *afzâr-hômand*, هوخمدیه *ast-hômand*, هوخمدیه *asêj-hômand*, هوخم *akâmak-hômand*, هوخمه *khvahîshn-hômand*, هوخمه *khûdâ-hômand*, هوخمدلو *patîyârak-hômand*, هوخمل *rayê-hômand*, هوخم *gadman-hômand*, هوخمدیه *sêj-hômand*, هوخمه *mânishn-hômand*, هوخمنیاد *mâyûvad-hômand*, هوخمنیاد *mâyûvatô-hômand*, and هوخمزیاد *gôspend-hômand*; in the 1st, 4th, and 5th of these instances, the suf. هوخم *hômand* appears to be added to an adj. and to have the meaning 'that are, being', but it is more correct, in such cases, to assume that the priv. ا *a-* has been prefixed to a pos. adj. formed from a s. by adding the pos. suf.; for the pl. هوخم *hômandân*, see the 2d and 3d of the adjectives quoted above; and for the comp. هودخم *hômandtar*, see the 8th and 11th. This pos. suf. appears to be identical with the Huz. verbal form, and traces of it are still preserved in such Pers. adj. as برومند, although it has generally been replaced in Persian by its Pâz. syn. هخ *-mand*, see Haug's Essay

on Pahl. p. 116; whether the resemblance between the Huz. suf. 𐬵𐬀𐬨𐬌 *hômand* and the Pâz. 𐬵𐬀𐬨 *-mand* be anything more than accidental, remains to be investigated.

𐬵𐬀𐬨𐬌𐬎 *hômandîh*, see 𐬎𐬀𐬵𐬀𐬨𐬌𐬎 *gar-hômandîh*. Pos. suf. 𐬵𐬀𐬨𐬌 *hômand* + abst. suf. 𐬎 *-îh*.

𐬵𐬀𐬨𐬌𐬉𐬎 *hômandyîsh*, see 𐬱𐬀𐬨𐬌𐬉𐬎 𐬵𐬀𐬨𐬌 *râmishn-hômandyîsh* and 𐬐𐬀𐬨𐬌 𐬵𐬀𐬨𐬌 *kâmak-hômandyîsh*. Pos. suf. 𐬵𐬀𐬨𐬌 *hômand* + adv. suf. 𐬉𐬎 *-yîsh*.

𐬀𐬵𐬀𐬨𐬌 *aûmêd*, GF. 3, 85. 4, 26. s. hope, expectation, trust, confidence. Pers. اُمید, or اومید; Huz. syn. 𐬱𐬀𐬨𐬎 *sôbrâ*.

𐬀𐬵𐬀𐬨𐬌𐬱𐬌 *hû-mînishn*, or *hû-maînishn*, Hn. 2, 27, 38. adj. well-thinking, right-minded, having good thoughts; see 𐬀𐬵𐬀𐬨𐬌 *hû-minishn*. — 𐬀 *hu-* + 𐬵𐬀𐬨𐬌𐬱𐬌 *mînishn*; Z. syn. 𐬐𐬀𐬱𐬀𐬵𐬀𐬨𐬌.

𐬨𐬌 *khûn*, AV. 73, 2. 80, 2. 𐬨𐬌𐬈 *khûnŏ*, AV. 23, 3. 38, 2. s. blood, gore. Pers. خون, Z. 𐬨𐬀𐬎𐬀𐬥; Huz. syn. 𐬎𐬀𐬢 *damyâ*.

𐬨𐬌 *avŏ* (trad. *ô*) Hn. 1, 12, 17, 22, 32. prep. to, unto, towards, for; substituted for 𐬐𐬌 *val* in AV. 5, 7. by K20, and in Hn. 1, 37. by H6. — Z. 𐬀𐬨𐬀; Huz. syn. 𐬐𐬌 *val* and 𐬌𐬐 *ghal*.

𐬨𐬌 *ânŏ*, substituted for 𐬰𐬀𐬴 *zak* in AV. 12, 7. by H17, pron. that, those. Pers. آن, anc. P. inst. *anâ*, Z. inst. 𐬀𐬨𐬀𐬱; Huz. syn. 𐬰𐬀, or 𐬰𐬀𐬴, *zak* and 𐬛𐬀𐬴 *dak*.

𐬀𐬨𐬀𐬱𐬌 *avanâs*, N. 78, 6. adj. sinless, guiltless, innocent, unoffending, faultless; comp. 𐬀𐬨𐬀𐬱𐬉𐬎 *avî-vanâs*. Comp. 𐬐𐬀𐬨𐬀𐬱𐬌-𐬱𐬌𐬐 *avanâstar*, AV. 1, 32. Priv. 𐬀 *a-* + 𐬐𐬀𐬨𐬀𐬱𐬌 *vanâs*.

𐬀𐬨𐬀𐬱𐬌𐬐𐬌𐬱𐬌𐬐𐬀𐬨𐬌 *anŏâstarêtô*, N. 78, 6. for 𐬀𐬨𐬀𐬱𐬌𐬐𐬌𐬱𐬌𐬐𐬀𐬨𐬌 *anâstarêtô*, adj. undejected, unconfounded, uninjured, unharmed, unhurt. Z. 𐬐𐬀𐬱𐬀𐬵𐬀𐬨𐬌𐬐𐬀𐬨𐬌.

𐬀𐬨𐬀𐬱𐬌 *hû-vakhsh*, N. 76, 8. 𐬀𐬵𐬀𐬨𐬀𐬱𐬌 *hû-vakhshâ*, N. 76, 5. s. sunrise. Z. 𐬐𐬀𐬱𐬀𐬵𐬀𐬨𐬌 . 𐬀𐬨𐬌.

𐬀𐬭𐬎𐬀𐬑𐬀𐬑𐬀𐬱𐬀𐬭𐬀𐬌𐬀𐬈𐬎 *Arŏtakhshatarânŏ*, Dk. 151, 4. for 𐬀𐬭𐬑𐬀𐬑𐬀𐬱𐬀𐬭𐬀𐬌𐬀𐬈𐬎 *Artakhshatarânŏ*, patron. adj. the Artakhshataran; the son, or descendant, of Artakhshatar. 𐬑𐬀𐬑𐬀𐬱𐬀𐬭𐬀𐬌𐬀𐬈 *Artakhshatar* + patron. suf. 𐬀𐬌 *-ân*.

𐬀𐬭𐬱𐬀𐬭𐬎𐬈 *hûvarsht*, AV. 1, 43. 2, 30. 4, 7, 33. 9, 1. 11, 2. 68, 7. 101, 17. Hn. 1, 19. 2, 32, 33. 𐬀𐬭𐬱𐬀𐬭𐬎𐬈𐬀 *hûvarshtô*, GF. 2, 69. Hn. 1, 74. adj. used as s. what is well-done, a good deed, a proper action; a word often spoken on solemn occasions; in AV. 9, 1. Hn. 2, 33. it is also used as the name of the third place, or grade, in heaven, which is called *hvaresht gâh*, 'the place of good deeds', in Mkh. 57, 13.; see 𐬭𐬀𐬱𐬀𐬭𐬎𐬈 *frâ-hûvarsht*, 𐬭𐬀𐬇𐬱𐬀𐬭𐬎𐬈 *frâ-dûsh-hûvarsht*, and 𐬇𐬱𐬀𐬭𐬎𐬈 *dûsh-hûvarsht*. Z. 𐬭𐬀𐬱𐬀𐬭𐬎𐬈.

𐬑𐬀𐬭𐬎𐬀𐬱𐬀𐬌 *khûrsvand*, GF. 2, 54. for 𐬑𐬀𐬭𐬎𐬀𐬌 *khûrsand*, adj. content, contented, satisfied, pleased. Pers. خُرسند, or خورسند.

𐬑𐬀𐬭𐬎𐬀𐬌𐬎𐬌 *khûrsandîh*, AV. 2, 17. s. contentment, satisfaction, pleasure; 𐬑𐬀𐬭𐬎𐬀𐬌𐬎𐬌 𐬌𐬀𐬵𐬀𐬀𐬱𐬀𐬌𐬀𐬑𐬀𐬌 *khûrsandîh yehabûntanŏ*, to give satisfaction, to pacify. 𐬑𐬀𐬭𐬎𐬀𐬌 *khûrsand* + abst. suf. 𐬌 *-îh*; Pers. خُرسندی, or خورسندی.

𐬀𐬱𐬀𐬭 *anôsh*, AV. 10, 5. adj. used as s. what is deathless, immortality, or some food, or drink, producing immortality. Z. 𐬀𐬱𐬀𐬭𐬵𐬀𐬀𐬱.

𐬀𐬱𐬀𐬭𐬵𐬀 *anôshak*, adj. immortal, deathless, imperishable; 𐬀𐬱𐬀𐬭𐬵𐬀 𐬭𐬀𐬫𐬀𐬀𐬱 *anôshak-rûbân*, AV. 1, 16. having an immortal soul (i. e. a soul freed from the torments of hell), a term of respect applied to deceased persons [Dest.]. Z. 𐬀𐬱𐬀𐬭𐬵𐬀𐬀𐬱.

𐬑𐬀𐬱 *khûnŏ*, see 𐬑𐬀𐬱 *khûn*.

𐬑𐬀𐬭𐬎𐬀𐬇 *Horvadad* (trad. *Khôndad* and *Awerdâd*) AV. 3, 21. 23, 6, 8. 58, 6. 72, 5. Hn. 1, 13. pr. n. the ameshâspend, or archangel, who is said to have special charge of water, and is styled 𐬌𐬀𐬭𐬎𐬀𐬉 *charbtar*, 'the more exuberant', as he supplies plenty and prosperity (H6 extra fol. 10-11); his name is applied to the third month and sixth day of each

month in the Parsi year. Z. gen. 𐬵𐬀𐬎𐬀𐬙𐬀𐬌 'completeness'; Pâz. *Khordâd*, خوردات, or *Awerdâd*, اوردات.

𐬵𐬀𐬈𐬌𐬙𐬀𐬌𐬌 *hûnîḍanŏ*, v. to bring forth, to extract, to force out, to squeeze out, to bruise out; past part. used as adj. 𐬵𐬀𐬈𐬌𐬙 *hûnîḍ*, Hn. 1, 18. — Z. *hu*, Sans. *shu*.

𐬵𐬀𐬈𐬎𐬀𐬯𐬀𐬵 *Khvanîras*, Hn. 1, 31. Dk. 144, 7. 149, 5. pr. n. the central 𐬑𐬌𐬯𐬀𐬵 *kêshvar*, region, or continent, in which the countries best known to the Mazdayasnians are said to be situated; it is supposed to be as large as the other six *kêshvars* united. Z. 𐬵𐬀𐬈𐬎𐬀𐬯𐬀𐬵𐬭𐬌.

𐬵𐬀𐬈𐬌𐬴𐬀𐬈𐬀𐬵 Dk. 151, 7. for 𐬵𐬀𐬈𐬌𐬴𐬀𐬈𐬀𐬵 *Hindûkânŏ* (pl. of 𐬵𐬀𐬈𐬌𐬴𐬀𐬈 *Hindûk*) the Hindus, the Indians; (used for) India, Hindûstân.

𐬀𐬵 *and*, GF. 2, 12. adv. such, so much, so many, as much, as many; 𐬀𐬵𐬌 — 𐬀𐬵 *and* — *chand*, AV. 17, 2, 8-9. as much as; 𐬰𐬀𐬴 𐬀𐬵 *zak and*, Hn. 1, 10. that much, so much; 𐬀𐬵𐬌 — 𐬀𐬵 𐬰𐬀𐬴 *zak and* — *chand*, AV. 4, 12-13. Hn. 2, 6. 3, 5. so much as; 𐬀𐬵 𐬛𐬀𐬙 *denman and*, AV. 16, 12. N. 77, 3. this much, thus much. Pers. اند, Z. acc. 𐬀𐬵𐬀𐬙𐬌𐬌.

𐬀𐬵𐬎𐬌𐬉𐬀𐬈 *angupînŏ*, GF. 3, 24, 31. s. honey. Pers. انگبین; Huz. syn. 𐬀𐬵𐬯𐬌𐬹𐬀𐬌 *dûbshayâ*.

𐬵𐬀𐬯𐬌𐬈 *khavîḍ*, I.) AV. 10, 7, 10, 12. GF. 3, 89, 91. adj. green, unripe, undried, damp. humid, wet. II.) GF. 3, 39. s. green grass, or corn vegetation. Pers. خوید, or خید.

𐬵𐬀𐬈𐬌𐬈 *khunîḍ*, GF. 2, 34. s. approbation, celebrity, fame. Pers. خُنید.

𐬵𐬀𐬯𐬎𐬌𐬉𐬀𐬵𐬎 *khvêtûh-das*, AV. 7, 7. 8, 86, 5. GF. 4, 6, 13. s. the giving (in marriage) among kinsfolk, next-of-kin marriage, which is now understood as marriage between first cousins; pl. 𐬵𐬀𐬯𐬎𐬌𐬉𐬀𐬵𐬎𐬀𐬵 *khvêtûk-dasân*, AV. 12, 11. (appears to mean) those who contract such marriages. Z. 𐬵𐬀𐬯𐬎𐬌𐬉𐬀𐬵𐬎𐬀𐬈𐬀𐬵𐬭𐬌.

𐬵𐬀𐬯𐬌𐬈𐬌𐬉𐬀𐬈𐬀𐬵𐬌𐬌 *khavîtûnastanŏ* (trad. *anîtûnastan*) v. to know, to

understand, to comprehend, to be aware of, to acknowledge; past part. 𐬵𐬀𐬎𐬌𐬎𐬀𐬱𐬀𐬯𐬀𐬌𐬱𐬀𐬯𐬀𐬌𐬱𐬀𐬯𐬀𐬌

𐬀𐬙𐬀𐬵𐬀𐬵𐬌𐬱 *khvêshyîsh*, AV. 1, 31. adv. by one's self, separately, individually, personally. 𐬀𐬙𐬀𐬵𐬌𐬱 *khvêsh* + adv. suf. 𐬌𐬱 *-yîsh*.

𐬀𐬙𐬀𐬵𐬌𐬱𐬎𐬀𐬭 *khvêshkâr*, GF. 2, 61. adj. self-employed, industrious, diligent, busy, occupied. 𐬀𐬙𐬀𐬵𐬌𐬱 *khvêsh* + 𐬎𐬀𐬭 *kâr*.

𐬀𐬙𐬀𐬴, or 𐬀𐬙𐬀𐬴𐬎, *andak*, GF. 2, 27, 29, 31. adj. little, minute, small, few. Pers. اندك.

𐬀𐬙𐬀𐬒 *ângun* (trad. *awã*, or *avîn*) AV. 2, 4, 13. 28, 6. adj. and adv. see 𐬀𐬙𐬀𐬒𐬎 *ângûn*, whose final 𐬎 is omitted 8 times out of 49 occurrences of the word in H6, see various readings of AV. 17, 11. 29, 3. 55, 9. 64, 69, 6. 70, 88, 4. 97, 98, 2.

𐬀𐬙𐬀𐬴𐬐𐬀𐬵 *andôkht*, AV. 63, 8. p. p. used as s. what is collected, a collection, a store, a hoard, gain, profit. Past part. of 𐬀𐬙𐬀𐬴𐬐𐬀𐬵𐬌𐬚 *andôkhtanŏ*; Pers. اندوختن.

𐬀𐬙𐬀𐬴𐬐𐬀𐬵𐬌𐬚 *andokhtanŏ*, v. to collect, to accumulate, to acquire, to amass, to gain; past part. 𐬀𐬙𐬀𐬴𐬐𐬀𐬵 *andôkht*, GF. 2, 64.; see 𐬀𐬙𐬀𐬴𐬐𐬀𐬵𐬀𐬐𐬌𐬚 *andâkhtanô*. Pers. اندوختن.

𐬀𐬙𐬀𐬹𐬯𐬌𐬱𐬐 *hû-gûbishn*, or *hû-gôbishn*, Hn. 1, 25, 27, 38. adj. well-speaking, speaking good words. 𐬀𐬹 *hû-* + 𐬀𐬯𐬌𐬱𐬐 *gûbîshn*; Z. syn. 𐬵𐬀𐬥𐬀𐬌𐬱𐬐.

𐬀𐬙𐬀𐬹𐬯𐬌𐬱𐬛 *ãngûst*, AV. 50, 73, 2. 70, 3. GF. 2, 76. s. a finger, a finger's breadth. Pers. انگشت, Z. 𐬀𐬙𐬀𐬹𐬯𐬌𐬱𐬛𐬀𐬵𐬀𐬐𐬀 'a toe', Sans. *angushṭha* 'the thumb'; Huz. syn. 𐬀𐬵𐬀𐬐𐬀𐬯𐬀𐬙 *aûchtapman*.

𐬀𐬹𐬙𐬀𐬱 *hû-dôshak*, adj. well-pleasing, desirable, delightful; comp. 𐬀𐬹𐬙𐬀𐬱𐬀𐬵𐬀𐬭 *hû-dôshaktar*, AV. 4, 20. — 𐬀𐬹 *hû-* + 𐬙𐬀𐬱 *dôshak*.

𐬀𐬹𐬛𐬌𐬱𐬵𐬀𐬐𐬚 *hû-gûshîḍakŏ*, Dk. 144, 8. adj. well-heard, well listened to, well understood, well examined. 𐬀𐬹 *hû-* + 𐬛𐬌𐬱𐬵𐬀𐬐𐬚 *gûshîḍakŏ* (p. p. of Pers. گوشیدن, Z. *gûshta*, Sans. *ghushṭa*),

𐬀𐬙𐬀𐬴𐬀𐬐 *Hindûk*, adj. Hindu, Indian; pl. used as a s. 𐬀𐬙𐬀𐬴𐬀𐬐𐬀𐬵𐬀𐬙𐬚 *Hindûkânŏ*, see 𐬀𐬙𐬀𐬴𐬀𐬐𐬀𐬵𐬀𐬙𐬚. Pers. هندو; anc. P. *Hiñdu*, Z. 𐬵𐬀𐬴𐬌𐬵𐬎𐬌, Sans. *Sindhu*, 'India'.

سوتوه *angûmînŏ*, GF. 3, 24. in K20, a variant of سودوه *anjupînŏ*.

سوه *ângûn* (trad. *awā*, or *avîn*) AV. 20, 21, 25, 27, 29, 51, 3. 22-24, 70, 4. 28, 3. 64, 11. adj., AV. 17, 11. 19, 48, 49, 71, 73, 78, 100, 5. 40, 7. 41, 43, 44, 63, 88, 4. 54, 64, 65, 69, 6. 55, 2, 9. 59, 62, 83, 93, 94, 96, 3. 72, 90-92, 97, 98, 2. 77, 10. 89, 4, 11. 99, 7, 11. GF. 2, 47. 3, 66. adv. of that kind, of that sort, such; in that manner, so; see سوس *ângun*; it is twice written سويوه *ânînŏ* in H6. — سو *ân* (Pers. آن, see سوه *ânŏ*) + وه *gûn* (Pers. گون, or گونه).

سوتويوه *angêzîḍanŏ*, v. see سوتوهوه *angîkhtanŏ*. Pers. انگیزیدن.

سوڈيوه, or سودوهوه, *andêshîḍanŏ*, v. to think, to consider, to meditate, to reflect, to imagine; past part. سوڈيوهوه *andêshîḍ*, AV. 54, 2. GF. 3, 70, 75.; pret. سوڈيوهيه *andêshîḍ*, GF. 3, 53.; pres. 1st sing. سوڈيوهوم *andêshôm*, substituted for خوهوس *khavîtûnam*, in GF. 3, 43. by H6, L15; pres. 2d sing. سوڈيوهو, or سودوهو, *andêshîh*, GF. 3, 3-5, 43, 44. Pers. اندیشیدن, Z. *hañ* + *dish*, Sans. *sandiś* 'to show'; Huz. syn. لوسوهوه *lekekhûntanŏ*.

سه *aê*, or *hî*, AV. 17, 25. Hn. 2, 21. 3, 20. pron. this; sometimes written س, and in Bund. 3, 19. K20 substitutes ل. Pâz. *ē*; if the word be Aryan, it may be compared with Pers. ایشان 'these', ایرا 'on this account', Z. خوهوه, سوهوهسه, سوهو, Sans. *esha*, *ayam*, etc.; if it be Semitic, it may be compared with Heb. הִיא, Chald. הָי, הָאי, Syr. ܗܵ; but it seems to be the Pâz. of Huz. سوسه *hanâ*, (Pahl.-Pâz. Glos. 18, 8).

سه *aê*, or *khad*, num. 1.) GF. 4, 11. one, a single one; generally appended to a s., as in AV. 36, 2. Hn. 1, 9, 16, 18. 2, 24. N. 78, 8., as a substitute for ل *I*, or *1*, the idhâfat of unity, and it is sometimes written ـه, the last letter being circumflexed in N., so as to confirm the reading *khad*; سهوڈ *aê-chand*, AV. 25, 65, 1. many a one, several, see سوهوڈ and سهوڈ ل; سه کدد N. 78, 6. other, see سهدسه *zakâî*; سه is also occasionally appended to the fut. and p. p. in N., and seems to

give a conditional meaning to the verb. Pers. ی; this word may be compared with Z. ـسوهیـ, or with Chald. חַד, Syr. ܚܰܕ; in Pâz. it is read *ē*, like the pron. سرسـ and سـ. II.) occasionally used for the cipher س *III*, or *3*, in the compounds سلاک *300* and سلاو *3000*.

سـ *-îh*, suf. of pres. 2d sing. of verbs (see سرشسـ *hômanîh*); usually written ـیـ *-îh*. Comp. ـسـ *-ih*.

سـ *aî*, Hn. 2, 5. N. 78, 1. س *aî*, Hn. 3, 35. conj. thus, that is, that is to say; see سیغ *aîgh*, from which this word is derived by omitting the final غ.

س *aê*, or *hî*, Hn. 2, 24. pron. this; generally written سـ (see above).

س *aê*, or *khad*, N. 78, 9. num. (appended to s.) one; see سـ *aê*, or *khad*. This reading is uncertain.

س *III*, or *3*, (Pâz. *se*, or *sê*) AV. 1, 34. 2, 29. 4, 9, 12. 6, 9. 17, 2. 18, 11. GF. 2, 51, 65, 69. 3, 64, 83, 84, 97. 4, 2, 8, 26. 5, 3. num. ciph. three; اوس ا س *XXX va III*, GF. 1, 12. 4, 1. اوس Dk. 145, 3. thirty-three, 33; س واسـ *kolâ III*, Hn. 2, 16. all three, each of the three. This cipher is sometimes written سـ (see سلاک *CCCŏ*), or سدسـ, and its tail is occasionally reversed, like سے, in MSS. It is often used to represent the compound س *ab* in printed texts.

سرس *V*, or *5*, (Pâz. *pañj*, *pañch*, or *pañzh*) GF. 2, 51, 65, 72. num. ciph. five; see وسرس *XV*. — س *III* + س *II*; it is also sometimes written برس, or سس. Pâz. syn. پانج *panch*.

سرسرای *Vûm*, or *5ûm*, num. fifth; اد ا سرسرای *XX va Vûm*, GF. 3, 17. twenty-fifth, 25th. سرس *V* + ord. suf. ای *-ûm*; Pâz. syn. پانجوم *panchûm*.

سرس *VI*, or *6*, (Pâz. *shash*) GF. 2, 65, 72. 3, 64. N. 78, 3. num. ciph. six; see دوـ سرس سرسلاک *DCCLXVI*. — س *III* + س *III*; Pâz. syn. شـوـ *shash*.

سرسرس *IX*, or *9*, (Pâz. *nuh*, or *nôh*) AV. 5, 1. GF. 2, 65, 75. num. ciph. nine. س *III* + س *III* + س *III*; Pâz. syn. نو *nâû*, *nâv*, or *nuhû*, or نه *nuh*.

سرسرسرک *DCCCC*, or *900*, (Pâz. *nuh raz*) GF. 2, 11. num. ciph. nine hundred. سرسرس *IX* × ک *C*, or *100*; Pâz. syn. نو سد *nâv sad*.

سرسرس لخ *9000* (Pâz. *nuh ragh*) AV. 18, 54, 11. num. ciph. nine thousand. سرسرس *IX* × لخ *M*, or *1000*; Pâz. syn. نو سد هزار *nâv hazâr*.

سرسرسرم *IXûm*, or *9ûm*, num. ninth; لد و سرسرسرم *XX va IXûm*, GF. 3, 64. twenty-ninth, 29th. سرسرس *IX* + ord. suf. م *-ûm*; Pâz. syn. نهم *nuhûm*.

سرسرک *DC*, or *600*, (Pâz. *shash raz*) GF. 6, 1. num. ciph. six hundred سرس *VI* × ک *C*, or *100*; Pâz. syn. سد شش *shash sad*.

سرسرم *VIûm*, or *6ûm*, num. sixth; لد و سرسرم *XX va VIûm*, GF. 3, 22. twenty-sixth, 26th. — سرس *VI* + ord. suf. م *-ûm*; Pâz. syn. ششم *shashûm*.

سرسرم *IIIûm*, or *3ûm*, GF. 2, 20. num. third; لد و سرسرم *XX va IIIûm*, GF. 3, 1. twenty-third, 23d; لو و سرسرم *XXX va IIIûm*, GF. 3, 95. thirty-third, 33d. س *III* + ord. suf. م *-ûm*.

س *IV*, for this cipher, and its compounds, see س + ر, next after the words beginning with سو.

سوم *aît* (trad. *hêd*) AV. 2, 22. 9, 16, 22, 52, 7. 10, 14. 11, 6. 54, 4. 101, 12, 15. GF. 1, 9, 24. 2, 22, 44, 55, 57, 59-61. 3, 73, 79, 82, 91. Hn. 2, 3, 38. سوم *aîtŏ*, GF. 2, 19, 39. v. s. 3d pers. is, it is, there is, there are, are, be it, be there, if there be; اگر سوم *aît mûn*, AV. 1, 35. سوم *aît-i*, AV. 16, 4. there are who, some; سوم کدمس *aît zyashân*, AV. 16, 4. there are who are of them, some of them; سوم کوم — سمس

amatshânŏ — levatman aît, GF. 3, 59. when there is with them, when they have; 𐬀𐬉𐬙𐬌 — 𐬙𐬀𐬌𐬵𐬌 *frâz min — aîtŏ*, AV. 2, 14. is forth from, proceeds from; 𐬀𐬉𐬙 — 𐬎 *li râî — aît*, GF. 3, 97. there are for me, I have; 𐬀𐬉𐬙 — 𐬎 — 𐬨 *lak — râî — aît*, GF. 3, 6, 95. there is (or are) for thee, thou hast; 𐬀𐬉𐬙𐬌 — 𐬎 — 𐬫 *lanman — râî — aîtŏ*, AV. 2, 13. there is for us, we have. 𐬀𐬉𐬙 *aît* is also used as a suf., or aux., in certain verbal forms which have a pas. pres. signification ('it is said') and appear to consist of the crude verb + abst. suf. 𐬛 *î* + 𐬀𐬉𐬙 *aît* ('there is a saying'); see 𐬀𐬉𐬙-𐬵𐬀𐬌𐬯𐬀𐬌 *bavîhûnî-âît* and 𐬀𐬉𐬙-𐬌𐬨𐬀𐬨𐬀𐬨𐬌 *yemalelûnî-aît*. Sas. עדית *aîtî*, Chald. אִית, אִיתַי, אִיתָא, Syr. ܐܝܬ; Pâz. syn. 𐬀𐬉𐬙𐬉 *hast*.

𐬀𐬉𐬙-𐬵𐬌𐬙 *aîtîh*, AV. 5, 11. s. existence, being, reality, continuance, permanence. 𐬀𐬉𐬙 *aît* + abst. suf. 𐬵𐬌𐬙 *-îh*; Pâz. syn. 𐬀𐬉𐬙𐬉-𐬵𐬌𐬙 *hastîh*; comp. however, Syr. ܐܝܬܝ 'eternal'.

𐬀𐬉𐬙𐬌 *aîtŏ*, see 𐬀𐬉𐬙 *aît*.

𐬀𐬉𐬙𐬌𐬵 *aêtûn*, AV. 16, 5. 18, 7-10. 19, 6. 23, 8, 9. 54, 2. GF. 1, 2. 2, 9, 41. 3, 4, 44, 45, 54. Hn. 2, 36. 𐬀𐬉𐬙𐬌𐬵𐬌 *aêtûnŏ*, AV. 1, 4, 1. 12, 5. Hn. 2, 25, 39. 3, 3, 36, 38, 39. adv. thus, so, such, as; 𐬀𐬉𐬙𐬌𐬵 — 𐬀𐬉𐬙𐬌𐬵 *aêtûn — ham-aêtûn*, GF. 2, 15. as — so; 𐬀𐬉𐬙𐬌𐬵 𐬀𐬉𐬙𐬌𐬵 *aêtûn chîgûn*, GF. 3, 3, 5, 43. 5, 2, 3. 𐬀𐬉𐬙𐬌𐬵 — 𐬀𐬉𐬙𐬌𐬵𐬌 *aêtûnŏ — chîgûn*, AV. 4, 20, 25. 18, 13. Hn. 2, 23, 26, 27. so as, such as, as — as, so — as. Pers. ایدون.

𐬀𐬉𐬙𐬉𐬌𐬵𐬀𐬌𐬙𐬌 *aîtyûntanŏ*, or *haîtyûntanŏ*, (trad. *âîdgûnatan*) v. to bring, to fetch, to convey; to cause, to produce; pres. 3d pl. 𐬀𐬉𐬙𐬉𐬌𐬵𐬀𐬌𐬙 *aîtyûnd*, AV. 80, 2. Heb. hiph. הֵתִי, Chald. aph. הַיְתִי, Syr. aph. ܐܝܬܝ, Ar. آتى; Pâz. syn. 𐬀𐬉𐬙𐬉 *ânîḍanŏ*.

𐬀𐬉𐬙 *hîch*, AV. 2, 36. 4, 22. 32, 5. 101, 16. adj. (generally used with a negative) any. Pers. هیچ, or ایچ; probably a compound of 𐬀𐬉 *aê, hî*, or *khad* + 𐬙 *-ich*.

𐬀𐬉𐬙-𐬵𐬌𐬙 *hîchîh*, GF. 3, 34. s. anything. 𐬀𐬉𐬙 *hîch* + abst. suf. 𐬵𐬌𐬙 *-îh*.

ayazishnîh, GF. 5, 4. s. non-worship, non-performance of religious ceremonies, neglect of religious duties. Priv. *a-* + *yazishn* + abst. suf. *-îh*. It should be noticed that *yazishn*, which in this compound is an adj. 'non-worshiping', also occurs in Dk. as a variant of the s. *yazishn*, and must then be read *aîzishn*.

aêchand, AV. 6, 43, 2. 42, 80, 1. pron. many a one, some, several; also written *aêch* + *khad* and *aêch* + *chand*; when qualifying a s., it generally follows the s. without an idhâfat intervening, so that the s. is in the gen. -- *aê*, or *khad*, + *chand*; Pers. یکچند, formerly ایکچند.

agazand, AV. 18, 2. adj. uninjured, unhurt, undamaged. Priv. *a-* + *gazand* (Pers. گزند, Z. *vi* + *jan*.

Aîrân, AV. 1, 4, 5, 9, 10, 12. Dk. 145, 4. 150, 6. pr. n. the Aryan land, Iran, Persia. Pers. ایران, Pâz. *Ērā*; Sas. 𐫀𐫁𐫀𐫉, or 𐫀𐫁𐫀𐫉, *Aîrân*; anc. P. *Ariya*, Z. *airyana*.

aêrpat, or **aêrpat**, *aêrpat*, GF. 6, 2, 5. s. a Parsi priest, a *herbad*, a title now applied to such members of the ordinary priesthood as have begun to perform the priestly duties, but are not specially engaged in the performance of ceremonies, see AV. p. 143, note 1; pl. *aêrpatân*, AV. 1, 9. 2, 36. 3, 7. the herbads. Pers. هیربُد, or هربد, Sas. 𐫀𐫁𐫀𐫉𐫐𐫀𐫑𐫀𐫑 *aêharpat*, Z. *airyanaêm*.

aêrpat-zâd, GF. 6, 2. in K20 (see note) adj. priest-born, of a priestly family, of priestly descent. *aêrpat* + *zâd* (p. p. of *zâdanŏ*).

CCCŏ, or *300ŏ*, AV. 1, 2. num. ciph. three hundred. *III* × *C*, or *100*; it is doubtful whether the final be part of the ord. suf. *-âm*, or the conj. *va* indicating that some additional ciphers have been omitted.

𐬀𐬭𐬌𐬵𐬀 *aîrîh*, Dk. 151, 7. s. mankind, the human race. 𐬀𐬭 *aîr* (Z. 𐬀𐬭𐬌 'an Aryan') + abst. suf. 𐬵𐬀 *-îh*.

𐬀𐬛𐬭𐬀𐬐𐬵𐬀 *adrôgîh*, Dk. 144, 1. s. non-falsity, freedom from falsehood, abstinence from deceit. Priv. 𐬀 *a-* + 𐬛𐬭𐬀𐬐 *drôg* (Pers. دُرُوغ, Z. 𐬛𐬭𐬎) + abst. suf. 𐬵𐬀 *-îh*; but both the reading and meaning want confirmation.

𐬀𐬭𐬌𐬱𐬀𐬵𐬀 *aîrîshtô*, Dk. 145, 2. adj. uninjured, unimpaired, undeteriorated, irrefragable, unimpeachable. Z. 𐬀𐬭𐬌𐬱𐬀𐬵𐬎.

𐬀𐬐𐬀𐬴𐬌𐬀𐬵 *agdînôîh*, or *agdênôîh*, see 𐬀𐬐𐬀𐬴𐬌𐬀𐬵.

𐬐𐬀𐬴𐬌 *khadîh*, or *khadyâ*, (trad. *adash*) GF. 2, 39. 3, 74. Dk. 145, 5. 𐬐𐬀𐬴𐬌 *khadîh*, AV. 15, 22. 17, 16. GF. 3, 34. pron. anyone, one, anybody, some one, another person; 𐬐𐬀𐬴𐬌𐬵𐬀𐬙 *khadîhich*, Dk. 152, 5. anyone even, anybody whatever; 𐬐𐬀𐬴𐬌𐬵𐬀 *khadîh-I*, AV. 1, 24. some one person, a single individual; 𐬐𐬀𐬴𐬌 𐬀𐬥𐬀𐬴 *hân khadîh*, AV. 78, 7. 89, 10. 𐬐𐬀𐬴𐬌 𐬀𐬥𐬀𐬚 *hânô khadîh*, AV. 83, 5. another person, some one else; 𐬐𐬀𐬴𐬌 𐬫𐬀𐬱 *kolâ khadîh*, AV. 18, 10. 54, 8. 𐬐𐬀𐬴𐬌 𐬫𐬀𐬱 *kolâ khadîh*, AV. 18, 9. everyone. Pl. 𐬐𐬀𐬴𐬌𐬀𐬥𐬀𐬴 *khadîhân*, AV. 62, 94, 6. 64, 8. 71, 9. 73, 7. Hn. 2, 35. 𐬀𐬐𐬀𐬴𐬌𐬀𐬥𐬀𐬴 *khadîhân*, AV. 24, 88, 7. 46, 5. 71, 8. 𐬀𐬐𐬀𐬴𐬌𐬀𐬥𐬀𐬚 *khadîhânô*, AV. 50, 6. any others, others. 𐬀 *aê*, or *khad*, + abst. suf. 𐬵𐬀 *-îh*; or it may be compared with Chald. חַדָּא, Syr. ܚܰܕ݂. If it were not for the 𐬐 *d*, which is not only trad. but also often circumflexed in the oldest MSS., it would be better to read *aîsh*, Heb. אִישׁ. Pâz. syn. 𐬫𐬵 *kas*.

𐬐𐬀𐬵𐬱𐬙 *khêshm*, or *aêshm*, AV. 55, 7. s. anger, rage, wrath, fury, indignation; see 𐬵𐬱𐬙 *kheshm*; 𐬐𐬀𐬵𐬱𐬙 𐬀𐬫𐬀𐬴𐬀𐬥 *khêshm vakhdûnd*, GF. 3, 60. seized anger, became angry. Pers. خشم, Z. 𐬐𐬀𐬵𐬱𐬙𐬎.

𐬀𐬴𐬀 *aîgh* (trad. *âgh*) conj. and adv. I.) thus, that; used after verbs and adj. of speaking, thinking, seeing, showing, knowing, etc., and before the detail of what is spoken, thought, etc.; thus it is used after: 𐬀𐬴𐬀𐬎 𐬀𐬵𐬀𐬱 *âkâs ychevûntanô*, 'to be aware', in AV. 101, 20.;

khavîtûnastanŏ, 'to know', in AV. 1, 25. 101, 12. Hn. 2, 24.; *andêshîḍanŏ*, 'to think', in GF. 3, 4, 44, 53, 70, 75.; *farmûḍanŏ*, 'to order', in AV. 2, 23. 3, 18, 22. 4, 2.; *pasukhô dâḍanŏ*, 'to answer', in AV. 4, 24.; *pûrsîḍanŏ*, 'to ask', in AV. 4, 22. 6, 8, 3. 7, 4. 9, 5. etc.; *pêḍâk*, 'declared', in GF. 3, 66. Hn. 1, 2.; *pêlkham sheḍûntanŏ*, 'to send a message', in GF. 1, 12, 17.; *srûḍanŏ*, 'to chant', in Hn. 3, 4.; *yakhśenuntanŏ*, 'to posses, to consider', in AV. 54, 8. 64, 10.; *mînûḍanŏ*, 'to think', in AV. 18, 10.; *vâng kardanŏ* and *vâng vâdûntanô*, 'to make an outcry', in AV. 23, 2. 54, 11. 80, 3. 87, 8. GF. 3, 62.; *drâîḍanŏ*, 'to shout', in GF. 1, 3. 4, 11, 12, 14.; *yemalelûntanŏ*, 'to say', in AV. 1, 1. 2, 8. 6, 5, 8. 8, 5. 9, 7. 10, 3, 12. etc.; *dûyîḍanŏ*, or *dvâḍanô*, 'to shout', in Hn. 3, 87.; and *gûftanŏ*, 'to say', in AV. 1, 31, 38. 2, 18, 22. 3, 6, 8, 13, 15. etc. II.) that, so that, as, (at the beginning of a phrase) AV. 1, 25. 3, 16. 54, 10. GF. 2, 5, 6, 9, 15, 41, 47. 3, 6, 15, 39, 44, 54, 75. Hn. 2, 18. III.) that is, i. e., that is to say, (before a gloss, or explanation of a preceding word, or phrase) AV. 4, 11, 18. 17, 12, 21. Hn. 1, 4, 14. 2, 5, 23, 25, 28, 30, 31, 37, 39. 3, 4. IV.) than (sometimes used after a comp. instead of *min*) GF. 2, 17. 4, 16, 22. (also when the comp. suf. is omitted) AV. 6, 9. GF. 2, 4, 29. Hn. 1, 38a. V.) where, that, AV. 7, 8, 1. GF. 1, 18. Hn. 2, 4, 33. *tamman aîgh*, AV. 9, 1. 17, 5. GF. 3, 39, 40. there where. VI.) that, who, which, (as a relative, instead of *i*, but rarely) GF. 1, 4. AV. 86, 3. VII.) where? what? (interrog.) Hn. 2, 2, 7, 12. 3, 2, 20. *min aîgh*, Hn. 2, 21. N. 76, 2. 77, 5. from where? from what? whence? *val aîgh*, Hn. 3, 4. to what? to where? whither? — Sas. אכך *aîk*, Heb. Chald. אַיֵּךְ, Syr. ܐܝ̈ܟ, Ar. أَيْكَ; Pâz. syn. (very rare in Pahl.) *ku*. This word is also written س, or ـس, *aî*.

aîghat (trad. *âghat*) Hn. 2, 30. conj. or adv. with suf. thus (that is, or that) of (to, for, by, or through) thee; thus (that is, or

that) thy, or thee. 𐬀𐬌𐬎 *aîgh* + pron. suf. 𐬌 *-at* of 2d pers. sing.; Pâz. syn. *kut.*

𐬀𐬌𐬎𐬱 *aîghash* (trad. *âghash*) AV. 4, 19. 11, 11. Hn. 1, 6, 15. 2, 2, 23, 35, 37. 3, 2. conj. or adv. with suf. thus (that is, or that) of (to, for, by, or through) him, her, or it; thus (that is, or that) his, her, its, him, or it. 𐬀𐬌𐬎 *aîgh* + pron. suf. 𐬱 *-ash* of 3d pers. sing.; Pâz. syn. *kush.*

𐬀𐬌𐬎𐬱𐬀𐬯 *aîghshân* (trad. *âghshân*) Hn. 2, 28, 35. conj. or adv. with suf. thus (that is, or that) of (to, for, by, or through) them; thus (that is, or that) their, or them. 𐬀𐬌𐬎 *aîgh* + pron. suf. 𐬀𐬯 *-shân* of 3d pers. pl.; Pâz. syn. *kushâ,*

𐬀𐬌𐬎𐬭 *aîgham* (trad. *âgham*) AV. 53, 7. Hn. 2, 24. conj. or adv. with suf. thus (that is, or that) of (to, for, by, or through) me; thus (that is, or that) my, or me. 𐬀𐬌𐬎 *aîgh* + pron. suf. 𐬭 *-am* of 1st pers. sing.; Pâz. syn. *kum.*

𐬀𐬌𐬎𐬨𐬀𐬯 *aîghmân* (trad. *âghmân*) AV. 1, 23. conj. or adv. with suf. thus (that is, or that) of (to, for, by, or through) us; thus (that is, or that) our, or us. 𐬀𐬌𐬎 *aîgh* + pron. suf. 𐬨𐬀𐬯 *-mân* of 1st pers. pl.; Pâz. syn. *kumâ.*

𐬀𐬍 *khîm*, s. nature, disposition, temper; see 𐬀𐬍𐬥 *hû-khîm* and 𐬛𐬀𐬥𐬀𐬍 *dûsh-khîm.* Pers. خیم.

𐬀𐬍𐬀𐬥𐬀𐬌𐬥 *aîmandên* (trad. *admûdîn*) s. often used as adj. or adv. every kind, all sorts, the whole; altogether, entirely; 𐬀𐬍𐬀𐬥𐬀𐬌𐬥 𐬭 *min aîmandên*, AV. 1, 29. from the whole number. Comp. Ar. أَيُّمَنٌ and أَيْمَا, As. *aiumma*; see Pahl.-Pâz. Glos. p. 45-46; Pâz. syn. 𐬨𐬀𐬥 *hamôîn.* This word occurs frequently in Mkh. and Kn. with the meaning given above, but not with that of 'thus, in this manner', which appears to have been attributed to it through an erroneous identification of *hamôîn* with Pers. همون. It is possible that the word is not Semitic, but merely a miswriting of *hâmôk-gun*, and a variant of *hamôîn;* Destur Peshotan (Gram. p. 376) suggests *hâmôdên*, Z. *hâmô* + *daêna,*

which derivation is however scarcely tenable; and both the second and fifth letters are usually circumflexed.

𐬵𐬀𐬥𐬌𐬥𐬀𐬯𐬀𐬌 *hêmnunastanô*, v. to believe, to credit, to trust in, to have faith in; past part. 𐬵𐬀𐬥𐬌𐬥𐬀𐬯𐬀 *hêmnunast*, AV. 61, 5., corrupted into 𐬵𐬀𐬥𐬌𐬥𐬀𐬯𐬀𐬈 *hêmnûnîd*, Dk. 145, 9. Heb. hiph. הֶאֱמִין, Chald. aph. הֵימִין, or הֵימֵן, Syr. aph. ﭭﺄﻣﻦ, Ar. آمَنَ; Pâz. syn. 𐬵𐬁𐬥𐬌𐬥𐬀𐬯𐬀𐬌 *varôstanŏ*, whose term. 𐬥𐬀𐬯𐬀𐬌 *stanŏ* is adopted by its Huz. equivalent. In the inscription on the ancient cross at Mailapur in the South of India it is found in the Arabised form *âman* 𐬀𐬵; see the inscription in A. C. Burnell, 'On some Pahlavî inscriptions'.

𐬵𐬀, or 𐬵𐬁, *khadû*, num. one; a contraction of 𐬵𐬀𐬈 *khadûk*, used in some of the following compounds.

𐬵𐬀𐬥𐬎 *îsvâr*, Dk. 150, 6. probably for 𐬥𐬀𐬯𐬀𐬥𐬎 *asvâr*, s. a horseman, a cavalier, a rider, a trooper, cavalry. Pers. سوار, اسوَر, اِسوار, or سُوارہ.

𐬵𐬀𐬥𐬎 *khadû-bâr*, AV. 1, 1. 22, 7. s. often used as adv. one time, a single time; once, once upon a time. 𐬵𐬀 *khadû* + 𐬥𐬎 *bâr*; Pers. یکبار.

𐬵𐬀𐬉 *ayûf* (trad. *adûp*, or *adôv*) AV. 1, 26, 27. 6, 12. GF. 3, 52, 68. 𐬵𐬁𐬉 *khadûf*, AV. 48, 7. GF. 1, 13. 2, 2, 27. Hn. 1, 9. conj. or. See Pahl.-Pâz.-Glos. p. 48-49; the Huz. 𐬥𐬇 *khad* is often substituted for the 𐬉 *ay*. Destur Peshotan (Gram. p. 382) suggests Z. *yaḍ vâ* (Vend. 17, 8). Pâz. syn. *ayâo*.

𐬵𐬀𐬥𐬀𐬴𐬎 *khadû-tâk*, AV. 46, 7. adv. single, alone, solely, only. Pers. یکتا (the Huz. 𐬵𐬀 *khadû* being substitued for یك).

𐬵𐬀𐬥𐬀𐬯𐬀, Dk. 144, 3. probably a miswriting of 𐬵𐬀𐬥𐬀𐬯𐬀𐬈𐬀𐬐𐬌 *khadûînakŏ*.

𐬵𐬀𐬈 *khadûk* (trad. *adûk*) AV. 2, 9, 30. 101, 15, 16, 21. GF. 2, 65, 67. 3, 97. Hn. 1, 9, 31. 𐬵𐬁𐬈 *khadûk*, AV. 2, 13. GF. 3, 97. Hn. 1, 9, 16, 21, 26, 36. 𐬵𐬀𐬈𐬀𐬐𐬌 *khadûkŏ*, Dk. 145, 1, 5. 150, 2, 3, 13. num. one; often written 𐬵𐬀 *khadû*, 𐬥𐬇, 𐬉, or 𐬥, *khad*, or *aê*, when used as a prefix, and 𐬥

khad, or the cipher 𐬵 *I*, or *1*, when affixed to a s. as the idhâfat of unity; 𐬀𐬵𐬐𐬀𐬵𐬀𐬵 AV. 1, 10. 29, 5. 𐬀𐬵𐬐𐬀𐬵𐬀𐬵𐬐 *khadûk levatman tanid*, AV. 1, 12. 𐬀𐬵𐬐𐬀𐬵𐬀𐬵𐬐𐬀𐬵𐬀𐬵 *levatman khadûk dadîgar*, GF. 3, 34. one with the other, with one another; 𐬀𐬵𐬐 𐬀𐬵 𐬀𐬵 AV. 25, 2. 𐬀𐬵𐬐 𐬀𐬵 𐬀𐬵𐬐 *khadûk min tanid*, AV. 30, 2. one from the other; 𐬀𐬵 𐬀𐬵𐬐 𐬀𐬵 𐬀𐬵 𐬀𐬵𐬐 *khadûk val valman tanid*, AV. 54, 7. one unto the other; 𐬀𐬵 𐬀𐬵 AV. 1, 32. 𐬀𐬵𐬐 𐬀𐬵 *khadûk-I*, AV. 1, 34. only one, a single one, one only, Pers. یکی; 𐬀𐬵𐬐 𐬀 𐬀𐬵 *XXX va khadûk*, GF. 3, 89. thirty-first. Heb. אֶחָד, Chald. חַד, Syr. ܚܰܕ, As. f. *ikhit*, Ar. وَاحِدٌ, or أَحَدٌ, Eth. *akhadu*; the final 𐬀 *k* may be either the usual final guttural after a vowel, or that of Pâz. *yak*. As all the other numerals, from 'two' to 'ten', are Semitic, it would be strange if the num. 'one' were not so also; otherwise, by altering the trad. pronunciation to *aêvak*, the word might be traced to Z. 𐬀𐬌𐬎𐬀𐬵; on Pahl. coins, this num. occurs in forms like 𐬀𐬎𐬀𐬎, 𐬀𐬎𐬀𐬎, 𐬀𐬎𐬀𐬎 and 𐬀𐬎𐬀𐬎, comparable with *khadûk*, and in forms like 𐬀𐬎𐬀𐬎𐬎 and 𐬀𐬎𐬀𐬎, comparable with *aêvak*; see Mordtmann's essays in DMG.

𐬀𐬵𐬐𐬀𐬵𐬀𐬵𐬐𐬀𐬵𐬀𐬵 *khadûkânakîh*, AV. 13, 8. s. unanimity, conformity, harmony, concord. Pâz. *êugânaî*, Pers. یگانگی (the Huz. 𐬀𐬵𐬐 *khadûk* being substituted for یگ).

𐬀𐬵𐬐𐬀𐬵𐬀𐬵𐬐𐬀𐬵 *khadûk-barî*, AV. 38, 6. adj. carrying (the dead) alone; applied to those who carry the dead in an unlawful manner, or without attending to all the proper observances, see AV. p. 177, note 2. — 𐬀𐬵𐬐 *khadûk* + 𐬀𐬵 *bar* (Pers. بر, crd. of 𐬀𐬵𐬐𐬀𐬵𐬀𐬵 *bûrdanŏ*).

𐬀𐬵𐬐𐬀𐬵 *khadûkŏ*, see 𐬀𐬵𐬐 *khadûk*.

𐬀𐬵𐬐𐬀𐬵𐬀𐬵𐬐 *khadûkûm*, substituted for 𐬀𐬵𐬐 *khadûk* in GF. 3, 89. by K20, num. first. 𐬀𐬵𐬐 *khadûk* + ord. suf. 𐬀 *-ûm*.

𐬀𐬵𐬐𐬀𐬵 *aînman*, AV. 16, 7. s. an eye. Heb. Chald. עַיִן, Syr. ܥܶܝܢ, Ar. عَيْنٌ; Pâz. syn. 𐬀𐬵𐬐𐬀𐬵 *chashm*.

خدوک *khadû-mûk*, adj. If the reading be correct, it must mean one-shoed, with only one boot, or shoe; خدوک ثریدلسند *khadû-mûk-dûbârishnûk*, AV. 25, 5. adj. used as s. 'running with one boot' is probably a corruption for *avî-mûk* 'without shoes' as Destur Hoshangji suggests in a note to the Translation pag. 172. 1. خد *khadû* + وک *mûk*.

خدوئنک *khadûînak* (trad. *adûdûk*, or *adûdunak*) AV. 1, 15. 2, 36. 18, 4. 36, 2. 101, 10. خدوئک AV. 48, 3. خدوئنکه *khadûînakĕ*, AV. 1, 22. Dk. 144, 9. 145, 149, 3. s. a mode, a manner, a degree, a kind, a sort, a fashion, a form; comp. خدوئنه *khadûînĕ*. Pl. خدوئنکیها *khadûînakihâ*, AV. 28, 6. Pers. آیین (the Huz. خد *khadû* being substituted for آی); Pâz. syn. اینک *aînak*.

خدوئنه *khadûînĕ* (trad. *adûdûn*) GF. 3, 55, 66. 4, 7. s. a custom, a usage, a practice, a law, an ordinance. Pers. آیین, or آین, (the Huz. خد *khadû* being substituted for آی); Pâz. syn. اینه *âînĕ*, Z. اندندلسد, Sans. *ayana*, 'a way'. It is doubtful whether خدوئنه *khadûînĕ* and خدوئنک *khadûînak* are used indiscriminately, except by mistake.

س *IV*, or *4*, (Pâz. *chihâr*, or *chahâr*) GF. 2, 51, 65, 70. 3, 64. num. ciph. four. Pâz. syn. چهار *chahâr*.

سرس *VII*, or *7*, (Pâz. *haft*) AV. 1, 29. 2, 1, 2, 11, 18, 32. GF. 1, 2. 2, 65. num. ciph. seven; also sometimes written سرسس. — س *IV* + س *III*; Pâz. syn. هفت *haft*.

سرسرای *DCC*, or *700*, (Pâz. *haft raž*) num. ciph. seven hundred; سرسرای دو سرس *DCCLXVI*, or *766*, GF. 6, 4. seven hundred and sixty-six. سرس *VII* × ای *C*, or *100*; Pâz. syn. هفت صد *haft sad*.

سرسرائم *VIIâm*, or *7âm*, num. seventh; سرسرائم ا ای *XX va VIIûm*, GF. 3, 35. twenty-seventh, 27th. سرس *VII* + ord. suf. ائم *-ûm*; Pâz. syn. هفتم *haftûm*.

سرسس *VIII*, or *8*, (Pâz. *hasht*) GF. 2, 65, 71, num. ciph. eight. سس *IV* + ـس *IV*; Pâz. syn. هشت *hasht*.

سرسسرچ *VIIIûm*, or *8ûm*, num. eighth; لد ا سرسسرچ *XX va VIIIûm*, GF. 3, 41. twenty-eighth, 28th. — سرسس *VIII* + ord. suf. چا *-ûm*; Pâz. syn. هشتوم *hashtûm*.

سرچ *IVûm*, or *4ûm*, num. fourth; لد ا سرچ *XX va IVûm*, GF. 3, 12. twenty-fourth, 24th. — سس *IV* + ord. suf. چا *-ûm*; Pâz. syn. چهارم *chahârûm*.

ل *b* is the second letter of the Pahlavî alphabet, and the usual equivalent of Sas. ل, Pers. ب, Z. ل, and Chald. ב; it also often stands for the final › in Z. ». Its form remains unaltered in all situations, as it does not join a succeeding letter; but it sometimes interchanges with ا *v* (as in اوذ for اوذ), and this letter, like Pers. ر, ز, and د, occasionally (though very rarely) joins a succeeding letter and becomes د or د; in this way, probably, the ل *b* in شبوان *shebkûn*, مکوبلچ *mekablûn*, has become the د *d* in شدوان *shedkûn*, مکودلچ *mekadlûn* (which are instances in which both forms occur), as well as in other words, of which only the form with د *d* is extant, such as خلدو *khaldâ*, 'milk'; زدنر *zednun*, 'buy'; دار *dâr*, 'a time' (see دانر *dânar*); مزدنچ *mezadnun*, 'sell'; یزدرد *yezderûn*, 'drive'; and یودان *yûdân*, 'young'. The final د *d* in نکد *neked*, may also have arisen from a diminutive final ل.

ل *I*, for this cipher see under د *y*, the last letter of the alphabet. In some MSS., ل *I* and its compounds لر *II*, لس *III* and لس *IV*, can hardly be distinguished from ل *b* and its compounds لر *gab*, لس *ab* and لس *aîb*.

بخت *bâkht*, AV. 1, 8. in all MSS. except H17, a variant of بخ *bakht*.

بهر *bâhar*, AV. 31, 7. 39, 5. s. a portion, a share, a part, a lot, a division. Pers. بهر, or بهر. The word *bahâr*, 'spring', is similarly written.

بهرام *Bâhrâm*, GF. 6, 5. pr. n. a Parsi man's name; the Pâz. form of ورهرام *Varahrâm*, or ورهران *Varahrân*, the name of several Sasanian kings; a yazad, or angel, whose name is given to the 20th day of the Parsi month, and to the planet Mars; also written بهرام *Vâhrâm*. Pers. بهرام, Sas. 𐭥𐭫𐭲𐭫𐭪𐭬, or 𐭥𐭫𐭲𐭫𐭩𐭭, *Varahrân*, Z. ورəθraγna, Sans. *Vritrahan*.

بهرور *bâharvar*, adj. used as s. one who bears a share, a sharer, a partner, a shareholder; pl. بهرورân *bâharvarân*, AV. 39, 5. Pers. بهرور, or بهربر.

بخ *bakht*, s. fate, destiny, fortune, luck; see سریبخ *saryâbakht*. Pers. بخت, Z. bağta; Huz. syn. گمن *gadman*.

باذ *bâḍ*, substituted for یهوناذ *yehevûnâḍ* in AV. 3, 13. by all MSS., except H17, conj. 3d sing. of باذنو *bûḍanŏ*.

بازو *bâzâî*, Hn. 2, 23. s. an arm. Pers. بازو, باز, or باز, Z. bâzu, Sans. *bâhu*.

بار *bâr*, AV. 1, 43. Hn. 1, 4, 10. s. a time, an occasion, an opportunity, a repetition; see خذوبار *khadû-bâr*. Pers. بار, Sans. *vâra*. See the remarks on دانر *dânar*.

بار *bâr*, AV. 77, 7. s. a load, a burden, a weight. Pers. بار, Z. *bar* 'to carry', Sans. *bhâra*.

بالا, or بالا, *bâlâî*, AV. 12, 12. adj. high, lofty, tall, elevated; اسمان بالا *âsmân bâlâî*, AV. 14, 5. sky-high; کوف بالا *kôf bâlâî*,

AV. 18, 12. mountain-high; in both which cases *bâlâî* is an adv. 'above'. Pers. بالا, Z. بالاءى.

بالست, *bâlist*, AV. 9, 2. adj. highest, loftiest, supremest, pre-eminent; pl. used as a s. بالستان *bâlistân*, AV. 9, 2. Z. بالاءودمبد (the Pers. *bâl-* being substituted for the Z. بالاءى, as in the preceding word).

بالسکن *bâliskn*, AV. 15, 9. بالسن GF. 1, 23, 29. بالشنو *bâlishnŏ*, GF. 1, 24, 25. بالشنو GF. 1, 24, 28. s. a pillow, a cushion. Pers. بالش, or بالشت.

بالنو *bâlnŏ*, AV. 4, 9. 17, 5. s. a summit, the crown of the head. Comp. Pers. بالا, Z. بالاءىهى.

باش *bâsh*, substituted for يچوناش *ychevûnâsh*, in GF. 3, 18. by H6, L15, imper. 2d sing. of بودنو *bûdanŏ*.

بامك *bâmîk*, AV. 14, 14, 20. 15, 16, 21. adj. brilliant, splendid, magnificent, beautiful. Z. بامكدد; comp. Pers. بام 'dawn'.

بخونستنو *bekhûnastanŏ*, v. to cry, to weep, to wail; pret. بخونست *bekhûnast*, AV. 78, 3. Heb. בָּכָה, Chald. בְּכָא, Syr. ܒܟܐ, Ar. بَكَى; Pâz. syn. گرستنو *giristanŏ*, whose term. -ستنو *-stanŏ* is adopted by its Huz. equivalent.

بانوكيه *bânûkîh*, see كدك بانوكيه *kadak-bânûkîh*.

بابا *babâ*, s. I.) AV. 1, 6, 21, 28. 2, 11. 17, 20. GF. 1, 12, 14. Hn. 2, 28. a door, a gate, a residence, a metropolis. II.) a way, a mode, a manner, a reason, a subject, a chapter; من بابا *min babâ-i*, GF. 2, 64. from the way of, by means of; see هم بابا *ham-babâ*. Sas. بابا *babâ*, Chald. בָּבָא, As. *bâbu*, Ar. بَابٌ 'a door' and بَبٌ 'a sort'; Pâz. syn. در *dar*.

بابائيچ *babâîhich*, Hn. 2, 28. s. with conj. the gateway also, even the entrance; the phrase 'and even their gateways were made trees', is not unlike the English university slang phrase 'sporting the oak'. بابا *babâ* + abst. suf. ى *-îh* + conj. چ *-ich*.

بوراک *bavrak*, AV. 98, 5. s. an otter, a beaver. Z. بوکدار; Lithuanian *bebrus*, 'a beaver', Old Sclavonic *bebru*, *bobru*, Lat. *fiber*, the same; comp. Pers. ببر 'a wild animal like a cat', Sans. *babhru* 'an ichneumon'. In Vend. it is called *udra upâpa* 'water-otter' XIII, 16, 51. XV, 1.

بزشکیه *bezashkîh*, Dk. 151, 5. s. medicine, the medical profession. Pers. بزشک, or پزشک, (Z. بیسزیسک, Sans. *bhishaj*, *bheshaja*) + abst. suf. یه *-îh*.

بزک *bazak*, بزکو *bazakŏ*, AV. 87, 6. s. a crime, a sin. Pers. بزه, Sas. ꣀ꣟ꣀ *bachak*.

بزک‌ایین *bazak-âyîn*, بزکوایینو *bazak-âyînŏ*, AV. 17, 16. adj. sin-accustomed, sinful, iniquitous, criminal, vicious, noxious; sup. بزکوایینتوم *bazak-âyîntûm*, AV. 17, 12. — بزک *bazak* + ایین *âyîn*.

بزکار *bazakar*, AV. 85, 7. a contraction, or miswriting, of بزکوار *bazak-kar*.

بزکوار *bazak-kar*, AV. 60, 7. adj. sin-committing, sinful, criminal, wicked; see the preceding and وزکوار *vazak-kar*. Pl. used as a s. بزکوارن *bazak-karân*, AV. 5, 8. in K20. — بزک *bazak* + adj. suf. وار *-kar*.

بزکو *bazakŏ*, see بزک *bazak*.

بر *bar*, AV. 15, 6, 12. IIn. 1, 2. s. fruit, produce, result, effect, improvement, profit, advantage; see ایویبر *avî-bar*. Pers. بر.

بر *bar*, AV. 15, 7. s. (perhaps) an eminence, a district, a tract, a domain, an enclosure. Pers. بر, Z. وادسر.

بر *bar* = بور *bûr*, crd. of بوردنو *bûrdanŏ*, see خدوکبر *khadûk-bar*, پتکمبر *pêtkhambar*, داتوبر *dâtôbar*, مسربر *mâsrabar*, مزدوبر *mâzdôbar*, and دستوبر *dastôbar*.

برات *brâḍ*, AV. 2, 9. GF. 3, 9. s. a brother. Pâz. *brâḍ*; Huz. syn. برا *akh*.

برادر *brâḍar*, GF. 3, 54. s. a brother. Pers. برادر, anc. P. Z. *brâtar*, Sans. *bhrâṭṛi*, Lat. *frater*.

برازیشک *barâzishak*, AV. 12, 2. 14, 20. 15, 7. adj. decorated, embellished, ornamented, adorned, beautiful; sup. برازیشکتوم *barâzishak-tûm*, AV. 12, 9. Pers. برازش + adj. suf. ک *-ak*; comp. Z. برازیشن, Sans. *bhrâjishṇu*.

برازیشکیه *barâzishakîh*, AV. 14, 12. s. decoration, embellishment, adornment. برازیشک *barâzishak* + abst. suf. یه *-îh*.

برهمک *bar-hamak*, AV. 14, 7. adj. associated, combined, mingled, together. Pers. برهم + adj. suf. ک *-ak*.

برزیذنو *burzîḍanŏ*, or بورزیذنو *bûrzîḍanŏ*, v. to elevate, to exalt, to ennoble; pres. 3d sing. برزید *burzêḍ*, AV. 12, 4. Comp. Pers. برز, or برز, 'exalted', ورج, 'grandeur'; Z. *barez*, Sans. *barh*.

برسوم *baresôm*, GF. 2, 30. s. the sacred twig-bundle whose presence is requisite in the religious ceremonies of the Parsis, as a symbol of 'growth'; at present, it is usually a bundle of tinned copper wires tied together, and deposited on the crescent-shaped claws of two stands, when not held in the hand; formerly, according to the Nîrangistân, the bundle consisted of slender twigs, from one to three spans in length, and a barleycorn in thickness, cut from any tree whose trunk was sound, and they were 3, 5, 7, 9, 12, 15, 21, 33, 69, or 551, in number, according to the circumstances of the ceremony. Pers. برسم, Pâz. *baresum*, or *barsum*, Z. برهمن, Sans. *brahman*.

برسوم-چینو *baresôm-chînŏ*, GF. 4, 27. adj. *baresôm*-gathering, for cutting the *baresôm*; corrupted into برسیم-چینو *baresêm-chînŏ* in K20 by joining the ر and س. — برسوم *baresôm* + چینو *chînŏ* (crd. of چیذنو *chîḍanŏ*).

بوشن *burishnŏ*, GF. 2, 68. s. bearing, carriage, conduct, conveyance, exhalation. بر *bur* = بار *bâr* (ord. of بارذنو *bârḍanŏ*) + abst. suf. ـشن *-ishnŏ*.

برچینیذنو *barĉhînîḍanŏ*, v. to ordain, to appoint, to create, to form, to produce; past part. برچینید *barĉhînîḍ*, see افزار برچینید *afzâr-barĉhînîḍ*. Denom. fr. Pers. بهر, or بهره, 'lot'.

برمانو *baramânŏ*, AV. 64, 2. pr. p. wailing, lamenting, mourning, moaning, groaning. برم *baram* (comp. Pers. برم 'expectation', غرم 'grief') + pr. p. suf. ـان *-ân*; the pr. p. of a verb برمیذنو *baramîḍanŏ*, which may be an imitative form like Pers. بلمليدن.

برمونذ *baramvand*, AV. 42, 2. adj. lamentable, mournful, piteous, woeful. برم *baram* (see the preceding) + pos. suf. ـونذ *-vand*.

برؤچ *Brôhach*, GF. 6, 6. pr. n. Bhrôch, or Broach, a city in Gujarât on the northern bank of the river Narmada, or Nerbudda; it contains a considerable number of Parsis among its inhabitants. Pers. بهروچ, or برروچ, Guj. *Bharuch*.

بولند *buland*, AV. 12, 4. see بوذند *bûland*.

بوریذنو *burîḍanŏ*, GF. 2, 30. in K20, a variant of بوذنو *bûrîḍanŏ*; past part. بورید *burîḍ*, AV. 81, 1.

بریجن *barîjan*, AV. 63, 2, 3. بریجنو *barîjanŏ*, AV. 93, 5. s. a baking pan, a portable stove, an oven. Pers. بریجن, بریزن, or برزن; Sans. *bhṛijjana*.

بزنکریه *bazankarîh*, AV. 81, 7. s. injuriousness, harmfulness, mischief, destructiveness. Pers. بزن, or گزند, + adj. suf. ـکر *-kar* + abst. suf. ـیه *-îh*.

بستنو *bastanŏ*, v. to bind, to confine, to shut, to close; past part. بست *bast*, substituted for اسرند *asrûnd* in AV. 17, 20. by K20. Pers.

بستن, anc. P. p. p. *basta*, Z. p. p. 𐬠𐬀𐬎𐬎𐬀; Huz. syn. 𐬠𐬀𐬎𐬎𐬀𐬭𐬎𐬀𐬥𐬀𐬎 *asrûntanŏ*, or 𐬠𐬀𐬎𐬎𐬀𐬭𐬎𐬀𐬥𐬀𐬎𐬀𐬎 *asrûnastanŏ*.

بسرای *bisraya*, AV. 38, 39, 59, 2. 81, 3. 83, 4. Hn. 1, 10. s. flesh, meat. Heb. בָּשָׂר, Chald. בִּסְרָא, or בִּשְׂרָא, Syr. ܒܣܪܐ; Pâz. syn. 𐬑𐬀𐬯𐬀 *gûsht*.

بسرای شستن *bisrayâ-khûrishnîh*, Hn. 1, 11. s. a flesh meal, an eating of meat. بسرای *bisrayâ* + شستن *khûrishn*, to which compound adj. is added the abst. suf. ـیه *-îh*.

بسیم *basîm*, AV. 3, 3. 4, 15, 16. adj. and adv. pleasant, agreeable, delightful, sweet, happy, good, well; خوش و بسیم *khûsh va basîm*, AV. 3, 18. well and good: Comp. بسیمتر *basîmtar*, AV. 4, 14, 16. GF. 2, 62, 64. Chald. בְּסִים, or בַּסִּים, Syr. ܒܣܝܡ; Pâz. syn. خوش *khûsh*.

بسیمیه *basîmîh*, AV. 5, 7. s. pleasure, agreeableness, delightfulness, happiness. بسیم *basîm* + abst. suf. ـیه *-îh*; Pâz. syn. خوشیه *khûshîh*.

بو *bô*, AV. 2, 26. 4, 16. s. a scent; see بوی *bôî*, بود *bôd* and هوبو *hû-bô*. Pers. بو. Probably بوی *bô-i* should be read *bôd-i*, the dhâfat being understood.

برا *barâ*, I.) conj. AV. 32, 6. 46, 5. 78, 7. GF. 3, 3, 5, 43, 58, 63. but, unless, yet. II.) adv. GF. 2, 6. 3, 55. Hn. 3, 3. besides, moreover, only, indeed; برا من *barâ min*, Hn. 1, 10, 31, 38. Dk. 144, 3. apart from, besides, away from, without. III.) prep. (before a s.) AV. 68, 23. besides, except. IV.) adv. or prep. prefixed to verbs: 1.) giving a fut. signification to the pres. AV. 1, 25. 2, 12, 15, 18, 19, 22. etc. see افزودن *afzûdanŏ*, اوسپردن *avaspârdanŏ*, خلمودن *khelmûntanŏ*, اوفتادن *aûftâdanŏ*, خویشتاستادن *khavîtâstanŏ*, تخشیدن *tukhshîdanŏ*, لرزیدن *larzîdanŏ*, روییدن *rôdîdanŏ*, زکتلودن *zektelûntanŏ*, سوختن *sûkhtanŏ*, یهبودن *yehabûntanŏ*, شیدودن *shedûntanŏ* and یاتودن *yâtûntanŏ*, یامتودن *yâmtûntanŏ*, یهچودن *yehcvûntanŏ*, شیدکودن *shedkûntanŏ*,

and 𐬐𐬀𐬌𐬌𐬀𐬎𐬀 *ketrûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬭𐬀𐬎𐬀 *karîtûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *vâdûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *neflûnastanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vaḍâkhtanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vaḍîrḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vajârḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vazlûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vashtamûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vashûftanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yetîbûnastanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yekavîmûnâḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *ycmaleluntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yemalelûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yemîtûntanŏ*, and 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yansegûntanŏ*; sometimes the v. s. is understood, as in GF. 3, 54. 2.) giving a somewhat intensive signification to all tenses, so as to imply a greater completeness of action, and generally equivalent to 'forth, out, outright, quite, away, along, on, over, up, down, etc.'; thus it is used with the pres. in AV. 2, 32. 4, 17. 16, 7, 8. etc. (in which case, it is often difficult to distinguish it from the fut.), with the imper. in AV. 1, 31, 32. 5, 7. 6, 8. etc., with the pret. in AV. 1, 1, 8, 9, 15. 2, 25-27, 36. etc., with the past part. in AV. 1, 17, 34. 2, 31. 17, 20. etc., with the same in ā perf. in AV. 1, 33. 2, 7. 5, 2. 10, 3. etc., with the same in a pas. pres. in GF. 3, 17. Hn. 1, 15., with the inf. in AV. 16, 9. GF. 3, 9., and with a verbal s. as entered in alphabetical order, see 𐬐𐬀𐬌𐬌𐬀𐬎𐬀 *afsurḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *khalelûntanŏ* 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *asrûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *aûpârḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *bôyînûḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *pâhrîkhtanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *tajîḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *rîkhtanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *ramîtûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *zâḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *zektelûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *sûkhtanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *sêjîḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *ychabûnâḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yâtûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *dâshtânŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *shikastanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yehevûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yâîtyûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *shedkûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *ketrûntanŏ*, 𐬐𐬀𐬌𐬌𐬀 *kardanŏ*, 𐬐𐬀𐬌𐬌 *maḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *vâdûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vaḍâkhtanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬯𐬀 *vaḍardanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vaḍîrḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vajârḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vajîḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *varzîḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *vazlûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *vashtamûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *vashtanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *nîshastanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *neksûntanŏ*, 𐬐𐬀𐬌𐬌𐬀 *numûḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yetîbûnastanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *drâîḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *gashtanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yekavîmûnâḍanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *ycmaleluntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *ycmalelûntanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *gûftanŏ*, 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀𐬯𐬀 *yansegûntanŏ*, and 𐬐𐬀𐬌𐬌𐬀𐬌𐬎𐬀 *yedrûntanŏ*. The nega-

tive لا *lâ* intervenes between بارا *barâ* and the verb, as in AV. 2, 36. 18, 11. GF. 3, 53, 89. 4, 18., and sometimes other adverbs do the same, as in Hn. 2, 36.; the object also intervenes occasionally, as in AV. 2, 18. GF. 3, 47. 4, 19. Hn. 1, 35a., especially if it be a dat. form after the prep. وا *val*, as in AV. 1, 2, 15. 47, 60, 6. GF. 4, 26. Sas. بارا *barâ*, Chald. בְּרָא, Syr. ܒܪ݂ܳ; Pâz. syn. *bê* (Pers. بی and بِ).

بارا خلمونیشنیه *barâ-khelmûnishnîh*, Hn. 1, 23. s. going off to sleep, sinking into repose, dozing. بارا *barâ* + خلمون *khelmûn* (crd. of خلمونتنو *khelmûntanŏ*) + abst. suf. یه *-ishn*, to which compound adj. is added the abst. suf. ه *-îh*.

بوختنو *bûkhtanŏ*, or *bôkhtanŏ*, Dk. 144, 145, 7. 152, 2. v. to preserve, to save, to deliver, to rescue, to release, to escape, to be free from; past part. used as adj. بوخت *bûkht*, or *bôkht*, Dk. 145, 2. safe, secure. Sas. בוכת *bûkht* and בוכתכי *bûkhtakî*, Z. *buj*, Sans *bhuj*.

بارا وذیرشنیه *barâ-vadîrishnîh*, Hn. 2, 38, 39. s. a passing away, a departure, a decease. بارا *barâ* + وذیر *vadîr* (crd. of وذیردنو *vadîrdănŏ*) + abst. suf. یه *-ishn*, to which compound adj. is added the abst. suf. ه *-îh*.

بارا اوزدهیشنیه *barâ- ûzdahîshnîh*, Hn. 3, 17. s. an uplifting, an uprising. بارا *barâ* + اوز *ûz* (Z. اُز) + دهیشن *dahîshn*, to which compound adj. is added the abst. suf. ه *-îh*.

بارا وردیشنیه *barâ-vardishnîh*, Hn. 2, 3, 37. s. a turning away, a departure, a desertion, a dismissal. بارا *barâ* + وردیشن *vardishn*, to which compound adj. is added the abst. suf. ه *-îh*.

بوپ *bûp*, AV. 15, 9. s. a rich carpet, fine cloth. Pers. بوب, or یوب; comp. Z. *ubda*, 'woven', Sans. *uptâ*, Gr. ὕφος. The root is Z. Sans. *vap* 'to weave'; Anglo-Saxon *wefan*.

بنفشمن *benafshman*, AV. 1, 11. 31, 95, 7. 46, 6, 7. GF. 3, 55. 4, 16. pron. self, one's self, myself, himself, herself, etc. (according to the person

referred to). Sas. 𐬀𐬫𐬀𐬭𐬀𐬯𐬱𐬀𐬌 ? *benafshman*, Heb. בְּנֶפֶשׁ, Chald. בְּנַפְשׁ, Ar. بِنَفْسِهِ 'in person'; Pâz. syn. 𐬀𐬫𐬀 *khûd*.

𐬀𐬫𐬀 *bûḍanŏ*, substituted for 𐬀𐬫𐬀𐬌𐬀𐬫𐬀 *yehevûntanŏ* in GF. 3, 52. by H6, L15, v. to be, to exist, to become; pret. 𐬀𐬫 *bûḍ*, GF. 3, 10. was; pres. 3d sing. 𐬀𐬫 *bêḍ*, substituted for 𐬀𐬫𐬌𐬀𐬫 *yehevûnêḍ* in Hn. 1, 15. by H6; imper. 2d sing. 𐬀𐬫𐬌 *bâsh*, substituted for 𐬀𐬫𐬌𐬀𐬫 *yehevûnâsh* in GF. 3, 18. by H6, L15; conj. 3d sing. 𐬀𐬫 *bâḍ*, substituted for 𐬀𐬫𐬀𐬫 *yehevûnâḍ* in AV. 3, 13. by all MSS. except H17. Pers. بودن, anc. P. Z. *bû*, Sans. *bhû*; Huz. syn. 𐬀𐬫𐬀𐬌𐬀𐬫𐬀 *yehevûntanŏ*.

𐬀𐬫𐬀𐬭𐬀𐬫 *bûrḍâr*, s. a supporter, an upholder, a promoter, a partisan; pl. 𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬱 *bûrḍârân*, AV. 1, 9. 𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬱𐬀𐬌 *bûrḍârânŏ*, AV. 11, 3. From 𐬀𐬫𐬀𐬭 *bûrḍanŏ*; Pers. بُردار, Z. nom. 𐬀𐬫𐬀𐬭𐬎𐬀𐬫𐬎.

𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬭𐬌 *bûrḍârîh*, s. support, endurance, tolerance; see 𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬭𐬌 *farmân-bûrḍârîh*. — 𐬀𐬫𐬀𐬭𐬀𐬫 *bûrḍâr* + abst. suf. 𐬌 *-îh*.

𐬀𐬫𐬀𐬭 *búrḍanŏ*, v. to bear, to endure, to support, to carry, to convey, to bring; pret. 𐬀𐬫𐬭 *bûrḍ*, substituted for 𐬀𐬫𐬭𐬀𐬫 *yedrûnḍ*, in Hn. 2, 84. by H6; crd. 𐬭 *bar*, or *bur*, see 𐬭𐬀𐬫𐬀𐬫𐬀𐬭 *khadûk-bar* and 𐬭𐬀𐬫𐬀𐬫𐬀𐬫𐬀𐬭 *pêtkhambar*. Pers. بُردن, anc. P. Z. *bar*, Sans. *bhṛi* and *hṛi*; Huz. syn. 𐬀𐬫𐬭𐬀𐬫𐬀𐬫𐬀𐬌 *yedrûntanŏ*.

𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬰 *bûrzâk*, AV. 7, 3. adj. grand, superb, splendid, magnificent. 𐬀𐬫𐬀𐬭 *bûrz* (crd. of 𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬌 *bûrzîḍanŏ*) + adj. suf. 𐬰 *-âk*; comp. Pers. بُرز, or برز, 'splendor', ورج 'grandeur'.

𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬭𐬌 *bûrzishnîh*, AV. 12, 6, 10, 17, 19. 13, 12. 14, 2, 6, 10, 18, 21. 15, 8, 17. in H17, a miswriting of 𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬭𐬀𐬰 *bûrzishnîk*.

𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬭𐬀𐬰 *bûrzishnîk*, AV. 4, 32. 12, 6, 13, 17, 19. 13, 12. 14, 1, 2, 6, 10, 13, 18, 21. 15, 8, 15, 17. adj. exalted, noble, sublime, grand; sometimes written 𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬭𐬀𐬰 *vûrzishnîk*. Comp. 𐬀𐬫𐬀𐬭𐬀𐬫𐬀𐬭𐬀𐬰𐬀𐬫𐬀𐬭 *bûrzishnîktar*, AV. 4, 32.

12, 10. — 𐬠𐬎𐬭 *bûrz* (crd. of 𐬠𐬎𐬭𐬵𐬌𐬌𐬀𐬌 *bûrzîḍanŏ*) + abst. suf. 𐬱𐬀 *-ishn* + adj. suf. 𐬌𐬵 *-îk*.

𐬠𐬎𐬭𐬵𐬌𐬌𐬀𐬌 *bûrzîḍanŏ*, v. see 𐬠𐬎𐬹𐬵𐬌𐬌𐬀𐬌 *burzîḍanŏ*; crd. 𐬠𐬎𐬭 *bûrz*, see the preceding words.

𐬠𐬎𐬭𐬌, or 𐬠𐬎𐬹𐬌, *bûland*, AV. 12, 18. 14, 1. Hn. 2, 23. adj. high, lofty, tall; see 𐬠𐬎𐬹𐬌 *buland*. Comp. 𐬠𐬎𐬭𐬌𐬉𐬀 *bûlandtar*, GF. 2, 17. Pers. بُلند, comp. Z. *berezañḍ*.

𐬠𐬎𐬭𐬌𐬌𐬍 *bûlandîh*, AV. 14, 12. s. height, loftiness, sublimity, exaltation, grandeur. 𐬠𐬎𐬭𐬌 *bûland* + abst. suf. 𐬌𐬍 *-îh*; Pers. بُلندی.

𐬠𐬎𐬭𐬵𐬌𐬌𐬀𐬌 *bûrîḍanŏ*, GF. 2, 30. v. to cut, to sever; see 𐬠𐬎𐬹𐬵𐬌𐬌𐬀𐬌 *burîḍanŏ*. Pers. بُریدن, Z. *bar*; Huz. syn. 𐬯𐬀𐬎𐬀𐬯𐬀𐬌𐬌𐬀𐬌 *peskûntanŏ*.

𐬠𐬎𐬹𐬎𐬌𐬌𐬀𐬌 *bôyînîḍanŏ*, v. to perfume, to scent; pret. 𐬠𐬎𐬹𐬎𐬌𐬌𐬀 𐬠𐬎𐬭 *barâ bôyînîḍ*, AV. 2, 26. perfumed thoroughly, fumigated. Denom. fr. 𐬠𐬎𐬹 *bôî*.

𐬠𐬎𐬹𐬱 *bûsh*, AV. 54, 5. s. a horse's mane. Pers. بُش, پُشم, فُشم, or فُژ.

𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬱𐬌 *bavîhûnast*, GF. 1, 22. p. p. used as s. what is requested, a request, a demand, a petition. Past part. of 𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬱𐬌𐬌𐬀𐬌 *bavîhûnastanŏ*; Pâz. syn. 𐬯𐬀𐬎𐬀𐬱𐬌 *khvâst*.

𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬱𐬌𐬌𐬀𐬌 *bavîhûnastanŏ*, AV. 1, 23. v. to seek, to demand, to request, to summon, to want, to beg, to beseech; past part. 𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬱𐬌 *bavîhûnast*, AV. 65, 9. GF. 1, 4.; pret. 𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬱𐬌 *bavîhûnast*, Hn. 2, 28. Dk. 150, 13.; crd. 𐬠𐬎𐬹𐬯𐬀𐬎𐬌 *bavîhûn*, see 𐬠𐬎𐬹𐬯𐬀𐬎𐬌 𐬱𐬀𐬵𐬌𐬍 *âshtîh-bavîhûn*; pres. 1st sing. 𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬌𐬌 *bavîhûnam*, Hn. 3, 4.; pres. 3d sing. 𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬌𐬵𐬌 *bavîhûnêḍ*, AV. 64, 12.; pas. pres. 3d sing. 𐬠𐬎𐬹𐬯𐬀𐬎𐬀𐬌𐬌𐬀𐬌-𐬉𐬀𐬌𐬵 *bavîhûnî-aît*, Hn. 2, 6. 3, 5. is summoned, is recalled, (lit.) there is a demand. Heb. בָּעָה; Chald. בְּעָא, talmud בַּעְיָא; Syr. ܒܥܐ; Pâz. syn. 𐬯𐬀𐬎𐬀𐬱𐬌𐬌𐬀𐬌 *khvâstanŏ*, whose term. 𐬱𐬌𐬌𐬀𐬌 *-stanŏ* is adopted by its Huz. equivalent.

𐬠𐬎𐬹 *bûn*, AV. 54, 3. GF. 5, 4. Hn. 1, 2. s. a foundation, a basis, an

origin, a beginning (opp. of 𐬫𐬀𐬱𐬹𐬨𐬀𐬥 *rôêshman* and 𐬯𐬀𐬭 *sar*, 'the head, or end'), an extremity, an end; see 𐬀𐬫𐬌𐬨𐬀𐬥 *avî-bûn*. Pers. بُن, or بون; Z. 𐬨𐬀𐬥. It is probably connected with Sans. *budhna*, 'bottom, depth'.

𐬨𐬀𐬫𐬌𐬯𐬀𐬵𐬀𐬥𐬀𐬯𐬀𐬥𐬀𐬨 *bavvîhûnastanŏ*, AV. 1, 23. in H6, a common variant of 𐬨𐬀𐬫𐬌𐬯𐬀𐬵𐬀𐬥𐬀𐬯𐬀𐬥𐬀𐬨 *bavihûnastanŏ*; past part. 𐬨𐬀𐬫𐬌𐬯𐬀𐬵𐬀𐬥𐬀𐬯𐬀𐬥 *bavvîhûnast*, GF. 1, 4, 22. in H6, K26, 𐬨𐬀𐬫𐬌𐬯𐬀𐬵𐬀𐬥𐬀𐬯𐬀𐬥𐬌𐬯𐬀𐬥 *bavvîhûnôst*, AV. 65, 9. in H6.

𐬨𐬀𐬥𐬀𐬨 *bûndak*, AV. 18, 54, 11. adj. full, complete, perfect, finished. Comp. Pers. بندهٔ 'included', بندش 'termination'; Huz. syn. 𐬚𐬀𐬫𐬀𐬥 *tamâm*.

𐬨𐬀𐬥𐬀𐬨 *bôndak*, GF. 3, 34. 6, 2, 5. adj. used as s. one who is bound, a bondman, a slave, a servant, a domestic; in Hn. 2, 28. it translates the Z. acc. pl. 𐬨𐬁𐬥𐬎𐬎𐬎𐬎𐬎𐬎𐬎, and is explained by 𐬯𐬎𐬎𐬎𐬎𐬎𐬎𐬎 *shedayâ-zakîh*, 'demon worship', signifying, possibly, a slave of his passions; see 𐬨𐬀𐬥𐬀𐬨 *bandak*. Pl. 𐬨𐬀𐬥𐬀𐬨𐬀𐬯𐬀𐬥 *bôndakîhâ*, GF. 5, 1. in K20, a variant of 𐬨𐬀𐬥𐬀𐬨𐬀𐬯𐬀𐬥 *bandakîhâ*. Pers. بندهٔ, anc. P. *bañdaka*.

𐬨𐬀𐬥𐬀𐬨𐬀𐬵𐬀𐬥 *bûndakîh*, AV. 1, 2. s. fulfilment, a completion, a termination, an end. 𐬨𐬀𐬥𐬀𐬨 *bûndak* + abst. suf. 𐬵𐬀𐬥 *-îh*.

𐬨𐬀𐬥 *bôî*, AV. 4, 15-17. 10, 9. 54, 4. s. a scent, a smell, an odor, a fragrance, a perfume; see 𐬀𐬥𐬌𐬨𐬀𐬥 *hû-bôî*, 𐬨𐬀 *bô* and 𐬨𐬀𐬰 *bôd*, which last is probably the original reading of the word. Pers. بوی, or بو, Z. 𐬨𐬁𐬥𐬎𐬎𐬎𐬎, or 𐬨𐬁𐬥𐬎𐬎𐬎.

𐬨𐬀𐬰 *bôd*, Hn. 2, 18. s. a scent, an odor, a fragrance; see 𐬀𐬥𐬌𐬨𐬀𐬰 *hû-bôd*. Z. 𐬨𐬁𐬥𐬎𐬎𐬎𐬎.

𐬨𐬀𐬰 *bôd*, Hn. 2, 3, 37. s. consciousness, sense, perception; according to Dâd. b. Dâd. it communicates impressions from the spiritual world to 𐬀𐬥𐬌𐬯 *hûsh*, 'the understanding', which passes them on to the body; 𐬨𐬀𐬰 *bôd* also quits the body during sleep, whilst 𐬀𐬥𐬌𐬯 *hûsh* does so only during severe sickness. Z. 𐬨𐬁𐬥𐬎𐬎𐬎𐬎𐬎.

بند *band*, AV. 68, 8. s. a tie, a knot, a band, a belt. Pers. بند, Z. بەندەوەن, Sans. *bandha*.

بوئیذ *bôîth*, see بوئیذەش *hû-bôîth*.

بوئیذەشنی *bûyishnîh*, see فرەز-بوئیذەشنی *frâz-bûyishnîh*.

بندک *bandak*, adj. used as s. a slave, a servant; see بوندک *bôndak*. Pl. بندکیهە *bandakîhâ*, GF. 5, 1. Pers. بندە, anc. P. *bañdaka*.

بوی-وجرک *bôî-vajarâk*, AV. 2, 32. adj. scent-diffusing, fumigating. بوی + وجرک *vajarâk*.

بید *bêd*, substituted for یچەونید *yehevûnêd* in Hn. 1, 15. by H6, pres. 3d sing. of بودنو *bûdanŏ*.

بیرون, or بیرن, *bîrûn*, AV. 19, 29, 2. 41, 8. بیرونو, or بیرونی, *bîrûnŏ*, AV. 60, 8. GF. 4, 15. adv. outside, out, without, forth. Pers. بیرون, or برن, Sas. *bîrûnî*.

بیش, or بیژ, *bêsh*, AV. 5, 6, 8. s. distress, affliction, vexation, anxiety; لوتمن بیش *levatman bêsh*, AV. 17, 15. with distress, miserable, distressed; see اوی-بیش *avî-bêsh*. Z. بەیوەرەیم; Sans. *dvish* 'hostile', *dvesha* 'hate'.

بیگانک *bîgânak*, see بیگانو.

بیشیذنو *bêshîdanŏ*, v. to distress, to afflict, to trouble, to vex; past part. بیشید *bêshîd*, AV. 65, 8. Z. *dbish*, Sans. *dvish* 'to hate'.

بیشینیذنو *bêshînîdanŏ*, v. see the preceding; past part. بیشینید *bêshînîd*, AV. 65, 8. in K20. Denom. fr. بیش *bêsh*.

بیگانو, بیگنو, or بیژگنو, *bîgânak*, AV. 95, 7. adj. strange, alien, unfamiliar, outside the family circle, unrelated. Pers. بیگانه; Huz. var. بیتانک *bîtânak*.

بیم *bîm*, AV. 53, 9. s. fear, terror, dread, risk, danger; see اوی-بیم *avî-bîm*. Pers. بیم, Z. *bî* 'to fear', Sans. *bhîma*.

𐭱𐭥𐭬𐭲 *bîmgun*, or *bîmkun*, adj. a variant of 𐭱𐭥𐭬𐭩𐭲 *bîmkûn*, or 𐭱𐭥𐭬𐭥𐭲 *bîmgûn;* comp. 𐭱𐭥𐭬𐭩𐭭𐭕𐭲 *bîmguntar*, or *bîmkuntar*, AV. 18, 6.

𐭱𐭥𐭬𐭥𐭲, or 𐭱𐭥𐭬𐭥𐭩𐭲, *bîmgûn*, AV. 54, 55, 1. 99, 101, 2. Hn. 2, 37. adj. fearful, terrible, frightful, awful. 𐭱𐭥𐭬 *bîm* + adj. suf. 𐭩𐭲 *kûn*, or 𐭥𐭲 *gûn*; Pâz. *bîmgin*, or *bîmgîn*.

𐭱𐭥𐭬𐭥𐭩𐭲𐭭𐭩 *bîmgûnih*, AV. 5, 8. 54, 9. s. fearfulness, frightfulness, awfulness. 𐭱𐭥𐭬𐭥𐭲 *bîmgûn* + abst. suf. 𐭩 *-îh*.

𐭱𐭣𐭲 *bidanâ* (trad. *bînâ*) GF. 2, 51. 6, 1, 4. s. a month; each of the Parsi months contains thirty days (see 𐭲𐭥𐭬 *yôm*), and the names of the twelve months are as follows: 1. 𐭥𐭫𐭥𐭱𐭥𐭲𐭩 *Fravardînŏ*, 2. 𐭠𐭫𐭣𐭲𐭠𐭫𐭩𐭱 *Ardavahisht*, 3. 𐭠𐭫𐭥𐭲𐭥𐭣𐭠𐭣 *Horvadad*, 4. 𐭲𐭩𐭫 *Tîr*, 5. 𐭠𐭥𐭩𐭬𐭲𐭠𐭣 *Amerôdad*, 6. 𐭱𐭣𐭫𐭥𐭲𐭩 *Shatvaîrŏ*, 7. 𐭥𐭩𐭲𐭩 *Mitrô*, 8. 𐭠𐭫𐭲 *Âvân*, 9. 𐭥𐭩𐭲𐭫 *Âtarô*, 10. 𐭥𐭩𐭲 *Dînô*, 11. 𐭠𐭱𐭫𐭥𐭲 *Vohûman*, 12. 𐭲𐭱𐭥𐭬𐭫𐭥𐭣𐭠𐭣 *Spendarmad*. Probably a variant of 𐭱𐭣𐭲 *vidanâ* (trad. *vadnâ*) 'time', Chald. עִדָּנָא, Syr. ܥܶܕܢܳܐ, Ar. عِدَّان; it has also been proposed to read the word *bîrakh* and compare it with Chald. בְּ 'in' + יַרַח 'a month' (Heb. יֶרַח, Syr. ܝܪܚܳ), but this identification is inadmissible; Pâz. syn. 𐭥𐭠𐭲 *mâh*.

𐭱𐭥𐭩 *bêvar*, GF. 1, ½. Hn. 1, 10, 26. num. a myriad, ten thousand; sometimes expressed by the ciphers 𐭩 𐭥 *10,000*. Z. 𐬛𐬀𐬯𐬀𐬭.

𐭱𐭥𐭩𐭲 *bînîk*, Hn. 2, 21. s. the nose; see 𐭱𐭥𐭣 *vînîk*. Pers. بینی.

𐭩 *p*, *f*, or *v*.

𐭩 *p*, *f*, or *v*, is the third letter of the Pahlavî alphabet, and the usual equivalent of Sas. 𑀧, Pers. پ, ف, Z. 𐬯, 𐬬, and Chald. פ; it also often corresponds to a medial, or final, Pers. ب, or و, and sometimes to the final › in Z. ». Its form generally remains unaltered, in all situations, as it does not join a succeeding letter; but its compounds: 𐭠𐭩 *ap*, *af*, *haf*, *khef*, 𐭥𐭩 *rp*, 𐭲𐭩 *sp*, and 𐭱𐭩 *shp*, are

often contracted into 𐬞𐬌, 𐬞𐬍, 𐬞𐬎, and 𐬞𐬏, which are identical with the compounds *aj*, *rj*, *sj*, and *shj*, of the fifth letter 𐬎 *j*; in hurriedly written MSS. the letters 𐬞𐬀 may also occasionally be found united, and converted into 𐬞𐬐, which miswriting may perhaps explain the origin of 𐬞𐬀𐬭𐬌𐬯𐬌𐬰 *harvist* from 𐬞𐬀𐬭𐬌𐬯𐬀𐬵 *harvispô*.

𐬞𐬀 *pâ*, substituted for 𐬞𐬀𐬎𐬭𐬀𐬥 *ragelman* in AV. 76, 3. by K20, s. a leg from the knee downwards, a foot; generally written 𐬞𐬀𐬵, or 𐬞𐬀𐬌, *pâî*. Pers. پا; Huz. syn. 𐬞𐬀𐬎𐬭𐬀𐬥 *ragelman*.

𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞𐬀𐬵 *pâhrîkhtâr*, AV. 13, 11. s. an abstainer, a refrainer, a restrainer; a preserver. From 𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞𐬀𐬵𐬌𐬙 *pâhrîkhtanŏ*.

𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞𐬀𐬵𐬌𐬙 *pâhrîkhtanŏ*, v. to abstain, to refrain, to forbear, to restrain; to heed, to care for, to tend, to preserve; past part. 𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞 *pâhrîkht*, AV. 4, 26. 15, 72, 4. 20, 5. 37, 6. 𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞𐬀 *pâhrîkhtô*, AV. 15, 5.; pret. 𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞 *pâhrîkht*, AV. 17, 17.; imper. 2d pl. 𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞𐬎𐬀𐬥 𐬨𐬀𐬵 *barâ pâhrêjêd*, AV. 101, 19. abstain ye altogether. Pers. پرهیختن and پرهیزیدن; Z. *paiti* + *rich* (Sans. *rich*), or *apa* + *harez* (Sans. *sṛij*).

𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎𐬌𐬞𐬀𐬫 (trad.) *pâhlûm*, AV. 15, 21. Hn. 1, 35a. adj. best, excellent, eminent, pre-eminent, exalted, perfect. This word appears to be the Huz. form of Pâz. 𐬞𐬀𐬯𐬀𐬵, or 𐬞𐬀𐬯𐬀𐬵𐬀, which is occasionally substituted for it (the Huz. 𐬞𐬌𐬵 *yashar* taking the place of the Pâz. 𐬯 *ash*, or 𐬯𐬀 *âsh*). It is the usual translation of Z. 𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬥𐬀, whose term. 𐬌𐬎 is represented by the Pahl. term. 𐬞 *-ûm*, but it is doubtful if the remaining Pahl. 𐬞𐬌𐬵𐬀, 𐬯𐬀, or 𐬯𐬀𐬵𐬀, be identical with the remaining Z. 𐬌𐬎𐬀𐬥𐬀, or with Pers. وشت, or وش, 'good', as the Pahl. 𐬵 is rarely equivalent to an initial *v*, and the disappearance of the 𐬥 *h*, is unexplained. If the words be identical, 𐬞𐬌𐬵𐬀𐬯𐬀𐬵, 𐬞𐬯𐬀𐬵 and 𐬞𐬯𐬀𐬵𐬀 ought to be read *vyasharûm*, *vashûm*, and *vahishûm*, respectively.

𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎 *pâhrêj*, s. abstinence, forbearance; heed, care; 𐬞𐬀𐬌𐬭𐬌𐬵𐬀𐬎

𐬞𐬀𐬵 *pâhrêj karḍ*, Hn. 2, 29. taken care of, tended. Crd. of 𐬞𐬀𐬵𐬭𐬀𐬵𐬙𐬀𐬥𐬀𐬌 *pâhrîkhtanŏ*; Pers. پرهیز.

𐬞𐬀𐬵𐬭𐬀𐬵𐬙𐬀𐬥𐬀𐬌 *pâhrêjêḍ*, imper. 2d pl. of 𐬞𐬀𐬵𐬭𐬀𐬵𐬙𐬀𐬥𐬀𐬌 *pâhrîkhtanŏ*.

𐬞𐬀𐬵𐬥𐬀𐬌 *pâhnâî*, or *pâhnâk*, adj. wide, broad; see 𐬞𐬀𐬥𐬀𐬌 *pahnâî*; 𐬀𐬵𐬥𐬀𐬌 — 𐬞𐬀𐬵𐬥𐬀𐬌 *pâhnâî — vâdûnd*, AV. 21, 2. they widen out, they flay. Pers. پهنا, Z. 𐬞𐬀𐬵𐬥𐬀𐬌𐬙𐬀𐬵𐬥𐬀𐬌.

𐬞𐬀𐬵 *pâḍ*, p. p. of 𐬞𐬀𐬵𐬙𐬀𐬌 *pâḍanŏ*, see 𐬀𐬵𐬞𐬀𐬵𐬙𐬀𐬌 *Átarô-pâḍ*. Pers. پاد.

𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵 *pâḍakhshah*, or *pâitikhshâ*, I.) GF. 2, 10. adj. ruling over, sovereign, overpowering, predominant, prevailing, empowered, authorized, permitted, allowable, proper. II.) AV. 68, 15. GF. 3, 92, 94. s. a ruler, a sovereign, a monarch, a king. Pers. پادشه, پادشاه, پادشه, or پادشاه; Z. 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵 + 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬙𐬀𐬵; comp. anc. P. *patiyakhshaiy* 'I ruled over', *khshâyathiya* 'a king'; comp. Sas. 𐡐𐡔𐡀𐡕𐡔𐡕𐡓𐡉𐡐, or 𐡐𐡔𐡀𐡕𐡔𐡕𐡓𐡉𐡐𐡀, *pâtakhshatarî*. This word is also written 𐬞𐬀𐬵𐬙𐬀𐬵𐬵𐬞𐬀𐬵 *pâḍôkhshah*, 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬀𐬌 *pâḍakhshâî*, and 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵 *pâḍakhshâh*.

𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬀𐬵𐬍 *pâḍakhshâhîh*, or *pâitikhshîyâîh*, Hn. 2, 10, 15. s. rule, sovereignty, monarchy, dominion, authority, predominance; see 𐬵𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬀𐬵𐬍 *hû-pâḍakhshâhîh* and 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬀𐬵𐬍 *dûsh-pâḍakhshâhîh*. — 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵 *pâḍakhshâh* (= the preceding) + abst. suf. 𐬍 *-îh*; Pers. پادشاهی.

𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬀𐬵𐬍 *pâḍakhshahîh*, or *pâitikhshâîh*, AV. 68, 15: in K20, Hn. 2, 5. s. see the preceding. 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵 *pâḍakhshah* + abst. suf. 𐬍 *-îh*.

𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬀𐬌 *pâḍakhshâî*, or *pâitikhshâî*, see 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵 *pâḍakhshah* I. and II.; pl. 𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵𐬀𐬵𐬙𐬀𐬵𐬌 *pâḍakhshâyân*, AV. 12, 14. sovereigns, monarchs, kings.

𐬞𐬀𐬵𐬞𐬀𐬵𐬙𐬀𐬵 *pâḍâshn*, AV. 5, 12. in H6, H17, K26, a variant of 𐬞𐬀𐬵𐬞𐬀𐬵𐬙𐬀𐬵𐬞𐬀𐬵 *pâḍadahishn*. Pers. پاداشن.

𐬐𐬀𐬛𐬀𐬥𐬁𐬭𐬀𐬯 *pâḍafrâs*, or *pâitifrâs*, AV. 5, 8, 13. 6, 14, 12. 19, 5, 9. 20, 21, 25, 27, 29, 51, 59, 62, 86, 93, 94, 96, 3. 22, 24, 41, 43, 44, 63, 70, 88, 4. 23, 4, 9. 28, 3, 6. 39, 65, 69, 6. 40, 7. 48, 49, 71, 73, 78, 5. 54, 9. 55, 1, 2, 9. 64, 6, 10, 13. 68, 13. 72, 90-92, 97, 98, 2. 77, 10. 89, 4, 11, 99, 2, 7, 11. GF. 4, 22. s. punishment, chastisement, retribution, (especially) the punishment of the wicked after death and before the resurrection. Z. 𐬐𐬀𐬛𐬀𐬥𐬁𐬭𐬀𐬯, Pers. پادفره, or پادفر.

𐬐𐬀𐬛𐬌𐬌𐬀𐬯 *pâḍîyâvîh*, or *pâitîyâpîh*, AV. 101, 23. s. see the following.

𐬐𐬀𐬛𐬌𐬀𐬯 *pâḍyâvîh*, or *pâitîyâvîh*, AV. 1, 26. s. ablution; the performance of 𐬐𐬀𐬛𐬌𐬀𐬯 *pâḍyâv*, or washing the hands, arms, face, and feet, whilst repeating a religious formula, and in preparation for prayer, see AV. p. 148, note. 𐬐𐬀𐬛𐬌𐬀𐬯 *pâḍyâv* (Pers. پادیاب, Z. *paiti* + *ap*) + abst. suf. 𐬌 *-îh*.

𐬐𐬀𐬛𐬀𐬛𐬀𐬵𐬌𐬯 *pâḍadahishn*, or *pâitidahishn*, AV. 5, 7, 10, 12. 11, 11. s. a requital, a recompense, a reward, (especially) the reward after death for good works performed during life; see 𐬐𐬀𐬛𐬀𐬰𐬌𐬯 *pâḍâshn* and the following. 𐬐𐬀𐬛 *pâḍa*, (Z. 𐬐𐬀𐬛𐬀) + 𐬛𐬀𐬵𐬌𐬯 *dahishn*; Pers. پاداشن, پاداش, پاداش, پادش, بادش, or پاداشت.

𐬐𐬀𐬛𐬀𐬛𐬀𐬵𐬌𐬭𐬌𐬯 *pâḍadahîshn*, or *pâitidahîshn*, AV. 11, 11. in H6, H17, variant of the preceding. 𐬐𐬀𐬛 *pâḍa* (Z. 𐬐𐬀𐬛𐬀) + 𐬛𐬀𐬵𐬌𐬭𐬌𐬯 *dahîshn*.

𐬐𐬀𐬛𐬀𐬥𐬀𐬯𐬎 *pâḍanŏ*, v. to protect, to guard, to shelter, to screen, to shield, to preserve; past part. 𐬐𐬀𐬛 *pâḍ*, see 𐬀𐬐𐬀𐬛𐬀𐬥𐬀𐬯 *Âtarŏ-pâḍ*; 𐬐𐬀𐬛𐬀𐬯 *pâtô*, see 𐬀𐬛𐬭𐬀𐬐𐬀𐬯 *Âtôrô-pâtô*. Anc. P. Z. Sans. *pâ*, p. p. *pâta* (Pers. پاد); Huz. syn. 𐬯𐬀𐬙𐬀𐬥𐬀𐬯𐬎 *netrûntanŏ*.

𐬐𐬀𐬐𐬀𐬐𐬀𐬯 *Pâpakânŏ*, AV. 1, 7. Dk. 150, 11. patron. adj. the Pâpakân; of, belonging to, or descended from, Pâpak, the grandfather of Artakhshatar, or Ardakhshîr, the founder of the Sasanian dynasty, A.D. 226; in Kn. it is stated that Artakhshatar was the son of Sâsân and Pâpak's daughter, but was adopted by his grandfather who had no son,

which accounts for his being called the son of Pâpak in the Sas. ins. 𐬐𐬀𐬥 *Pâpâk* (Pers. بابك, Sas. 𐭱𐭠𐭯𐭠𐭪 *Pâpakî*, Gr. *Παπακος*) + patron. suf. 𐬀𐬙 *-ánŏ*.

𐬐𐬀𐬥𐬎𐬀 *Pârsîk*, GF. 6, 1. adj. Parsi, Persian. Pers. پارسی, or فارسی; anc. P. *Pârsa*.

𐬐𐬀𐬥 *pârak*, AV. 79, 9. GF. 3, 34. s. a bribe. Pers. پاره, Z. 𐬐𐬀𐬥𐬀𐬭 'a debt'.

𐬐𐬀𐬎 *pâs*, AV. 2, 33. s. a watch, a guard, a defence, a protection. Pers. پاس.

𐬐𐬀𐬎𐬌𐬥 *pâyînak*, adj. inferior, subordinate; pl. used as a s. 𐬐𐬀𐬎𐬌𐬥𐬀𐬑 *pâyînakân*, GF. 2, 59. subordinates, assistants, ministers. 𐬐𐬀𐬎 *pâyîn* (Pers. پایین, or پایین, 'the bottom') + adj. suf. 𐬌 *-ak*.

𐬐𐬀𐬎 *pâyân*, 𐬐𐬀𐬎𐬀𐬙 *pâyânŏ*, pl. of 𐬐𐬀𐬎 *pâî*.

𐬐𐬀𐬎𐬌 (perhaps) *vahishûm*, or *vâshûm*, substituted for 𐬐𐬀𐬎𐬌𐬥 *pâhlûm* in Hn. 1, 35a. by H6, adj. see 𐬐𐬀𐬎𐬌𐬥 *pâhlûm*.

𐬐𐬀𐬴 *pâk*, substituted for 𐬛𐬀𐬴 *dakyâ* in AV. 101, 25. by H6, adj. clean, clear, pure, perfect. Pers. پاك; comp. Sans. *pâvaka*, 'a purifier'; Huz. syn. 𐬛𐬀𐬴 *dakyâ*.

𐬐𐬀𐬴𐬀𐬉 *pâkîh*, AV. 101, 23. s. cleanliness, purity, perfection. 𐬐𐬀𐬴 *pâk* + abst. suf. 𐬉 *-îh*; Pers. پاکی.

𐬐𐬀𐬥𐬀𐬴 *pânâk*, s. a refuge, a shelter, a protection; see 𐬐𐬀𐬥𐬀𐬴 𐬎𐬀𐬐 *kabed-pânâk* as explained by H18, but the reading *kabed-pahnâk* is more probable; see also 𐬐𐬀𐬥𐬀𐬉 *panâh* and 𐬐𐬀𐬥𐬀𐬉𐬴 *panâhk*. Pers. پناه; comp. Z. *pâ* 'to protect', Sans. *pâna* 'protecting'.

𐬐𐬀𐬥𐬀𐬴 *pahnâk*, adj. wide, broad; see 𐬐𐬀𐬥𐬀𐬎 *pahnâî* and 𐬎𐬀𐬐 𐬐𐬀𐬥𐬀𐬴 *kabed-pahnâk*. Pers. پهنا, Z. 𐬐𐬀𐬥𐬀𐬴𐬀𐬭.

𐬐𐬀𐬥𐬀𐬴𐬀𐬉 *pânâkîh*, AV. 2, 36. 5, 3. GF. 1, 25, 26. s. protection, defence, guard; 𐬋𐬌 𐬐𐬀𐬥𐬀𐬴𐬀𐬉 𐬐𐬀𐬴 *pânâkîh kard*, AV. 17, 17. protected, defended. 𐬐𐬀𐬥𐬀𐬴 *pânâk* + abst. suf. 𐬀𐬉 *-îh*.

𐭯𐭠𐭧𐭠𐭩 *pahnâî*, or *pahnâk*, AV. 5, 1. adj. wide, broad; see 𐭯𐭠𐭧𐭠𐭩 *pâhnâî* and 𐭯𐭠𐭧𐭠𐭪 *pahnâk*.

𐭯𐭠𐭩 *pâî*, AV. 75, 1. 𐭯𐭠𐭩 *pâî*, substituted for 𐭫𐭠𐭤𐭥𐭬 *ragêlman* in AV. 31, 2. GF. 3, 35. by K20, s. a foot, a leg from the knee downwards; also written 𐭯𐭠 *pâ* and 𐭯𐭠𐭣 *pâê*; see 𐭯𐭠𐭩𐭫𐭠𐭥𐭣 *chahâr-pâî*. Pl. 𐭯𐭠𐭣𐭠𐭩 *pâyân*, 𐭯𐭠𐭣𐭠𐭩𐭭 *pâyânŏ*, see 𐭯𐭠𐭩𐭫𐭠𐭥𐭣 *chahâr-pâyânŏ*. Pers. پای, پَی, or پا; Z. 𐭯𐭠𐭩𐭩𐭠, or 𐭯𐭠𐭩𐭠; Sans. *pâda*, *pâd*, *pada*, or *pad*; Huz. syn. 𐭫𐭠𐭤𐭥𐭬 *ragêlman*.

𐭣𐭠𐭫𐭠𐭩 *fakhîz*, AV. 52, 2. s. a spur. Pers. فَخِيز.

𐭯𐭠𐭩𐭠𐭪 *pâyak*, AV. 7, 1, 6. 8, 1, 5. 9, 7. s. a footing, a basis; a step, a degree, a rank; a track, a pathway. Pers. پایه.

𐭯𐭠𐭣 *pâê*, GF. 3, 38. s. a foot; a variant of 𐭯𐭠𐭣𐭣 or 𐭯𐭠𐭩 *pâî*, the Z. 𐭣 *ê* being substituted for the Pahl. 𐭣 *î*.

𐭯𐭠𐭬𐭩𐭥𐭠𐭪 *patîyârak*, or *paitîyârak*, AV. 1, 8. 6, 12. 68, 23. GF. 2, 26. 4, 18. s. opposition, hostility, molestation, oppression, adversity, affliction, misery, misfortune; pl. 𐭯𐭠𐭬𐭩𐭥𐭠𐭪𐭠𐭭 *patîyârakân*, AV. 5, 13. 𐭯𐭠𐭬𐭩𐭥𐭠𐭪𐭲𐭠𐭭𐭭 *patîyârakgânŏ* in K20. Pers. پتیارَه, پتیار, پتیارَه, or پتیار; Z. 𐭯𐭠𐭬𐭩𐭥𐭠𐭪𐭲𐭠𐭭𐭭𐭠𐭩𐭩𐭠𐭩.

𐭯𐭠𐭬𐭩𐭥𐭠𐭪 𐭲𐭠𐭥𐭣𐭠𐭭𐭣 *patîyârak-hômand*, or *paitîyârak-hômand*, Hn. 2, 36. adj. opposed, molested, afflicted, miserable; comp. 𐭯𐭠𐭬𐭩𐭥𐭠𐭪 𐭲𐭠𐭥𐭣𐭠𐭭𐭣𐭲𐭩 *patîyârak-hômandtar*, Hn. 3, 36. — 𐭯𐭠𐭬𐭩𐭥𐭠𐭪 *patîyârak* + pos. suf. 𐭲𐭠𐭥𐭣𐭠𐭭𐭣 *hômand*.

𐭯𐭠𐭣𐭥𐭠𐭩 *padash*, or *paitish*, AV. 68, 18. Dk. 145, 7. prep. with suf. in (on, upon, by, through, into, to, or for) him, her, or it; therein, thereon, thereupon, thereby, thereto; 𐭯𐭠𐭣𐭥𐭠𐭩 𐭩𐭭 *mûn padash*, AV. 1, 16. 𐭯𐭠𐭣𐭥𐭠𐭩 — 𐭩𐭭 *mûn* — *padash*, AV. 15, 10. who (or which) in (on, etc.) him, her, or it; in (on, etc.) whom, or which. 𐭯𐭠𐭣 *pad-* (Z. 𐭯𐭠𐭣𐭣, anc. P. *patiy*, Sans. *prati*) + pron. suf. 𐭥 *-ash* of 3d pers. sing.

𐬐𐬀𐬑𐬎𐬀𐬎𐬀𐬑 *patkâftanŏ*, or *paitikâftanŏ*, v. to strike upon, to beat about, to embroil, to disturb; see 𐬐𐬀𐬑𐬎𐬀𐬥𐬀𐬑 *patkûftanŏ*; past part. 𐬐𐬀𐬑𐬎𐬀𐬥𐬀𐬑 *patkâft*, AV. 29, 5. — 𐬐𐬀𐬑 *pat-* (Z. 𐬐𐬀𐬌𐬌𐬀𐬑) + 𐬎𐬀𐬥𐬀𐬑 *kâftanŏ* (comp. Pers. کاویدن 'to disturb').

𐬐𐬀𐬑𐬎𐬀𐬌 *patkâr*, or *paitikâr*, AV. 1, 12. Dk. 144, 7. s. a dispute, a contest, a quarrel, contention, dissension, strife. Pers. پَیکار, or پَیکَار; Z. 𐬐𐬀𐬌𐬌𐬀𐬑 + 𐬌𐬀𐬭; Sans. *pratikâra*, 'revenge'.

𐬐𐬀𐬑𐬎𐬀𐬌𐬭𐬀𐬑 *patkârdâr*, or *paitikârdâr*, adj. strife-maintaining, disputing, contending, dissenting; pl. used as a s. 𐬐𐬀𐬑𐬎𐬀𐬌𐬭𐬀𐬑𐬌𐬀𐬙 *patkârdârânŏ*, Dk. 144, 8. disputants, dissenters. 𐬐𐬀𐬑𐬎𐬀𐬌 *patkâr* + 𐬌𐬀𐬭 *dâr* (crd. of 𐬌𐬀𐬯𐬀𐬑𐬎 *dâshtanŏ*).

𐬐𐬀𐬑𐬎𐬀𐬌𐬀𐬭𐬀𐬐 *patkârak*, or *paitikârak*, adj. disputing, contesting, quarreling, contending, litigating; pl. used as a s. 𐬐𐬀𐬑𐬎𐬀𐬌𐬀𐬭𐬀𐬐𐬌𐬀𐬙 *patkârakânŏ*, Dk. 152, 1. disputants, litigants. 𐬐𐬀𐬑𐬎𐬀𐬌 *patkâr* + adj. suf. 𐬐 *-ak*.

𐬐𐬀𐬑𐬎𐬀𐬥𐬀𐬑 *patkûftanŏ*, or *paitikûftanŏ*, v. to strike against, to beat upon, to dash about, to embroil, to disturb; see 𐬐𐬀𐬑𐬎𐬀𐬑𐬎𐬀𐬑 *patkâftanŏ*; past part. 𐬐𐬀𐬑𐬎𐬀𐬥𐬀𐬑 *patkûft*, AV. 66, 6. 89, 1. — 𐬐𐬀𐬑 *pat-* (Z. 𐬐𐬀𐬌𐬌𐬀𐬑) + 𐬎𐬀𐬥𐬀𐬑 *kûftanŏ*.

𐬐𐬀𐬑𐬆𐬌𐬀𐬵𐬀𐬑 *paḍmâyînîḍanŏ*, v. to cause to measure, to force to measure; pres. 3d pl. 𐬐𐬀𐬑𐬆𐬌𐬀𐬵𐬀𐬑𐬌 *paḍmâyînd*, AV. 27, 2. Caus. of 𐬐𐬀𐬑𐬆𐬌𐬀𐬑 *paḍmûḍanŏ*.

𐬐𐬀𐬑𐬆𐬌𐬀𐬐 *paḍmânak*, or *paitimânak*, AV. 67, 9. 80, 3, 6. s. a measure, a linear measure, a measuring rod. Pers. پیمانه, Z. 𐬐𐬀𐬌𐬌𐬀𐬑 + *mâ* (Sans. *mâ*).

𐬐𐬀𐬑𐬆𐬌𐬀𐬴𐬀𐬑 *paḍmûkhtanŏ*, or *paitimûkhtanŏ*, v. to put on, to wear, to dress in, to clothe one's self in; pret. 𐬐𐬀𐬑𐬆𐬌𐬀𐬴𐬀𐬑 *paḍmûkht*, AV. 2, 25.; pres. 1st sing. 𐬐𐬀𐬑𐬆𐬌𐬀𐬴𐬌𐬀𐬙𐬀𐬑 *paḍmûjôm*, GF. 3, 97. Z. p. p. 𐬐𐬀𐬑𐬆𐬌𐬀𐬴𐬌𐬀𐬙𐬀𐬑𐬌𐬀𐬙. Sans. p. p. *pratimukta*.

𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀 *paḍmûḍanŏ* or *paitimûḍanŏ*, v. to measure; pres. 3d pl. 𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐 *paḍmâyend*, AV. 96, 2. Pers. پیمودن, Z. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀 + *mâ* (p.p. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐 Sans. *mâ*, p.p. *mita*); Huz. syn. 𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐 *kîlûntanŏ*.

𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐𐬀𐬙𐬀 *paḍmûjishnŏ*, or *paitimûjishnŏ*, AV. 68, 17. s. clothing, dress, covering. 𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀 *paḍmûj* (crd. of 𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐 *paḍmûkhtanŏ*) + abst. suf. 𐬐𐬀𐬙𐬀 *-ishnŏ*.

𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀 *paḍmûjan*, or *paitimûjan*, AV. 1', 9. 𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀 *paḍmûjanŏ*, AV. 2, 25. 13, 2. 14, 14. GF. 3, 44, 51, 57. s. clothing, clothes, dress, covering; pl. 𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀𐬀𐬐𐬀𐬙𐬀 *paḍmûjanŏân*, AV. 12, 9. Z. *paiti* + *much*, Sans. *prati* + *much*.

𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐𐬀𐬙𐬀 *paḍvastanŏ*, or *paitivastanŏ*, v. to join, to connect, to unite, to adhere; past part. 𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐 *paḍvast*, AV. 17, 12. Pers. پیوستن, anc. P. *patiy* + p.p. *basta*, Z. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀 + p.p. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐.

𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐𐬀𐬨𐬀𐬙𐬀 *paḍvandîḍanŏ*, or *paitivandîḍanŏ*, v. see the preceding; past part. 𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐𐬀𐬨𐬀 *paḍvandîḍŏ*, GF. 5, 1. Comp. Pers. پیوندن; Z. *paiti* + *bañd* (Sans. *bandh*).

𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀𐬨𐬌𐬐𐬀𐬙𐬀 *paḍîraftârîh*, or *paitîraftârîh*, AV. 17, 19. s. reception, admittance, acceptance, entertainment. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀 *paḍîraftâr* (fr. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐 *paḍîraftanŏ*) + abst. suf. 𐬐 *-îh*; Pers. پذیرفتاری, or پذرفتاری.

𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐𐬀𐬙𐬀 *paḍîraftanŏ*, or *paitîraftanŏ*, v. to receive, to accept, to admit, to entertain, to allow, to acknowledge, to assent to, to approve; pret. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀 *paḍîraft*, AV. 68, 6. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀𐬐𐬀 *paḍîraftô*, Dk. 150, 2.; 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀 𐬐𐬀𐬙𐬀 *frâz paḍîraftô*, Dk. 150, 13. accepted, preferred; 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀 𐬨𐬀𐬐 *madam paḍîraft*, AV. 42, 6. acknowledged. Pers. پذیرفتن, or پذرفتن, Z. *paiti* + *rap*; Huz. syn. 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐𐬀𐬙𐬀 *mekadlûntanŏ*, or 𐬐𐬀𐬙𐬀𐬙𐬀𐬐𐬀𐬙𐬀𐬎𐬀𐬌𐬐𐬀𐬙𐬀 *mekablûntanŏ*.

𐬞𐬀𐬙𐬀𐬌𐬵𐬀𐬭𐬀𐬑 *paḍîrak*, or *paitîrak*, I.) s. a meeting, an encounter; 𐬠𐬀𐬤 𐬞𐬀𐬙𐬀𐬌𐬵𐬀𐬭𐬀𐬑 *val paḍîrak*, AV. 4, 10, 2. 17, 10. to a meeting, to the front, forwards. II.) adv. AV. 3, 8. 10, 6. meeting, face to face, opposite, advancing, forwards. Pers. پذیره, or پذیرا; Z. *paiti* + *ar* (Sans. *ṛi*, or *ṛî*).

𐬞𐬀𐬙𐬌𐬚𐬀𐬑 *pachînô*, Dk. 150, 2. 151, 10. s. a collection, a compilation, an edition, a complete copy. Comp. Pers. پیچاك, or پیچوه, 'a translation'; Z. *upa* + *chi*, 'to collect'; Sans. *upachita*, 'collected'.

𐬞𐬀𐬭𐬀𐬵𐬀𐬐𐬀𐬑 *farhâkhtanŏ*, v. to extol, to commend; to excel; (or) to prepare, to perfect, to educate, to tame, to civilize; past part. 𐬞𐬀𐬭𐬀𐬵𐬀𐬐𐬀𐬑 *farhâkhtô*, Dk. 149, 3. Pers. فراختن, or فرهختن.

𐬞𐬀𐬭𐬀𐬵𐬀𐬐𐬀𐬵 *farâkhtak*, or *farhakhtak*, GF. 3, 88. p. p. used as adj. extolled, excellent, perfect; (or) tamed, trained, broken in, tractable; (or perhaps) swift, fleet. Pers. فراخته, or فرهخته; comp. also Pers. فراخ رو 'swift' and فراخ کام 'travelling fast'.

𐬞𐬀𐬭𐬎𐬵𐬀𐬐𐬀𐬵 *frâ-hûkht*, AV. 13, 1. Hn. 2, 39. adj. speaking very good words, of excellent speech. Z. 𐬞𐬀𐬭𐬎𐬵𐬀𐬐𐬀𐬵 . 𐬞𐬀𐬭𐬀𐬵𐬀𐬐𐬀𐬵.

𐬞𐬀𐬭𐬀𐬵𐬀𐬰𐬎𐬀𐬑 *farâkhûîh*, s. I.) AV. 5, 7. 101, 16. abundance, plenty, prosperity, comfort, happiness: see 𐬞𐬀𐬭𐬎𐬵𐬀𐬰𐬎𐬀𐬑 *farukhûîh*. II.) AV. 15, 21. width, breadth, amplitude, largeness, openness, space. Pers. فراخی and فرّخی.

𐬞𐬀𐬭𐬀𐬵𐬀𐬰𐬎𐬀𐬌𐬵𐬌𐬰 *farâkhûyîsh*, AV. 5, 2. adv. prosperously, comfortably, happily. 𐬞𐬀𐬭𐬀𐬵𐬀𐬰𐬎𐬀 *farâkhû* (= 𐬞𐬀𐬭𐬎𐬵𐬀 *farukhû*; Pers. فراخ, or فرّخ) + adv. suf. 𐬌𐬵𐬌𐬰 *-yîsh*.

𐬞𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬥 *parâhôm*, GF. 2, 12, 44. Hn. 1, 18. s. that juice of the 𐬨𐬀𐬥 *hôm* plant, which is among the two preparations of the juice taking place at the Izeshne ceremony squeezed for the first time, and tasted by the performing priest. Z. 𐬞𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬵𐬀.

𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙 *frâ-hûmat*, AV. 13, 1. Hn. 2, 39. adj. thinking very good thoughts, of excellent thoughts. Z. 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙 . 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙.

𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙𐬀𐬌𐬙 *frâ-hûvarsht*, AV. 13, 1. Hn. 2, 39. adj. doing very good actions, of excellent deeds. Z. 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙𐬀𐬌𐬙 . 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙.

𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙 *farhâng*, Dk. 149, 3. s. knowledge, learning, science, wisdom. Pers. فرهنگ.

𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙 *frârûn*, AV. 101, 19. GF. 2, 64. 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙 *frârûnŏ*, AV. 4, 35. Hn. 1, 7. 2, 32. adj. proper, regular, orderly, right, honest, excellent; opp. of 𐬀𐬴𐬌𐬨𐬀𐬌𐬙 *avârûn*. Comp. 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙𐬀𐬌𐬙 *frârûntar*, AV. 1, 30. Z. 𐬞𐬁𐬭 + Pahl. 𐬙 *rûn*; Pers. فراوون 'regular order'.

𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙𐬀𐬌𐬙 *frârûnîh*, AV. 4, 18. 46, 5. 68, 19, 20, 24. Hn. 1, 2. s. propriety, regularity, rectitude, virtue, honesty, excellence. 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙 *frârûn* + abst. suf. 𐬀𐬌𐬙 *-îh*.

𐬞𐬁𐬭𐬀𐬌𐬵𐬌𐬱𐬨𐬌𐬔𐬀𐬌𐬙𐬀𐬌𐬙 *frâyîshmô-dâtô*, N. 76, 5. s. a forth-going, an onward progress, a withdrawal, a setting; see 𐬵𐬌𐬱𐬨𐬌𐬔𐬀𐬌𐬙𐬀𐬌𐬙 *hûfrâîshmô-dâtô*. Z. 𐬞𐬁𐬭𐬀𐬌𐬵𐬌𐬱𐬨𐬌𐬔𐬀𐬌𐬙𐬀𐬌𐬙 . 𐬞𐬁𐬭𐬀𐬌𐬵𐬌𐬱𐬨𐬌𐬔𐬀𐬌𐬙𐬀𐬌𐬙.

𐬞𐬁𐬭𐬀𐬵𐬌𐬨𐬀 *farukhû*, GF. 1, 1. adj. prosperous, happy, fortunate. Pers. فرّخ.

𐬞𐬁𐬭𐬀𐬵𐬌𐬨𐬀𐬌𐬵 *farukhûîh*, AV. 2, 19. s. prosperity, happiness, felicity; see 𐬀𐬵𐬌𐬨𐬀𐬌𐬵 *farâkhûîh*. — 𐬞𐬁𐬭𐬀𐬵𐬌𐬨𐬀 *farukhû* + abst. suf. 𐬀𐬌𐬵 *-îh*; Pers. فرّخی.

𐬞𐬁𐬭𐬀𐬌𐬵𐬀𐬙 *frâyar*, N. 78, 3, 4. s. the first half of the day, the forenoon; see Z.-Pahl. Glos. p. 42, 75. Z. 𐬞𐬁𐬭 + 𐬌𐬵𐬀𐬙.

𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙𐬀𐬌𐬙 *frâ-dûsh-hûkht*, or 𐬞𐬁𐬭𐬀𐬌𐬵𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙 *frâya-dûsh-hûkht*, Hn. 3, 39. adj. speaking very evil words, of villanous speech. Z. . 𐬞𐬁𐬭𐬀𐬴𐬌𐬨𐬀𐬌𐬙𐬀𐬌𐬙. The literal meaning of this adj. is 'of very evil good words'; if this combination be considered too far-fetched, this adj. can

be read *frâ-dûsh-aókht*, and the word 'good' dispensed with, but the following adj. cannot be treated so.

𐬞𐬀𐬭𐬌𐬨𐬎𐬹𐬯𐬀𐬭𐬱𐬌 *frâ-dûsh-hûvarsht*, Hn. 3, 39. 𐬞𐬀𐬭𐬌𐬨𐬎𐬹𐬯𐬀𐬭𐬱𐬌 *frâya-dûsh-hûvarsht* in K20, adj. doing very evil deeds, of villanous actions. Z. 𐬞𐬀 . 𐬞𐬀𐬭𐬱𐬌𐬨𐬎𐬹𐬯𐬀 .

𐬞𐬀𐬭𐬌𐬨𐬎𐬹𐬵𐬌 *frâ-dûshmat*, Hn. 3, 39. 𐬞𐬀𐬭𐬌𐬨𐬎𐬹𐬵𐬌 *frâya-dûshmat* in K20, adj. thinking very evil thoughts, of villanous thoughts. Z. 𐬞𐬀 .

𐬞𐬀, or 𐬞𐬀𐬭𐬌, *farpîh*, AV. 4, 28. adj. fat, stout, plump, robust, flourishing; comp. 𐬞𐬀𐬭𐬌𐬯𐬀𐬵𐬌 *farpahîtar*, AV. 4, 28. Pers. فربه, or فربی. This word appears to be a mistranslation of Z. 𐬞𐬀 (perhaps by reading 𐬞𐬀) in Hn. 2, 30. where it is translated by 𐬞𐬀𐬭𐬌𐬯𐬀𐬌 *fravâft*.

𐬞𐬀𐬭𐬌𐬙𐬹𐬌 *fratûm*, AV. 1, 43. 3, 15. 4, 2, 7. 17, 27. Hn. 2, 33. adj. foremost, first, initial. Pâz. *fradûm*, anc. P. *fratama* (adopted in Heb. פְּרֹתֹם) Z. 𐬞𐬀 (sup. of 𐬞𐬀), Sans. *prathama*.

𐬞𐬀𐬭𐬌𐬚𐬀𐬨 *farjâm*, Dk. 144, 10. s. an end, a conclusion, a termination. Pers. فرجام; Z. *fra* + *jam* (Sans. *gam*) 'to come, or go'. 2

𐬞𐬀𐬭𐬌𐬚𐬀𐬨𐬌𐬥𐬀𐬌𐬙𐬀𐬥𐬎 *farjâmînîdanŏ*, v. to end, to conclude, to finish, to terminate; past part. 𐬞𐬀𐬭𐬌𐬚𐬀𐬨𐬌𐬥𐬀𐬌𐬙𐬌𐬥 *farjâmînîd*, GF. 6, 1, 4. Denom. fr. 𐬞𐬀𐬭𐬌𐬚𐬀𐬨 *farjâm*.

𐬞𐬀𐬭𐬌𐬵𐬀𐬥𐬀𐬴 *farzânâk*, AV. 3, 23. 𐬞𐬀𐬭𐬌𐬵𐬀𐬥𐬀𐬴𐬎 *farzânâkŏ*, AV. 3, 22. 𐬞𐬀𐬭𐬌𐬵𐬀𐬥𐬀𐬴 *farzânak*, AV. 85, 6. adj. learned, intelligent, wise. Pers. فرزانه, Z. *fra* + *zan*, Sans. *prajna*.

𐬞𐬀𐬭𐬌𐬚𐬀𐬞𐬀𐬌𐬙𐬎 *frajaftanŏ*, v. to accomplish, to complete, to finish, to conclude; past part. 𐬞𐬀𐬭𐬌𐬚𐬀𐬞𐬀𐬌𐬙 *frajaft*, AV. 101, 29. GF. 5, 5. 6, 1, 4. Hn. 3, 40. Perhaps a corruption of *frayâftanŏ*, Z. *fra* + *â* + *ap*; comp. Sans. *prâpta* and *samâpta*.

𐬞𐬁𐬱𐬀𐬵𐬀𐬴𐬀𐬵𐬀𐬌𐬀𐬌 *frasâkhtanŏ*, v. to be well qualified, to be fully competent, to be accomplished, to be clever; past part. used as adj. 𐬞𐬁𐬱𐬀𐬵𐬀𐬴𐬀𐬵 *frasâkht*, AV. 3, 23. Comp. Pers. ساختن; Z. *fra* + *sach*, 'to learn'; Sans. *pra* + *śak*.

𐬞𐬁𐬱𐬀 *frasp*, AV. 2, 11. ş. a lintel, a joist, a girder, a beam; see 𐬞𐬁𐬱𐬀𐬯𐬌𐬐𐬎 *frasîpŏ*; pl. 𐬞𐬁𐬱𐬀𐬯𐬀𐬯𐬎 *fraspân*, AV. 2, 12. Pers. فرسب, فرسیب, or فراسب.

𐬞𐬁𐬱𐬀𐬯𐬀𐬵𐬌𐬰𐬌 *parastishn*, AV. 13, 6. s. service, homage, veneration, worship, adoration. 𐬞𐬁𐬱𐬀𐬯𐬀𐬵 *parast* (crd. of 𐬞𐬁𐬱𐬀𐬯𐬀𐬵𐬌𐬛𐬀𐬌 *parastîḍanŏ*) + abst. suf. 𐬌𐬰 *-ishn*; Pers. پرستش.

𐬞𐬁𐬱𐬀𐬯𐬀𐬵𐬌𐬛𐬀𐬌 *parastîḍanŏ*, v. to serve, to honor, to reverence, to worship, to pray to, to adore; past part. 𐬞𐬁𐬱𐬀𐬯𐬀𐬵𐬌𐬛 *parastîḍ*, AV. 14, 19. 68, 11. Pers. پرستیدن.

𐬞𐬁𐬱𐬀𐬯𐬀𐬵𐬌𐬰 *parastîshn*, AV. 17, 16. see 𐬞𐬁𐬱𐬀𐬯𐬀𐬵𐬌𐬰𐬌 *parastishn*.

𐬞𐬁𐬱𐬀𐬯𐬌𐬐𐬎 *frasîpŏ*, AV. 19, 2. s. a joist, a beam, a girder; see 𐬞𐬁𐬱𐬀 *frasp*. Pers. فرسیب.

𐬞𐬁𐬱𐬌 *parish*, adj. careless, neglecting, remiss, deranging, disturbing; see 𐬛𐬀𐬴𐬞𐬁𐬱𐬌 *dâḍ-parish*. Comp. Pers. پرش 'agitation'; فرش 'confused, weary'; پریش, بریش, فریش, 'confused, dispersed'; پرویش, فرویش, 'negligence'. Both reading and meaning want confirmation.

𐬞𐬁𐬱𐬌 *parsh*, *frash*, or *fryâ*, see 𐬵𐬁𐬱𐬌 *Hû-parsh*. Both reading and meaning are uncertain.

𐬞𐬁𐬱𐬀𐬴𐬀𐬵𐬀𐬌𐬀𐬌 *pardâkhtanŏ*, v. to complete, to perfect; to consume, to exhaust, to empty; to remove, to withhold; past part. 𐬞𐬁𐬱𐬀𐬴𐬀𐬵 *pardâkht*, AV. 89, 6. Pers. پرداختن, or پردختن.

𐬞𐬁𐬱𐬀𐬛 *fryâḍ*, AV. 1, 27. GF. 2, 5. s. help, assistance, aid, succour, relief. Comp. Pers. فریادرسی; perhaps from the caus. of Z. *frî*

(Sans. *prî*) 'to love'. This word seems to differ from Pers. فریاد in not having the meaning 'complaint', and the passage in GF. 2, 5. would be better translated: 'meets not there (*in heaven*) with assistance therefrom'; 𐬞𐬀𐬨𐬨𐬀𐬥 *tamman* means technically 'the other world', and cannot properly refer to this one.

𐬞𐬁𐬭𐬌𐬵𐬀𐬥𐬌𐬀𐬥𐬎 *firîkhtanŏ*, v. to be disturbed, to be distracted; past part. 𐬞𐬁𐬭𐬌𐬵𐬀𐬥𐬌𐬀 *firîkhtô*, Dk. 149, 1. Pers. فریختن.

𐬞𐬁𐬭𐬉-𐬛𐬀𐬙𐬀𐬭 *frêh-dâḍâr*, AV. 5, 3, s. a furtherer, a forwarder, a promoter, a stimulator; 𐬌𐬎𐬀𐬥 𐬞𐬁𐬭𐬉-𐬛𐬀𐬙𐬀𐬭 *frêh-dâḍâr-i gêhân*, 'promoter of the world', is an epithet of 𐬀𐬵𐬀𐬙𐬀𐬛 *Ashtâḍ* and other yazads, equivalent to Z. 𐬞𐬁𐬭𐬉𐬛𐬀𐬵𐬀𐬭𐬎 . 𐬀𐬵𐬀𐬙𐬀𐬛.

𐬞𐬁𐬭𐬀𐬴𐬀𐬐𐬀𐬭𐬌 *frashakarḍ*, AV. 64, 13. 87, 9. s. the making durable, lasting, or permanent; the perpetuation, re-organization, re-establishment, or re-animation (of the world and creation), which is to take place before and during the resurrection; the millenium. Z. . 𐬀𐬵𐬀𐬙𐬀𐬛 𐬞𐬁𐬭𐬀𐬴𐬀𐬐𐬀𐬭𐬌. On the origin of the word see Haug's Gâthâs I. pag. 109-112.

𐬞𐬁𐬭𐬀𐬴𐬎 *frashn* and *Fryân*, a variant of 𐬞𐬁𐬭𐬀𐬴𐬌𐬀 *frashnô* and *Fryânô*, see notes to GF. 1, 1, 5.

𐬞𐬁𐬭𐬀𐬴𐬀𐬵𐬀𐬵𐬀𐬭 *Frashôshtar*, AV. 11, 16. Dk. 149, 5. pr. n. a celebrated man in the time of 𐬑𐬭𐬎-𐬯𐬌𐬵𐬀𐬵𐬀𐬙𐬀 *Ka'-Vishtâsp*. probably a priest and brother of 𐬐𐬀𐬥𐬀𐬙𐬀 *Jâmâsp*. Z. 𐬀𐬵𐬀𐬙𐬀𐬵𐬀𐬴𐬀𐬵𐬀𐬭.

𐬞𐬁𐬭𐬀𐬴𐬌𐬀 *frashnô*, GF. 1, 5, 10, 12, 20, 28. 2, 1, 11, 17, 26, 28, 27, 32, 37, 41, 49, 52, 55, 62, 65. 3, 1, 12, 17, 22, 35, 41, 46, 50, 64, 66, 67, 71, 73, 76, 79, 82, 86, 89, 92, 95. 4, 1, 2, 7, 8, 26. s. a question, an inquiry, a query, a problem, an enigma; pl. 𐬞𐬁𐬭𐬀𐬴𐬌𐬀𐬐𐬌𐬀 *frashnôîhâ*, GF. 1, 27. 3, 85. 4, 44, 47. 85. also 𐬞𐬁𐬭𐬀𐬴𐬌𐬀𐬐𐬀𐬴𐬀 *frashnakîhâ*, GF. 1, 27. in H6, K20, K26. Z. 𐬀𐬵𐬀𐬙𐬀𐬵𐬀𐬴𐬎, Sans. *praśna*.

𐬞𐬁𐬭𐬀𐬴𐬌𐬀 *Fryânô*, pr. n. see 𐬞𐬁𐬭𐬀𐬴𐬌𐬀 𐬜𐬀𐬐𐬀𐬭𐬌 *Gôsht-i Fryânô*: Z. 𐬀𐬵𐬀𐬙𐬀𐬵𐬀𐬴𐬀, or 𐬀𐬵𐬀𐬙𐬀𐬵𐬀𐬴𐬀, which is the name of a Turanian in Yas. 46, 12., as well as the family name of Yôishta in Yt. 5, 81. 13, 120.

فرشنوواجر *frashnô-vajâr*, adj. problem-solving, enigma-explaining; pl. used as pr. n. فرشنوواجرانس *Frashnô-vajârân*, GF. 1, 3, 7, 8, 9. فرشنوواجرانو *Frashnô-vajârânŏ*, GF. 1, 2. 'Enigma-expounders', a fanciful name of the city, or district, in which Gôsht-i Fryânô lived. فرشنو *frashnô* + واجر *vajâr* (crd. of واجرذنو *vajârḍanŏ*).

فرمان *farmân*, Dk. 151, 1. فرمانو *farmânŏ*, s. an order, a command, a mandate, a bidding, a direction; see ابورذفرمانو *abûrḍ-farmânŏ*. Pers. فرمان, anc. P. *framânâ*.

فرمانبوردارث *farmân-bûrḍârîh*, AV. 13, 8. s. tolerance of commands, obedience, submission, compliance. فرمان *farmân* + بوردارث *bûrḍârîh*; Pers. فرمانبرداری.

فرمانیه *farmânîh*, see ابورذفرمانیه *abûrḍ-farmânîh*.

فرمودنو *farmûḍanŏ*, AV. 3, 17. 67, 8. v. to order, to command, to bid, to direct, to appoint; past part. فرمود *farmûḍ*, AV. 3, 22. 4, 1. 11, 10. 14, 3. 76, 77, 7.; pret. فرمود *farmûḍ*, AV. 2, 23. 3, 18. 67, 8. GF. 1, 21, 28. 3, 9. فرمودنو *farmûḍŏ*, Dk. 150, 3, 10. 151, 10. Pers. فرمودن, Sas. p. p. framât, Z. *fra* + *mâ* (Sans. *mâ*) 'to measure'.

فروشر *fravyashar* (trad. *farûhar*, or *frôhar*) AV. 5, 4. 11, 3, 16. 15, 13. s. a spiritual counterpart which every creature and object, created by Aûharmazd, is supposed to possess as an eternal representative in the spiritual world (see Mkh. 49, 23.); a guardian angel; the immaterial archetype, or *ἰδέα*, of the Platonic philosophy (comp. the note on *parô-asti*, Hn. p. 307); Dâd. b. Dâd. explains the *fravyashar* of a man by Ar. طبع, and states that it ever guards and nourishes the body, and communicates information from the spiritual world to بوذ *bôd* 'the consciousness'. Pl. فروشرانس *fravyasharân*, AV. 16, 3. Z. 𐬞𐬀𐬭𐬎𐬀𐬥𐬀𐬭𐬀𐬌, the Huz. فروشر *yashar* being substituted for the Z. 𐬞𐬀𐬭𐬎𐬀.

فروافتنو *fravâftanŏ*, v. I.) (trad. *franâftan*) to diffuse, to distribute, to circulate, to move about, to traverse, to wander over; past part.

𐬞𐬀𐬯𐬀𐬉𐬐 *fravâft*, Hn. 2, 22. see *farnaft*, Mkh. 1, 35. II.) to separate, to set forward, to advance, to prefer, to esteem, to respect, to revere; past part. used as adj. 𐬞𐬀𐬯𐬀𐬉𐬐 *fravâft*, Hn. 2, 30. see Pahl.-Pâz. Glos. p. 116; comp. 𐬞𐬀𐬯𐬀𐬉𐬐𐬀𐬉𐬙𐬀𐬙 *fravâftar*, Hn. 2, 30. Z. *fra* + *vap* (Sans. *vap*) 'to strew'; comp. Z. 𐬞𐬀𐬯𐬌𐬎𐬀𐬌 'I bless', and Sans. *nirvapanti* 'they offer, or set apart as an offering', see Haug's Aitareya Brâhmanam, vol. II. p. 2.

𐬞𐬀𐬯𐬀𐬌𐬰𐬀 *franâmishn*, 𐬞𐬀𐬯𐬀𐬌𐬰𐬀𐬈 *franâmishnŏ*, Hn. 1, 4. s. salutation, homage, veneration, a blessing, an invocation. 𐬞𐬀𐬯𐬀𐬌 *franâm* (crd. of 𐬞𐬀𐬯𐬀𐬌𐬎𐬀𐬈 *franâmîḍanŏ*, Z. *fra* + *nam*, comp. Pers. نامیدن and Sans. *praṇâma*) + abst. suf. 𐬰 *-ishn*.

𐬞𐬀𐬯𐬀𐬌𐬰𐬀𐬌𐬱𐬀 *franâmishnîh*, see 𐬞𐬀𐬯𐬀𐬌𐬰𐬀𐬌𐬱𐬀 𐬭𐬀 *ratû-franâmishnîh*.

𐬞𐬀𐬯𐬎𐬀 *Frôbâ*, 𐬞𐬀𐬯𐬎𐬀𐬈 *Frôbâg*, or *Frôbâk*, 𐬞𐬀𐬯𐬎𐬈 *Frôbô*, 𐬞𐬀𐬯𐬎𐬉 *Frôbag*, or *Frôbak*. pr. n. see 𐬀𐬞𐬭𐬎𐬀 *Âtarô*. The Z. form of this name ought to be 𐬀𐬞𐬭𐬎𐬀𐬎𐬀, similar to that in Yt. 13, 117.

𐬞𐬀𐬯𐬀𐬌𐬙𐬀𐬙𐬀𐬯𐬀 *frôpatîḍanŏ*, v. to fall upon, to assail, to encounter, to attempt, to practice, to continue; pres. 3d sing. 𐬞𐬀𐬯𐬀𐬌𐬙𐬀𐬙𐬀𐬯𐬀𐬈 *frôpatêḍ*, Hn. 1, 4. Z. *fra* + *pat* (Sans. *pat*, Pers. افتیدن) 'to fall'.

𐬞𐬀𐬯𐬀𐬌 *frôḍ*, AV. 18, 6. 99, 4. GF. 3, 17, 19, 20. 𐬞𐬀𐬯𐬀𐬌𐬎𐬀𐬈 *frôḍŏ*, Dk. 151, 3. adv. down, downwards, below; (sometimes perhaps) away, out, forth; 𐬞𐬀𐬯𐬀𐬌 𐬨𐬀𐬭𐬎 *frôḍ mûrḍ*, AV. 17, 5. 55, 1. 𐬞𐬀𐬯𐬀𐬌 𐬌𐬵𐬀𐬙𐬀𐬌𐬯𐬀𐬈 *frôḍ ycmîtûnḍ*, Hn. 3, 34. died away, expired; 𐬞𐬀𐬯𐬀𐬌 𐬯𐬀𐬭𐬎𐬀𐬯𐬀𐬈 *frôḍ varḍêḍ*, Hn. 1, 38. turns away, departs, deserts. Pers. فرود and فرو.

𐬞𐬀𐬯𐬀𐬎 *fravaḍ*, 𐬞𐬀𐬯𐬀𐬎𐬎𐬈 *fravaḍŏ*, common varian's of 𐬞𐬀𐬯𐬀𐬭𐬎 *fravarḍ* and 𐬞𐬀𐬯𐬀𐬭𐬎𐬎𐬈 *fravarḍŏ*; see 𐬀𐬵𐬀𐬯𐬀𐬎 *hû-fravaḍ*. Comp. Pers. فرودین for فروردین.

𐬞𐬀𐬯𐬀𐬌𐬙𐬀𐬌𐬨𐬌𐬰𐬀𐬌𐬱𐬀 *frôḍ-mîrishnîh*, Hn. 3, 38, 39. s. dying away, expiring, decease, death. 𐬞𐬀𐬯𐬀𐬌 *frôḍ* + 𐬨𐬌𐬭 *mîr* (crd. of 𐬨𐬀𐬭𐬎 *mûr-*

ḍanŏ) + abst. suf. 𐬯𐬌𐬱 *-ishn*, to which compound adj. is added the abst. suf. 𐬨𐬀 *-îh*.

𐬉𐬀𐬭𐬎 *fravarḍ*, 𐬉𐬀𐬭𐬎𐬎𐬆 *fravarḍŏ*, s. see 𐬵𐬀𐬉𐬀𐬭𐬎 *hû-fravarḍ*; Pâz. syn. of 𐬉𐬀𐬭𐬌𐬱𐬀𐬭 *fravyashar*, rarely used, except in compounds, for the usual Pâz. *fravash*. Comp. Pers. فروردين '(the day) of the *fravashis*'; Z. 𐬉𐬀𐬭𐬎𐬎𐬌𐬯𐬌𐬱, the syllables 𐬎𐬌𐬯 being replaced by their syn. 𐬨𐬌𐬯, as in Pahl. 𐬀𐬭𐬛𐬀𐬯𐬀𐬵𐬌𐬱𐬌𐬯𐬌𐬱 *Arḍavahisht* for 𐬀𐬱𐬀𐬯𐬀𐬵𐬌𐬱𐬌𐬯𐬌𐬱 *Ashavahisht*; comp. also Z. 𐬨𐬌𐬭𐬎𐬌𐬨𐬌𐬵 (Sans. *martya*, anc. P. *martiya*, Pahl. 𐬫𐬀𐬭𐬎 *marḍ*, Pers. مرد) with Z. 𐬨𐬌𐬭𐬎𐬌𐬨𐬌𐬯𐬌𐬱 (Pahl. 𐬫𐬀𐬯𐬌𐬱 *Mâshî*). The word was probably *fravarti* in anc. P., and is often contracted into 𐬉𐬀𐬭𐬛 *fravaḍ* in Pahl.

𐬉𐬀𐬭𐬎𐬎𐬆 *parvarḍanŏ*, v. to nourish, to cherish, to rear, to feed; past part. 𐬉𐬀𐬭𐬎 *parvarḍ*, AV. 15, 1. Pers. پروردن, or پروريدن; Z. *fra* + *var* (Sans. *vṛi*) 'to protect'.

𐬉𐬀𐬭𐬎𐬎𐬌𐬯𐬆 *Fravarḍînŏ*, GF. 6, 4. adj. used as pr. n. what belongs to the *fratards*, or *fravashis*; the first month and 19th day of each month in the Parsi year. 𐬉𐬀𐬭𐬎 *fravarḍ* + adj. suf. 𐬌𐬯 *-înŏ*; Pers. فروردين.

𐬉𐬀𐬭𐬌𐬵 *Parvîz*, GF. 2, 60. pr. n. the third lunar mansion, the Pleiades. Pers. پرو, پروين, پرن, or پرند; Z. 𐬉𐬀𐬭𐬌𐬵𐬎𐬌𐬯𐬌𐬱.

𐬉𐬀𐬭𐬌𐬯𐬎𐬀𐬵 *fríftâr*, AV. 47, 5. adj. deceiving, deluding, deceitful, beguiling. From 𐬉𐬀𐬭𐬌𐬯𐬎𐬀𐬯𐬆 *fríftanŏ*. The form of the word is that of a s., but it can hardly be translated as such, without altering the text.

𐬉𐬀𐬭𐬌𐬯𐬎𐬀𐬵𐬭𐬌𐬱 *fríftârŷîsh*, AV. 55, 8. adv. deceitfully, deceptively, artfully, cunningly. 𐬉𐬀𐬭𐬌𐬯𐬎𐬀𐬵 *fríftâr* + adv. suf. 𐬭𐬌𐬱 *-ŷîsh*. As the text stands, this word can hardly be taken as *fríftârîhâ*, the pl. of a s. *fríftâr*.

𐬉𐬀𐬭𐬌𐬯𐬎𐬀𐬯𐬆 *fríftanŏ*, v. to deceive, to delude, to beguile, to dupe, to cheat; past part. 𐬉𐬀𐬭𐬌𐬯𐬎 *fríft*, AV. 71, 9. 88, 7. Pers. فريفتن.

پلیدی *palîḍîh*, AV. 20, 2. s. impurity, uncleanness, pollution, nastiness, filth. Pers. پلیدی.

پرد *parîk*, s. a malevolent fairy, a witch, a sorceress; pl. پردیهان *parîkân*, GF. 4, 15. پردیهانو *parîkânŏ*, GF. 5, 6. Pers. پری, Z. پردودنو.

پرگندک *pargandak*, Dk. 150, 12. پرگندکو *pargandakŏ*, Dk. 151, 8. p. p. used as adj. scattered, dispersed, dissipated. Pers. پرگنده, پرکنده, پراگنده, or فرکنده. Also written پورگندک *pôrgandak*.

پزکونتنو *pezkûntanŏ*, v. to scatter, to disperse, to sprinkle, to shed, to sow; pres. 1st sing. پزکونم *pezkûnam*, AV. 96, 6.; pres. 3d pl. پزکوند *pezkûnd*, AV. 96, 2. Chald. זְרַק, Syr. صاف, Ar. بَرَقَ; Pâz. syn. افشندنو *afshâṇḍanŏ*. This verb does not occur in the Pahl.-Pâz. Glos., which has only its syn. پسکونتنو *peskhûntanŏ*.

پزد *pazd*, AV. 40, 7. s. frost, hoar-frost, sleet, ice. Pers. یخ, یژم, or یژه.

پسخت *pasâkhtak*, پسختکو *pasâkhtakŏ*, Dk. 145, 6. پسختو *pasâkhtô*, Dk. 145, 2. p. p. used as s. what is performed, a performance, an achievement, an exploit. Past part. of پسختنو *pasâkhtanŏ*.

پسختنو *pasâkhtanŏ*, Dk. 144, 6. v. to perform, to arrange, to prepare, to accomplish, to effect, to complete; past part. see the preceding; pret. پسختو *pasâkhtô*, Dk. 152, 3. Pers. ساختن 'to make', پاساخت 'ready prepared'; probably Z. *upa* (or *paiti*) + *sach* 'to pass away'.

پسکختنو *pasakhtanŏ*, v. see the preceding; past part. پسختو *pasakhtô*, probable reading of پسکتو Dk. 149, 2. Comp. Pers. پسغده 'prepared'.

پسخو *pasukhô*, AV. 4, 23. GF. 1, 13. 3, 73, 76, 79, 82. 4, 2, 14, 17, 26. Hn. 2, 25. پسخوو *pasukhvô*, GF. 4, 26. in all three MSS. s. an answer, a reply. Pers. پاسخ, Z. *paiti* + *sanh* (Gâth. *saq*) 'to inform', Sans. *prati* + *śâs*.

پسوخیه *pasukhôîh*, Hn. 1, 3, 12, 17, 22, 27, 37. پسوخویه *pasukhvôîh*, Hn. 1, 32, also 12, 17, 22 in K20, and 37 in H6. s. a replication, a rejoinder, a response, an answer, a reply; see پسوخیه دات *dâd-pasukhôîh*. — پسند *pasukhô* + abst. suf. ـیه *-îh*.

پستان *pestân*, AV. 24, 2. in K20, K26, and 59, 2. in K20, a variant of پیستان *pêstân*.

پسیجک *pasijak*, AV. 15, 9. پسیجکو *pasijakŏ*, AV. 2, 26. adj. prepared, equipped, furnished with, decked with. Comp. Pers. پسیج, بسیج, بسیجیدن, بسچیدن, بسنجیدن, and پشنجیدن.

پسکونتنو *peskûntanŏ*, v. to cut, to sever, to cut off, out, or away, to gash, to lacerate, to bite off, out, or away; past part. پسکوند *peskûnḍ*, AV. 57, 76, 96, 97, 1. 67, 3. 79, 2.; pret. پسکند *peskânḍ*, AV. 62, 2. 89, 3. Heb. pi. פִּצֵּחַ, Chald. פְּצַע, פְּצַח, פְּסַק, Syr. صَعْصَعَ; Pâz. syn. بوریدنو *bûrîḍanŏ*.

پسمار *pasîmâr*, adj. used as s. one who relates afterwards, a respondent, a defendant; opp. of پیشمار *pêshîmâr;* pl. پسماران *pasîmârân*, AV. 91, 5. — پسی *pasî* (for پس *pas*, Pers. پس 'after') + مار *mâr* (Z. *mar* 'to repeat', Sans. *smṛi* 'to remember'; comp. Pers. مار 'account', مرد 'calculation', آمار 'investigation'). It is also written پسمار *pasmâr*.

پسین *pasîn*, AV. 6, 6, 11. پسینو *pasînŏ*, AV. 5, 11. 61, 7. GF. 4, 19. adj. aftermost, latest, last, final, ultimate, future; (always in the phrase) تنو پسین *tanû-i pasîn*, or تنو پسینو *tanû pasînŏ*, the future, or final, body which the soul will assume at the time of the resurrection. Pers. پسین.

پشادک *vashâḍak*, AV. 17, 12. p.p. used as adj. opened, gaping, wide-mouthed; uncovered, exposed, bare. Pers. گشاده, or کشاده. Both reading and meaning want confirmation, as it is doubtful whether an initial پ can be read *v;* comp. پشاد *vashâḍ*. It may perhaps be

intended as a syn. of Z. 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 = Pahl. 𐭤𐭤𐭤, see Vend. 7, 2. 8, 71. 9, 26. and comp. 𐬞𐬀𐬱𐬀𐬎 *argônd*.

𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *pashîmânih*, AV. 68, 23. s. repentance, penitence, remorse, contrition, regret. Pers. پشیمانی.

𐬞𐬀𐬱𐬀𐬎 *panâh*, AV. 17, 7. s. a refuge; a shelter, a protection; see 𐬞𐬀𐬱𐬀𐬎 *pânâk*. Pers. پناه; comp. Z. *pâ* 'to protect', Sans. *pâna* 'protecting'.

𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *panâhîh*, GF. 1, 19. s. protection, defence, support, favor, patronage. 𐬞𐬀𐬱𐬀𐬎 *panâh* + abst. suf. 𐬞 *-îh*.

𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *panâhk*, a variant of 𐬞𐬀𐬱𐬀𐬎 *panâh*; see 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *Mitrô-panâhk*.

𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *pôkhtanŏ*, v. to cook, to boil, to stew; past part. 𐬞𐬀𐬱𐬀𐬎 *pôkht*, see 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *hû-pôkht*. Pers. پختن, Z. Sans. *pach*; Huz. syn. 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 *affântanŏ*.

𐬞𐬀𐬱𐬀𐬎 *frâz*, Dk. 144, 9. adv. forth, forwards, before, out, outwards, on, onwards, after, up, over, above, to, unto; generally used with verbs, or verbal nouns, as an equivalent of Z. 𐬞𐬀𐬱𐬀𐬎, and sometimes it hardly alters their meaning; 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz hankhetûnam*, AV. 7-10, 1. I put forth, I stretch forth; 𐬞𐬀𐬱𐬀𐬎 — 𐬞𐬀𐬱𐬀𐬎 *frâz — aîtŏ*, AV. 2, 14. is forth, proceeds; 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz paḍîraftô*, Dk. 150, 18. accepted, preferred; 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz stâyad*, Hn. 1, 14, 19. praises forth, applauds, extols; 𐬞𐬀𐬱𐬀𐬎 — 𐬞𐬀𐬱𐬀𐬎 *frâz — yehabûnd*, AV. 2, 20. given up, handed over; 𐬞𐬀𐬱𐬀𐬎 — 𐬞𐬀𐬱𐬀𐬎 *frâz — yâtûn*, GF. 1, 12. come forth, come up; 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz yâmtûnêḍŏ*, N. 76, 3. 77, 6. 126, 2. reaches forth, extends; 𐬞𐬀𐬱𐬀𐬎𐬀𐬱𐬀𐬎 — 𐬞𐬀𐬱𐬀𐬎 *frâz — yehevûnêḍ*, Dk. 151, 2. is forth, is set aside; 𐬞𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz kûft*, AV. 31, 3. beat on, smote; 𐬞𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz maḍ*, AV. 4, 7, 8, 27. 6, 19, 20, 1. 12, 1, 9. 16, 2. 17, 19. GF. 4, 21. 𐬞𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz maḍŏ*, Dk. 150, 9. come (or came) forth (on, up, or to), advanced, arrived; 𐬞𐬀𐬱𐬀𐬎 𐬞𐬀𐬱𐬀𐬎 *frâz vakhdûnd*, AV. 4, 5, 6. 11, 2, 18.

16, 18, 53, 101, 1. GF. 1, 6. 2, 16. 3, 11, 16. taken (ór took) up (or hold of), seized, laid hold of; 𐬵𐬁𐬎𐬀𐬵 — 𐬞𐬀𐬵 *frâz* — *vakhdûntanŏ*, AV. 18, 7. to hold on (or out), to grope; 𐬵𐬀𐬎𐬀𐬵 — 𐬞𐬀𐬵 *frâz* — *vazlûnd*, AV. 53, 11. gone forwards, or on; 𐬞𐬀𐬵 𐬐𐬌𐬨𐬀𐬌𐬚𐬀𐬌 *frâz numâyam*, AV. 10, 1. I show forth, I exhibit; 𐬞𐬀𐬵 𐬌𐬨𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬌𐬚𐬀𐬌 *frâz yemalelûnî-aît*, Hn. 1, 7. is spoken out, is uttered, is recited; 𐬞𐬀𐬵 𐬵𐬌𐬨𐬀𐬵 *frâz gûft*, Hn. 1, 7. spoke forth, uttered, proclaimed, recited; 𐬞𐬀𐬵 𐬛𐬀𐬎𐬀𐬵 *frâz yedrûnd*, AV. 10, 13. 11, 14. 17, 27. Hn. 2, 33, 34. 3, 33. carried forwards, conveyed onwards, advanced, led on. Comp. 𐬞𐬀𐬵𐬀𐬵𐬀 *frâztar*, AV. 16, 1. 18, 5. further on, onwards, more forwards; also used as adj. see 𐬞𐬀𐬵𐬀𐬵𐬀 *frâztar*. Sup. used as adj., see 𐬞𐬀𐬵𐬀𐬵𐬀𐬎𐬌 *frâztûm*. Pers. فراز, فرا, or فر, anc. P. *fra*, Z. 𐬞𐬀𐬵 and 𐬞𐬀𐬵𐬌, Sans. *pra*.

𐬞𐬀𐬵 𐬵𐬀𐬛𐬌𐬚𐬎𐬀𐬌-𐬵𐬀𐬯𐬀𐬌𐬚𐬎𐬀𐬌 *frâz khadîtunî-hastanŏ*, see 𐬵𐬀𐬯𐬀𐬌𐬚𐬎𐬀𐬌-𐬵𐬀𐬛𐬌𐬚𐬎𐬀𐬌 *khadîtunî-hastanŏ*.

𐬞𐬀𐬵 𐬯𐬀𐬵𐬀𐬯𐬀𐬌𐬚𐬎𐬌-𐬞𐬀𐬵 *frâz-khûrishnîh*, Hn. 1, 13, 18. s. an eating up, a swallowing, a devouring. 𐬞𐬀𐬵 *frâz* + 𐬯𐬀𐬵𐬀𐬯𐬀𐬌𐬚𐬎 *khûrishn*, to which compound adj. is added the abst. suf. 𐬌 *-îh*; Z. 𐬞𐬀𐬵𐬀𐬯𐬀𐬌𐬚𐬎𐬌.

𐬞𐬀𐬵 𐬵𐬀𐬨𐬀𐬌𐬚𐬎𐬌-𐬞𐬀𐬵 *frâz-bûyishnîh*, or *frâz-bôdishnîh*, Hn. 1, 28. s. a being up, an uprising, a getting up, a forthcoming. 𐬞𐬀𐬵 *frâz* + 𐬵𐬀 *bû* (crd. of 𐬵𐬁𐬨𐬀𐬵 *bûdanŏ*) + abst. suf. 𐬚𐬌𐬚 *-yishn* to which compound adj. is added the abst. suf. 𐬌 *-îh*; Z. 𐬞𐬀𐬵𐬀𐬨𐬀𐬌𐬚𐬎𐬌.

𐬞𐬀𐬵 𐬐𐬀𐬎𐬌𐬚𐬎𐬀𐬵 *frâz-pêstân*, AV. 4, 19. adj. high-breasted, with prominent breasts. 𐬞𐬀𐬵 *frâz* + 𐬐𐬀𐬎𐬌𐬚𐬎𐬀𐬵 *pêstân*.

𐬞𐬀𐬵𐬀𐬵𐬀 *frâztar*, AV. 16, 1. 18, 5. adv. comp. of 𐬞𐬀𐬵 *frâz*; used as adj. Hn. 2, 31. upper, superior, exalted, eminent, prominent. Z. 𐬞𐬀𐬵𐬀𐬵𐬀.

𐬞𐬀𐬵𐬀𐬵𐬀𐬎𐬌 *frâztûm*, sup. of 𐬞𐬀𐬵 *frâz* used as adj. upmost, topmost,

supreme; comp. 𐬞𐬁𐬭𐬀𐬵𐬌𐬥𐬀𐬭 *frâztûmtar*, Hn. 2, 31. uppermost, supremer, still higher; Z. 𐬞𐬁𐬭𐬀𐬵𐬌𐬥𐬀𐬭 . 𐬞𐬁𐬭𐬀𐬵𐬌𐬥𐬀𐬭.

𐬞𐬁𐬭𐬵-𐬡𐬀𐬥𐬵𐬴 *frâz-jânûk*, AV. 17, 12. adj. with knees curved outwards, bandy-legged. Z. gen. 𐬞𐬁𐬭𐬵𐬡𐬀𐬥𐬵𐬴𐬀𐬵𐬱𐬀, Sans. *prajnu*.

𐬞𐬁𐬭𐬵-𐬯𐬁𐬭𐬀𐬌𐬹𐬱𐬀𐬌𐬱𐬀𐬌𐬵𐬀 *frâz-vîrâyishnîh*, Hn. 1, 28. s. a restoration, a recovery, a revival, an arousing. 𐬞𐬁𐬭𐬵 *frâz* + 𐬯𐬁𐬭𐬀 *vîrâ* (crd. of 𐬯𐬁𐬭𐬀𐬱𐬀𐬥𐬀𐬴 *vîrâstanŏ*, Z. *vi* + *râd*, Sans. *râdh*; comp. Pers. پیراستن and آراستن) + abst. suf. 𐬌𐬹𐬱𐬀 *-yishn* (comp. Pers. پیرایش and آرایش), to which compound adj. is added the abst. suf. 𐬵 *-îh*. It is the translation of Z. 𐬞𐬁𐬭𐬀𐬵𐬌𐬥𐬀𐬭𐬌𐬹𐬱𐬀𐬌𐬵𐬀.

𐬞𐬁𐬵𐬀𐬭, or 𐬞𐬁𐬵𐬀𐬭, *pûhal*, AV. 3, 17, 1. 4, 7. 5, 1, 2. 53, 2, 3. 55, 5. s. a bridge. Pers. پُل, or پول, Z. 𐬞𐬀𐬵𐬀𐬭.

𐬞𐬁𐬵𐬀𐬛 *pûḍak*, AV. 17, 12, 15. 47, 2. adj. rotten, decayed, putrid. Pers. پوده; Z. *pû*, 'to be putrid'; Sans. *pûy*, 'to stink', *pûta*, 'stinking'.

𐬐𐬀𐬙 *panch*, GF. 2, 71. num. five; often expressed by the ciphers ٥. Pers. پنج, Z. 𐬐𐬀𐬙𐬌𐬥𐬀𐬭, Sans. *pancha*; Huz. syn. 𐬵𐬀𐬫𐬀𐬱𐬌𐬹𐬀 *khômsyâ*, or 𐬵𐬀𐬫𐬀𐬱𐬌𐬹𐬱𐬀 *khômshyâ*.

𐬐𐬀𐬙𐬀𐬵 *panjâh*, AV. 28, 2. num. fifty; often expressed by the cipher ٥٠, or ٥٠. Pers. پنجاه, or پنجه, Z. 𐬐𐬀𐬙𐬌𐬥𐬀𐬭𐬐𐬀𐬙𐬌𐬥𐬀𐬭𐬐𐬀𐬙𐬌𐬥𐬀𐬭, Sans. *panchâs'at*.

𐬐𐬀𐬙𐬵𐬨𐬁𐬥 *panchûm*, GF. 2, 27. num. fifth; sometimes expressed by the ciphers ٥٠٠. — 𐬐𐬀𐬙 *panch* + ord. suf. 𐬨𐬁𐬥 *-ûm*; Pers. پنجم.

𐬞𐬁𐬭 *pûr*, GF. 2, 32, 34, 36. adj. full, filled with, laden with, complete, perfect; 𐬨 𐬞𐬁𐬭 *pûr min*, GF. 3, 21. full of; see also 𐬞𐬁𐬭𐬌𐬥 *nîm-pûr*. Pers. پُر; Z. 𐬞𐬀𐬭𐬀, Sans. *puru* 'much', Z. *pere* (Sans. *pṛi* and *pûr*) 'to fill'; Huz. syn. 𐬫𐬀𐬱𐬨𐬀𐬥 *mâlman*.

𐬞𐬁𐬯𐬀𐬤𐬌𐬴, or 𐬞𐬁𐬯𐬀𐬤𐬌𐬴, *pûlvâḍînŏ*, GF. 3, 23, 30. adj. made of

steel. پولاوذ *pûlâvḍ* (Pers. پولاد, پولاذ, or فولاد) + adj. suf. ـین *-înŏ*.

پورناکیث *pûr-anâkîh*, AV. 54, 1. 99, 2. adj. full of evil, harmful, very mischievous. پور *pûr* + ناکیث *anâkîh*.

پورپیم *pûr-pîm*, AV. 1, 20. adj. full of fear, fearful, timid, apprehensive. پور *pûr* + پیم *pîm*. Both reading and meaning want confirmation.

پورگدمن *pûr-gadman*, AV. 7, 3. 15, 21. adj. full of glory, all-radiant, perfectly splendid. پور *pûr* + گدمن *gadman*; Huz. hyb. for Z. ـسپنتوئد . ـهئد.

پورمرگ *pûr-marg*, AV. 100, 1. adj. full of death, deadly, baneful, pernicious, malignant. پور *pûr* + مرگ *marg*; Z. ـوئدنگ . ـهئد.

پوریوذکیشیث *pôryô-ḍkêshîh*, AV. 101, 15. s. the original, or primeval, religion of the Iranians before it was corrupted by Assyrian idolatry, and after it was reformed, and restored to its original purity, by the Zarathushtra who is stated to have been 'of the original religion' in Yt. 13, 90. پوریوذکیش *pôryô-ḍkêsh* (Z ـیزدانیکـ . ـهئد) + abst. suf. ـیث *-îh*.

پورگندکیش *pôrgandakyîsh*, Dk. 150, 7. adv. dispersedly, in a scattered state, confusedly. پورگندک *pôrgandak* (= پرگندک *pargandak*) + adv. suf. ـیش *-yîsh*.

فرزند *farzand*, AV. 22, 3. 91, 1. s. offspring, progeny, a child, a son; see فردند *fardand*. Pers. فرزند, Z. ـدیزدانی. The pl. is written فرزندان *farzandân*.

پوست *pôst*, AV. 21, 39, 59, 85, 2. s. the skin, a hide, a coating; pl. پوستیها *pôstihâ*, AV. 1, 7. hides. Pers. پوست, Z. ـپیشتـ.

پوشت *pôsht*, s. I.) AV. 40, 2, 3. 49, 4. 77, 1, 3. 89, 3. GF. 3, 64. the back, the hinder part. II.) GF. 3, 85. backing, support, reinforcement. Pers. پُشت, Z. ـپیشتـ, Sans. *prishtha*.

פוּמן *pûmman*, AV. 19, 80, 86, 2. 23, 85, 88, 3. 75, 5. s. the mouth. Heb. פֶּאֶה, or פֶּה, Chald. פּוּם, Syr. ܦܘܡܐ, Ar. فَمٌ، فَمٌ، فِمٌ، or فُمٌ; Pâz. syn. דהן *dahân*.

פון *pavan*, prep. AV. 1, 0, 7, 16, 21. 2, 33, 36. 4, 2, 13–15, 18, 22, 26, 35. 5, 5, 8, 10. etc. in; AV. 1, 26. 4, 16. 18, 8. 22, 2. 73, 3. 74, 2. etc. into; AV. 1, 37. 2, 21, 26, 31. 4, 9, 31. 5, 2. 7, 1. 9, 1, 3. 14, 20. etc. on, upon; AV. 1, 4, 7, 28, 43. 2, 26, 30, 32. 4, 7. 5, 2. 6, 8. 7, 9, 1. 11, 2. 12, 18. etc. with; AV. 4, 33. 7, 9. 8, 6. 17, 25. 19, 2. 23, 7. 77, 8. 86, 2. 98, 4. etc. through; AV. 18, 7. 24, 67, 2. 69, 3. 74, 1. 75, 2. 79, 3. 82, 5. 94, 1. 96, 2. etc. by; AV. 4, 18. 6, 11. 28, 33, 46, 60, 6. 68, 4, 15. 85, 6. 97, 4. etc. among; AV. 1, 3, 14, 29. 13, 9. 56, 4. 61, 7. 100, 4. of, about, as to; AV. 15, 3, 5. 27, 75, 6. GF. 5, 1. Hn. 1, 5a. 2, 18. 3, 17. at; AV. 1, 32. 67, 7. for; AV. 20, 5. 76, 6. during; (sometimes used adverbially before a s., or in.) AV. 4, 18. 13, 1. 17, 73, 1. Hn. 2, 39. as; (or before an adj.) GF. 2, 37. 3, 59, 80. Hn. 2, 21. 3, 20. as, as though, as it were; (or before a pron.) פון אנא *pavan anâ*, AV. 53, 5. 54, 8. 64, 10. about this, as though this, thus; פון זכ *pavan zak-i*, AV. 2, 24. 14, 1. as to that which is, as regards what is, as that which is. Sometimes with a s. it forms an adj. or adv. phrase, to which the comp. suf. can be added, as פון رامشنتر *pavan râmishn-tar*, GF. 2, 52, 54. with more pleasure, more pleasurably, פון مزكتر *pavan mîzaktar*, GF. 2, 62, 64. with more flavor, more palatable. Other phrases are פון אכר *pavan akhar*, AV. 29, 6. in the end, at last; פון אכוין *pavan akvîn*, AV. 66, 6. פון אכוינו *pavan akvînŏ*, AV. 68, 4. at once, in union, together, in company; פון همزمان *pavan ham-zamân*, GF. 1, 13. 3, 81, 85. פון همزمانو *pavan ham-zamânŏ*, GF. 3, 60, 61, 68, 83. 4, 2, 9, 19, 27. at the same time, at once, immediately; פון پرمان-ی *pavan pîramân-i*, AV. 2, 34. in the circuit of, around; פוניך *pavanich*, Hn. 2, 16. Dk. 145, 8. also by, likewise in, even through; פון זכ خدائنك *pavan zak khadâînak*, AV. 18, 4. of that kind, to such a degree; פון ميان-ى *pavan mîyân-i*, AV. 91, 4. in the midst of, among, between; פון نزديك-ى *pavan nazdîk-i*, GF. 3, 49. Hn. 2, 4. (comp. Hn. 3, 3.) as

though near, in the vicinity of, into the presence of, near to, close to; 𐬞𐬀𐬯 𐬐𐬀𐬯 *pavan yín*, AV. 5, 12, 13. in the midst of, within. Sas. 𐬞𐬀𐬯 *pavan;* it appears to be a compound of two Semitic prep. of nearly the same meaning, 𐬞 *pa* (Heb. Chald. בְּ, Syr. ـب, Ar. بِ, بَ, or فِي) and 𐬐 *van* (comp. Ar. عَنْ, As. *ina*); Pâz. syn. (not used in Pahl.) *pa.*

𐬐𐬀𐬯𐬎 *pûrs*, crd. and imper. 2d sing. of 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀 *pûrsîḍanŏ.*

𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱 *pûrsishn*, AV. 3, 17. s. an inquiry, a question, an interrogation. 𐬐𐬀𐬯𐬎 *-pûrs* (crd. of 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀 *pûrsîḍanŏ*) + abst. suf. 𐬱 *ishn*; Pers. پُرِسش.

𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥𐬀𐬌𐬥 *pûrsishnîh*, see 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥𐬀𐬌𐬥 𐬛𐬌𐬥𐬀𐬌𐬥 *dînô-pûrsishnîh.*

𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀 *pûrsîḍanŏ* (trad. *pûnsîḍan*) v. to ask, to inquire, to question, to demand, to interrogate, to consult, to resort to; past part. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈 *pûrsîḍ*, AV. 6, 8, 13, 17, 20, 21, 25-30, 32-35, 38, 39, 42, 45-47, 51, 52, 58, 59, 61, 62, 66, 74, 75, 84, 86, 93-96, 3. 7, 19, 22-24, 31, 36, 37, 40, 41, 43, 44, 50, 60, 63, 70, 73, 77, 80, 81, 85, 87-89, 4. 9, 16, 48, 49, 65, 67, 69, 71, 78, 5. 55-57, 72, 82, 83, 90-92, 97, 98, 2. 64, 79, 99, 6. 76, 4, 8. GF. 1, 5. 2, 14. Hn. 2, 24. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀 *pûrsîḍŏ*, GF. 4, 17.; pret. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈 *pûrsîḍ*, AV. 4, 21. GF. 2, 1, 17, 20, 23, 27, 32, 37, 41, 49, 52, 55, 62, 65. 3, 1, 12, 17, 22, 35, 41, 64, 86, 89, 92, 95. 4, 1, 5, 6, 26. Hn. 1, 2, 1.; pres. 1st sing. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥 *pûrsam*, GF. 1, 12, 23. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥𐬀𐬌𐬥 *pûrsêm*, GF. 4, 2.; pres. 2d sing. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱 *pûrsîh*, GF. 1, 10, 20, 27.; pres. 3d pl. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥𐬀𐬌𐬥𐬀𐬌𐬥 *pûrsênd*, AV. 10, 2. GF. 3, 66. 4, 7. Hn. 2, 35. 3, 34.; imper. 2d sing. 𐬐𐬀𐬯𐬎 *pûrs*, GF. 4, 3.; imper. 2d pl. 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥𐬀𐬌𐬥 *pûrsêḍ*, Hn. 2, 3, 37. Pers. پُرسیدن, anc. P. *pars*, Z. *peres*, Sans. *prachchh.*

𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥 *pûrsakîh*, see 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥 𐬱𐬌𐬥𐬀𐬌𐬥 *ham-pûrsakîh*, and 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥 𐬐𐬀𐬯𐬎𐬌𐬞𐬀𐬌𐬚𐬀𐬈𐬀𐬱𐬌𐬥 *dûsh-ham-pûrsakîh.*

𐬞𐬁𐬛 *pelag*, (trad. *pang*) AV. 22, 7. adj. half. Chald. פְּלַג, Syr. ـعـ, Ar. فَلْج; Pâz. syn. 𐬞𐬁 *nîm*, or *nêm.*

𐬞𐬀𐬭𐬙𐬀𐬥𐬌 *fardand*, GF. 3,31. s. offspring, a child, a son; see 𐬞𐬉𐬭𐬎𐬥𐬌 *farzand*. The pl. is written 𐬞𐬀𐬭𐬙𐬀𐬥𐬌𐬌𐬀𐬙 *fardandân*.

𐬞𐬉𐬙𐬀𐬴 *pêḍâk*, or *paîtiâk*, GF. 3,66. Hn. 1, 2, 6. adj. evident, manifest, clear, apparent, published, declared, revealed; see 𐬴𐬀𐬙𐬉𐬙𐬀𐬴 *khûd-pêḍâk*. Pers. پَیدا; Sas. 𑀧𑀢𑁆𑀬𑀓 *patyâk*, or *paityâk*.

𐬞𐬉𐬙𐬀𐬴 𐬀𐬭𐬌𐬙𐬀𐬭𐬌𐬥𐬀𐬌 *pêḍâk-râyînîshnih*, Dk. 144,3. s. a public promulgation, a manifesto, a proclamation. 𐬞𐬉𐬙𐬀𐬴 *pêḍâk* + 𐬭𐬀𐬌𐬥 *râyîn* (crd. of 𐬭𐬀𐬌𐬥𐬌𐬥𐬀𐬙𐬎 *râyînîḍanŏ*) + abst. suf. 𐬌𐬥 *-ishn*, to which compound adj. is added the abst. suf. 𐬉 *-îh*.

𐬞𐬉𐬙𐬀𐬴𐬉𐬱, or 𐬞𐬉𐬙𐬀𐬴𐬀𐬱, *pêḍâkîh*, or *paîtiâkîh*, AV. 1,15. Hn. 1, 2, 36. s. a manifestation, a publication, a promulgation, a declaration, a revelation. 𐬞𐬉𐬙𐬀𐬴 *pêḍâk* + abst. suf. 𐬉 *-îh*.

𐬞𐬉𐬙𐬀𐬴𐬉𐬱𐬉 Dk. 144,5. a miswriting of 𐬞𐬉𐬙𐬀𐬴𐬉𐬱𐬉 *pêḍâkîh-i*.

𐬞𐬉𐬙𐬀𐬴𐬉𐬱𐬉-𐬵𐬀𐬌𐬙𐬀𐬥𐬎 *pêḍâkî-hastanŏ*, Dk. 145,7. v. to be evident, to be manifest, to be published. 𐬞𐬉𐬙𐬀𐬴𐬉𐬱𐬉 *pêḍâkî* (for 𐬞𐬉𐬙𐬀𐬴𐬉𐬱𐬉 *pêḍâkîh*) + 𐬵𐬀𐬌𐬙𐬀𐬥𐬎 *hastanŏ* (Pers. هستن).

𐬞𐬉𐬙𐬀𐬲𐬉𐬥 *pêtkham*, or *paîtikham* (trad. *pêḍâm*) AV. 1,41. GF. 1,11, 16. 3,72. s. a message, a mission, an embassy, a commission, an errand. Pers. پَیغم, or پَیغام; Z. *paiti* + *gam* 'to go' (anc. P. *patiy* + *gam*, Sans. *prati* + *gam*). This word has been adopted in Heb. Chald. in the form פִּתְגָם.

𐬞𐬉𐬙𐬀𐬲𐬉𐬥𐬀𐬭 *pêtkhambar*, or *paîtikhambar* (trad. *pêḍâmbar*) AV. 3,6,13. 4, 101,5. 10,7. adj. used as s. one who carries a message, a nessenger, an envoy, an ambassador, a missionary, an apostle, a prophet. 𐬞𐬉𐬙𐬀𐬲𐬉𐬥 *pêtkham* + 𐬀𐬭 *bar* (Pers. بر, crd. of 𐬠𐬀𐬭𐬉𐬙𐬀𐬎 *bârḍanŏ*); Pers. پَیغمبر, or پَیغامبر.

𐬞𐬉𐬙𐬉𐬙𐬉𐬱𐬉 *pêtitîkîh*, or *paîtitîkîh*, AV. 65,9. s. forgiveness, a pardon, absolution, remission. 𐬞𐬉𐬙𐬉𐬙 *pêtit* (Pers. پِتت, Z. 𐬞𐬉𐬙𐬉𐬙𐬀𐬱𐬎 'made to fall') + adj. suf. 𐬴 *-îk* + abst. suf. 𐬉 *-îh*.

𐬞𐬀𐬎, or 𐬞𐬀𐬌, *pîl*, GF. 1, 3, 8. 2, 49, 51. s. an elephant. Pers. پیل, Sans. *pîlu*; adopted by the Semitic languages in Chald. פִּילָא, Syr. ܦܺܝܠܳܐ, Ar. فِيل; Huz. syn. 𐬠𐬀𐬯𐬉𐬯𐬀𐬉𐬑𐬀 *bânbarbîtâ*. Its original form appears to have been preserved in the Assyrian *al-ap* in the 3d epigraph to the inscription on the black obelisc of Nimrud (Layard, inscriptions in the cuneiform character pag. 98 III). That an elephant was among the objects of tribute which Salmanassar II, the contemporary of Jehu, King of Israel, received from various countries, follows from the circumstance that the figure of an elephant is found on the basreliefs of the obelisc. Of all the names mentioned, only *al-ap* may signify the elephant; it has the addition: *sa nahari Sakeya* 'of the river Sakeya' whence follows that this river was regarded as the home of the *alap*. It cannot be ascertained which river might be understood by it, perhaps the Indus which could be regarded as the river of the *Sakas* a people living far to the east of the Assyrians; they are known in the Persian inscriptions of Darius and in the epic poems of India. No doubt the Hebrew word שֵׁנְהַבִּים in שֵׁנְהַבִּים 'ivory' (lit. tooth of *habbîm*) is identical with *alap*, as it is clearly a contraction of *halb* = *hal-ab*; this is the same as the Greek ἐλέφας. In the Egyptian *ebu* 'elephant' and 'ivory' and in the Latin *ebur*, the first part *al*, *hal* is omitted. In all probability the word is of Indian origin; the nearest approach is Sans. *ibha* 'elephant' which already occurs in this meaning in the Rigveda. The meaning of 'servants, dependants, household, family' ascribed to it by the St. Peterburg Sanscrit Dictionary and copied by Monier Williams in his Dictionary is a mere guess which may hold good in some passages whereas in others it is wholly unsuitable.

𐬞𐬀𐬎𐬭𐬀𐬐𐬌𐬱𐬀 *pîrâyishn*, AV. 73, 7. s. an ornament, a decoration, an adornment, an embellishment. Pers. پیرایش.

𐬞𐬀𐬎𐬭𐬀𐬨𐬎 *pîramân*, s. a circuit, a circumference, a border, a margin, the environs; 𐬞𐬀𐬎𐬭𐬀𐬨𐬎 𐬞𐬀𐬯𐬀𐬯 *pavan pîramân-i*, AV. 2, 34. on the margin

of, round about, around. Pers. پیرامن, پیرامن, or پیرمن. This word is also written پیرامون *pîrâmûn*.

پیروز *pîrûz*, AV. 101, 28. adj. victorious, conquering, triumphant, successful. Pers. پیروز, or فیروز; Z. پیروزه.

پیروزکر *pîrûzkar*, AV. 1, 21. 4, 6, 25. 6, 3. 18, 14. Hn. 2, 26, 27. adj. see the preceding. پیروز *pîrûz* + adj. suf. کر *-kar*. This word is often written پیروزگر.

پیروزکریه *pîrûzkarîh*, AV. 12, 15. 14, 9. 15, 18. Hn. 1, 8. s. victory, conquest, triumph, success. پیروزکر *pîrûzkar* + abst. suf. یه *-îh*.

پیروزکریش *pîrûzkaryîsh*, AV. 5, 2. 101, 27. adv. victoriously, triumphantly, successfully. پیروزکر *pîrûzkar* + adv. suf. یش *-yîsh*.

پستان *pêstân*, AV. 4, 19. 24, 44, 59, 62, 78, 84, 2. 76, 95, 1. 87, 3. Hn. 2, 23. پستانو *pêstânô*, AV. 94, 1. s. a woman's breast, the bosom, a nipple; see پستان *pestân* and پستان ایر *frâz-pêstân*. Pers. پستان, Z. پوئیتیستانه, Sans. *stana*.

پیذانو *pêsîḍanŏ*, v. to adorn, to decorate, to embellish, to embroider, to bedeck; past part. پیذه, or پیذیته, *pêsîḍ*, see هرویسپ پیذه *harvîsp-pêsîḍ*, اسیمین پیذه *asîmîn-pêsîḍ*, زرین پیذه *zarîn-pêsîḍ*, and گوهر پیذه *gôhar-pêsîḍ*; پیذو *pêsîḍŏ*, Dk. 149, 2. may perhaps be better read پسخو *pasakhtô*. Comp. Pers. آبستن 'to adorn' and پسته 'embroidery'; Z. پوئیتیذه.

پیش *pêsh*, AV. 101, 4. prep. before, in front, in the presence; (here it follows the s.). Pers. پیش, anc. P. *patish*, Z. پوئیتیه; Huz. syn. لوی *levîn*.

پیشیه *pêshîh*, AV. 11, 7. s. the front, the presence. پیش *pêsh* + abst. suf. یه *-îh*.

𐬐𐬀𐬱𐬌𐬭𐬀𐬴 *pîshak*, AV. 38, 7. s. a trade, a profession, a calling, an occupation, a habit, a custom. Pers. پیشه, Z. 𐬐𐬀𐬱𐬌𐬭𐬀𐬴𐬆.

𐬐𐬀𐬱𐬌𐬵𐬀𐬭 *pêshkâr*, GF. 3, 66, 67. 4, 7, 8. s. urine. Comp. Pers. پیشکار, پیشیار and پیشاب. This word may readily be written 𐬐𐬀𐬱𐬌𐬵𐬁𐬭 which would account for the reading *pêshiâr* in Mkh. 2, 39. and in modern Pers.

𐬐𐬀𐬱𐬎𐬀𐬐𐬀𐬴 *pêshûpâk*, or 𐬐𐬀𐬱𐬎𐬀𐬐𐬁 *pêshûpâî*, s. a leader, a chief, a head, a principal; pl. 𐬐𐬀𐬱𐬎𐬀𐬐𐬁𐬌𐬯𐬀𐬁𐬌𐬱 *pêshûpâyân*, or *pêshûpâkân*, AV. 11, 3, 16. Pers. پیشوا.

𐬐𐬀𐬱𐬌𐬥𐬀𐬭 *pêshîmâr*, adj. used as s. one who relates beforehand, a complainant, a plaintiff, a prosecutor; opp. of 𐬐𐬀𐬯𐬌𐬥𐬀𐬭 *pasîmâr*; pl. 𐬐𐬀𐬱𐬌𐬥𐬀𐬭𐬌𐬱 *pêshîmârân*, AV. 91, 5. — 𐬐𐬌 *pêshî* (for 𐬐𐬀𐬱 *pêsh*) + 𐬥𐬀𐬭 *mâr* (Z. *mar* 'to repeat', Sans. *smṛi* 'to remember'; comp. Pers. مار 'account', مر 'calculation', آمار 'investigation'). It is also written 𐬐𐬀𐬱𐬎𐬥𐬀𐬭 *pêshmâr*.

𐬐𐬌𐬎𐬌𐬵𐬀𐬥𐬎 *Pêshyôtanû*, GF. 6, 5. pr. n. of a Parsi man. Z. پیشوتن.

𐬐𐬌𐬥 *pîm*, s. see 𐬚𐬌𐬥 *bîm*; 𐬐𐬌𐬥 𐬀𐬭 *pûr-pîm*, AV. 1, 20. fearful, apprehensive. Both reading and meaning are doubtful, as the word is written 𐬐𐬀𐬥 *padam* in H6, and 'fear' is elsewhere always written 𐬚𐬌𐬥 *bîm*; whilst 𐬐𐬌𐬥 stands for *pêm* (Z. 𐬐𐬀𐬱𐬌𐬥𐬆) 'milk'.

𐬐𐬀𐬿𐬎 *payûsh*, AV. 17, 20. 55, 7. s. avarice, covetousness, cupidity, greediness. Pers. پیوش and پیوس.

𐭬, 𐭭, *t*, or *ḍ*.

𐭬 *t*, or *ḍ*, is the fourth letter of the Pahlavî alphabet, and the usual equivalent of Sas. ڟ, Pers. ت, Z. 𐬙, 𐬠, 𐬨, and Chald. ת, ט; it also often corresponds to a medial, or final, Pers. ـت, and sometimes to a final Sas. ڙ, and in such cases it is represented by *ḍ*. It never joins a succeeding letter, and its form is very slightly altered when it is joined by a preceding letter, as in the compounds; 𐭮𐭬 *at, hat, kht,* 𐭫 *rḍ, lḍ*, 𐭪 *zḍ*, 𐭮𐭮 *st*, 𐭮𐭮𐭩 *sht*, *dâḍ*, *gâḍ*, *yât*, 𐭬𐭦 *maḍ*, 𐭬 *daḍ*, *îḍ*, etc. Diacritical marks are occasionally used with this letter, such as 𐭭, or 𐭬 with a circumflex, or a single dot, above it, to indicate *ḍ*, and two dots to indicate *t*.

𐭬 *-t*, or *-ḍ*, suf. of past part. and pret. of verbs whose inf. suf. is 𐭩𐭩𐭬 *-tanŏ*.

𐭬 *-at*, pron. suf. of 2d pers. sing. thee, thy, of (to, for, by, or through) thee; it is usually affixed to an adv., or conj., at the beginning of a clause in the sentence (see 𐭮𐭮𐭬 *hatat*, 𐭮𐭮𐭬 *afat*, 𐭮𐭮𐭥𐭬 *adînat*, 𐭮𐭮𐭤𐭬 *amatat*, 𐭮𐭪𐭮𐭬 *aîghat*, 𐭮𐭮𐭮𐭥𐭪𐭬 *chîgûnat*, 𐭪𐭮𐭬 *zyat*, 𐭮𐭬𐭦𐭬 *mamanat*, and 𐭮𐭮𐭦𐭬 *mûnat*), or to a prep. in the middle of a clause (see 𐭮𐭮𐭮 *azat*); but when the clause has no initial adv., or conj., the suf. begins the clause in the unattached form 𐭮𐭮𐭮 *at*, as in Hn. 2, 30., or it follows the initial words, as in Hn. 2, 29.; and in the latter case, the vowel is sometimes not expressed, but the form 𐭬 *at* is retained, though unattached, as occurs frequently in 'the gifts of the thirty Yazads'. Pers. ـت, anc. P. *-taiy*.

𐭲𐭥𐭮𐭮𐭬𐭲𐭮𐭬 *tâkht-gâh*, AV. 2, 26. s. a throne-place, a divan, a dais, a couch. Pers. تخت + گاه.

𐭩𐭩𐭥𐭮𐭬 *tâftanŏ*, v. to warm, to heat, to scorch, to burn; pres. 3d sing. 𐭥𐭮𐭮𐭬 *tâvêḍ*, GF. 3, 4. Pers. تافتن, تابیدن and تابیدن; Z. Sans. *tap*.

𐬞𐬀𐬯𐬀𐬑 *tâvak*, AV. 94, 1. s. a frying-pan, a baking-pan. Pers. تاوه, تاوا, تابه, تابا, or تاپو.

𐬞𐬀𐬭 *târ*, AV. 16, 2. adj. dark, gloomy, obscure; sup. 𐬞𐬀𐬭𐬀𐬎𐬌 *târtâm*, AV. 54, 1. Pers. تار.

𐬞𐬀𐬭𐬌𐬑 *târîk*, AV. 18, 7. 55, 1. 99, 2. 101, 2. Hn. 2, 37. adj. dark, gloomy, obscure; used as s. 𐬞𐬀𐬭𐬌𐬑 𐬐𐬀𐬯𐬀𐬑 *pavan târîk*, AV. 2, 33. in the dark. Pers. تاریک.

𐬞𐬀𐬭𐬌𐬑𐬎𐬌𐬴 *târîkîh*, AV. 5, 8. 18, 7. 54, 9. 67, 2. 68, 23. Hn. 3, 33. s. darkness, gloom, obscurity. 𐬞𐬀𐬭𐬌𐬑 *târîk* + abst. suf. 𐬎𐬌𐬴 *-îh*; Pers. تاریکی.

𐬞𐬎𐬀𐬹𐬰𐬌𐬛𐬀𐬥𐬎 *tukhshîḍanŏ*, v. to strive, to endeavour, to struggle, to labor; usually written 𐬞𐬎𐬀𐬹𐬰𐬌𐬛𐬀𐬥𐬎 *tûkhshîḍanŏ*; fut. 3d sing. 𐬞𐬎𐬀𐬹𐬰𐬌𐬛𐬀𐬥𐬎 𐬠𐬀𐬭𐬀 *barâ tukhshêḍ*, AV. 18, 8. Comp. Pers. تکشا 'a striver' and توش 'vigor'; anc. P. *takhsh* 'to form', (Z. *tash*, Sans. *taksh*).

𐬞𐬀𐬯 *tâk*, see 𐬞𐬀𐬯 𐬵𐬀𐬞𐬀𐬯 *hû-tâk* and 𐬞𐬀𐬯 𐬵𐬀𐬛𐬀𐬞𐬀𐬯 *khadû-tâk*; also a s. meaning 'a fibre, a twig' (Pers. تاك).

𐬞𐬀𐬯 *-tân*, 𐬞𐬀𐬯𐬎𐬌 *-tânŏ*, pron. suf. of 2d pers. pl. you, your, of (to, for, by, or through) you; it is probably used in the same manner as the sing. suf. 𐬞 *-at*, but examples are rare (see 𐬵𐬀𐬞𐬀𐬯𐬀𐬯 *hattân*). Pers. ـتان; 𐬞 *-at* + pl. suf. 𐬯 *-ân*.

𐬞𐬎𐬹𐬨𐬌𐬯𐬀𐬯𐬎𐬌 *tebrûnastanŏ*, v. to break, to shatter, to ruin, to destroy; past part. 𐬞𐬎𐬹𐬨𐬌𐬯𐬀𐬯𐬌𐬑 *tebrûnast*, AV. 1, 11.; pres. 3d pl. 𐬞𐬎𐬹𐬨𐬌𐬯𐬀𐬯𐬌𐬛 *tebrûnd*, AV. 30, 2. Heb. שָׁבַר, Chald. תְּבַר, Syr. ܬܒܪ, Ar. تَبَرَ and ثَبَرَ; Pâz. syn. 𐬯𐬀𐬑𐬀𐬯𐬎𐬌 *shikastanŏ*, whose term. 𐬯𐬀𐬯𐬎𐬌 *-stanŏ* is adopted by its Huz. equivalent.

𐬞𐬀𐬯𐬀𐬵 *tapâh*, adj. spoiled, injured, ruined, destroyed; sometimes written 𐬞𐬀𐬯𐬀𐬵𐬌 *tôpâh*, or *tûvâh*; 𐬞𐬀𐬯𐬀𐬵 𐬛𐬀𐬰𐬌𐬑𐬑𐬌𐬛 *tapâh dâsht*, AV. 69, 10. kept defiled; 𐬞𐬀𐬯𐬀𐬵 𐬵𐬀𐬭𐬛 *tapâh kard*, AV. 44, 6. 64, 78, 9. 94, 5. destroy-

ed, made away with. Pers. تباه, تبه, تَوا, or تَوه; comp. Sans. *tup*, *tuph*, *tub* and *tubh*, 'to hurt'.

𐬠𐬀𐬭𐬎𐬌𐬎𐬀𐬚𐬎𐬀𐬌𐬐𐬀𐬌 *tajîḍanŏ*, v. to flow out, to issue, to discharge, to extract; pret. 𐬠𐬀𐬭𐬎𐬌𐬎𐬀𐬚𐬎𐬀𐬌𐬐 𐬉𐬭𐬀 *barâ tajîḍ*, AV. 10, 14. discharged out, exuded. Pers. تزیدن, Z. *tach*.

𐬠𐬀𐬭 *tar*, adj. or adv. arrogant, overbearing, insolent, scornful, contemptuous, disdainful; 𐬠𐬀𐬭 𐬵𐬀𐬭𐬐 *tar kard*, AV. 68, 10. acted insolently to, despised; 𐬠𐬀𐬭 𐬨𐬌𐬚𐬀𐬌𐬐 *tar mînîḍ*, AV. 26, 62, 5. thought contemptuously of, scorned, despised. Comp. Pers. تر 'impudent', Z. 𐬠𐬀𐬭𐬌, Sans. *tṛî* 'to overcome'.

𐬠𐬀𐬭 *-tar*, comp. suf. used with all adjectives (see 𐬌𐬵𐬀𐬭𐬎𐬀𐬭𐬎𐬀𐬭 *yashar-ûbŏtar*, 𐬀𐬨𐬀𐬵𐬀𐬭𐬎𐬀𐬭 *apâkhtartar*, 𐬀𐬎𐬀𐬌𐬵𐬌𐬎𐬌𐬉𐬀𐬭 *avâyishnîktar*, etc.), with some adverbs (see 𐬀𐬚𐬭𐬎𐬀𐬭 *andarûntar*, 𐬉𐬭𐬀𐬵𐬀𐬭 *frâztar*, etc.), and with substantives which form part of an adj., or adv., phrase (as in 𐬉𐬀𐬌𐬵𐬀𐬭 *pavan râmishntar* and 𐬉𐬀𐬌 𐬨𐬀𐬵𐬀𐬭 *pavan mîzaktar*). Pers. تر—, Z. —𐬠𐬀𐬭, Sans. *-tara*, Gr. *-τερος*.

𐬠𐬀𐬭𐬵𐬀𐬰𐬎 *tarâzûk*, AV. 5, 5. s. a balance, scales for weighing. Pers. ترازو; Huz. syn. 𐬠𐬀𐬭 𐬨𐬀𐬵𐬀 *mazînâ*, or 𐬠𐬀𐬭 𐬨𐬀𐬵𐬀 *mazûnâ*.

𐬠𐬀𐬭𐬵𐬀𐬰𐬎𐬌𐬎𐬀𐬚𐬎𐬀𐬌𐬐𐬀𐬌 *tarâzînîḍanŏ*, v. to weigh, to equalize, to measure; past part. 𐬠𐬀𐬭𐬵𐬀𐬰𐬎𐬌𐬎𐬀𐬌𐬐 *tarâzînîḍ*, AV. 49, 7. Denom. fr. 𐬠𐬀𐬭𐬵𐬀𐬰 *tarâz* (= 𐬠𐬀𐬭𐬵𐬀𐬰𐬎 *tarâzûk*).

𐬠𐬀𐬭 𐬉𐬭𐬀 *tarbâ* (trad. *talbâ*) GF. 3, 91. s. fat, grease, tallow. Chald. תַּרְבָּא, Syr. ܬܪܒܐ; Pâz. syn. 𐬉𐬀𐬌 *pîh*.

𐬠𐬀𐬭𐬵𐬀𐬑𐬎 *telatâk*, AV. 1, 34, 43. num. three; often written 𐬠𐬀𐬭 𐬵𐬀𐬑 *telatâ*, and usually expressed by the cipher ٣. Chald. תְּלָתָא, Syr. ܬܠܬܐ, Ar. ثَلَث; Pâz. syn. (rare) 𐬵𐬌 *sî* (also 'thirty').

𐬠𐬀𐬭𐬎𐬀𐬵𐬀𐬑𐬎𐬌𐬎 *tars-âkâsîh*, AV. 13, 8. s. a consciousness of fear,

a sense of awe, reverence, veneration, respect. 𐬠𐬁𐬭𐬌𐬌, or 𐬠𐬁𐬭𐬌, *tars* (Pers. ترس) + 𐬠𐬎𐬎𐬀 *âkâs* + abst. suf. 𐬌 *-îh*.

𐬠𐬁𐬭𐬌𐬌 *tarîh*, AV. 23, 8. s. insolence, contempt, scorn, disdain. 𐬠𐬁𐬭𐬌 *tar* + abst. suf. 𐬌 *-îh*.

𐬠𐬎𐬹𐬌 *tasûm*, Hn. 2, 34. 3, 33. num. fourth. It is generally used, instead of 𐬠𐬎𐬹𐬌𐬎𐬀 *chahârûm*, to translate Z. 𐬠𐬎𐬹𐬌𐬌𐬌 (Sans. *turîya*, *turya*, or *tûrya*), and its first syllable 𐬠𐬎𐬌 *tas* may perhaps be some corruption and misreading of the Z., to which the ord. suf. 𐬎 *-ûm* is added.

𐬠𐬎𐬹𐬌 *tasht*, s. a basin, a dish, a saucer, a cup; 𐬠𐬎𐬹𐬌 𐬠𐬎𐬹𐬌 *tasht tasht*, AV. 20, 2. various dishes, cups and cups, cup after cup. Pers. تشت, Z. 𐬠𐬌𐬎𐬹𐬌𐬌.

𐬎𐬌 *-tak*, or *-ḍak*, 𐬎𐬌𐬌 *-takŏ*, or *-ḍakŏ*, suf. of past part. when used as an adjective, or substantive; see 𐬎 *-âk*. Probably p. p. suf. 𐬌 *-t*, or *-ḍ*, + adj. suf. 𐬎 *-ak*. Pers. خ—, or ه—.

𐬠𐬁𐬎𐬀𐬌 *takarg*, AV. 55, 1. 64, 8. s. hail, frozen rain. Pers. تگرگ.

𐬠𐬌𐬎𐬹𐬌𐬌 *ḍkêshîh*, see 𐬉𐬁𐬠𐬌𐬎𐬹𐬌𐬌 *pôryôḍkêshîh*.

𐬠𐬌𐬌𐬌 *tamman*, AV. 18, 11. adv. there, in that place; sometimes used for 'the other world, or heaven', as in GF. 2, 5.; 𐬠𐬌𐬌𐬌 𐬀𐬐𐬌 *tamman aîgh*, AV. 9, 1. 17, 5. GF. 3, 39, 40. there where; 𐬠𐬌𐬌𐬌 𐬨 *min tamman*, AV. 16, 1. from there, thence; 𐬠𐬌𐬌𐬌 𐬃 *val tamman*, AV. 4, 8. 9, 1. GF. 1, 4. to that place, thither. Sas. תָּמָן *tamman*, Hob. שָׁם, Chald. תַּמָּן, Syr. ܬܡܢ, Ar. ثَمَّ; Pâz. syn. *ánô*.

𐬠𐬁𐬌𐬀𐬨𐬀𐬭𐬌 *tanâpûhar*, (trad. *tanâvanâr*) AV. 22, 7. s. a sin which prevents the sinner from passing over the Chinvat bridge [Dest.]; a heinous, or mortal, sin, for which a penalty of 300 *stîrs* of four *dirams* each (about 129 pounds sterling) is allotted in the Pahlavî Rivâyat. Pers. تنافور, Z. 𐬠𐬌𐬀𐬨𐬁𐬉𐬀 . 𐬠𐬌𐬌; it also translates Z. 𐬠𐬌𐬌 . 𐬠𐬌𐬀𐬨𐬁𐬉𐬀

and 𐬞𐬀𐬨𐬀 . 𐬞𐬀𐬨𐬀. This word may perhaps have been originally written 𐬞𐬀𐬨𐬀𐬨𐬀 *tanûpûhar* (see Vend. 22, 12. Sp.), and the letters 𐬀𐬨 may have been joined and converted into 𐬞, in the same manner as 𐬞𐬀𐬨𐬀𐬨𐬀 *Srôsh-yasharûbŏ* has been occasionally converted into 𐬞𐬀𐬨𐬀𐬨𐬀.

𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀 *tûkhshâk*, AV. 13, 10. Dk. 152, 6. adj. diligent, energetic, industrious, strenuous, persevering; pl. used a s. 𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀-𐬀𐬨 *tûkhshâkân*, see 𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀-𐬞𐬀𐬨 *hû-tûkhshâk*. — 𐬞𐬀𐬨𐬀-𐬞𐬀𐬨 *tûkhsh* (crd. of 𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀𐬨𐬀 *tûkhshîḍanŏ*) + adj. suf. 𐬀𐬨 *-âk*; Pers. تخشا.

𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀 *tûkhshâkîh*, GF. 2, 64. s. diligence, energy, industry, exertion, perseverance. 𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀 *tûkhshâk* + abst. suf. 𐬞 *-îh*.

𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀𐬨𐬀 *tûkhshîḍanŏ*, v. to strive, to endeavour, to persevere, to labor; pres. 1st sing. 𐬞𐬀𐬨𐬀-𐬞𐬀𐬨𐬀𐬨𐬀 *tûkhsham*, Dk. 152, 6. Comp. Pers. توش 'vigor'; anc. P. *takhsh*, 'to form, to fashion' (Z. *tash*, Sans. *taksh*).

𐬞𐬀𐬨𐬀 *tôkhm* (trad. *tûkhm*) s. I.) AV. 96, 5. GF. 4, 4, 11. seed, semen. II.) Hn. 2, 23. in K20, a variant of 𐬞𐬀𐬨𐬀𐬨𐬀 *tôkhmak*. Pers. تخم, Z. nom. acc. 𐬞𐬀𐬨𐬀𐬨𐬀𐬨𐬀; Huz. syn. بزر *bizrâ*.

𐬞𐬀𐬨𐬀𐬨𐬀 *tôkhmak*, Hn. 2, 23. s. seed, an origin, a race, lineage; see 𐬞𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀 *rayê-hômand-tôkhmâk*. Pers. تخمه, anc. P. *tauma*, Z. nom. 𐬞𐬀𐬨𐬀𐬨𐬀𐬨𐬀.

𐬞𐬀𐬨𐬀 *tôhîk*, GF. 2, 36. adj. vacant, empty, void. Pers. تهی, or تِه.

𐬞𐬀𐬨𐬀 *tûbân*, AV. 16, 4. GF. 1, 6. 3, 7. 𐬞𐬀𐬨𐬀𐬨𐬀 *tûbânŏ*, AV. 16, 9. GF. 1, 20, 27. 2, 39. 3, 10, 15, 71. 4, 21. adj. able, capable, competent, fit; (generally accompanying an inf., which it mostly follows, with the meanings) is able, can, is possible. Pers. توان, Z. *tavan*.

𐬞𐬀𐬨𐬀𐬨𐬀-𐬞𐬀𐬨𐬀𐬨𐬀𐬨𐬀 *tûbânastanâ*, v. to be able, to be capable (used with an inf.); pret. 𐬞𐬀𐬨𐬀𐬨𐬀-𐬞𐬀𐬨𐬀𐬨𐬀𐬨𐬀 *tûbânast*, AV. 49, 4. 𐬞𐬀𐬨𐬀𐬨𐬀-𐬞𐬀𐬨𐬀𐬨𐬀𐬨𐬀 *tûbânôst* sub-

stituted for 𐬞𐬀𐬥𐬌𐬎𐬀𐬌 𐬞𐬀𐬥𐬀𐬌𐬎 *tûbânŏ yehevûnd* in GF. 3, 15. by K20; pres. 1st sing. 𐬞𐬀𐬥𐬀𐬌𐬎𐬀𐬨𐬌 *tûbânôm*, GF. 4, 14. Pers. توانستن, Z. *tu.*

𐬞𐬀𐬥𐬀𐬌𐬎𐬀𐬴 *tûbânk*, GF. 2, 34. adj. effective, competent, powerful, wealthy. 𐬞𐬀𐬥𐬀𐬌𐬎 *tûbân* + adj. suf. 𐬴 *-îk.*

𐬞𐬀𐬥𐬎𐬀𐬌 *Tôsar*, Dk. 150, 12, 13. pr. n. a priest who collected the fragments of the sacred writings of the Mazdayasnian religion which were extant in the time of Ardakhshîr Pâpakân.

𐬞𐬀𐬨 *-tûm*, sup. suf. used with all adjectives (see 𐬀𐬨𐬵𐬀𐬥𐬀𐬞𐬀𐬨 *afzûnîktûm*, 𐬞𐬀𐬥𐬀𐬞𐬀𐬨 *hû-bôdtûm*, 𐬚𐬀𐬥𐬀𐬵𐬀𐬱𐬀𐬞𐬀𐬨 *barâzishaktûm*, etc.) and with some adverbs (see 𐬀𐬵𐬀𐬭𐬞𐬀𐬨 *azvartûm*, 𐬞𐬀𐬥𐬱𐬀𐬞𐬀𐬨 *frâztûm*, etc.). Pers. تم, Z. 𐬞𐬀𐬥𐬀, Sans. *-tama*, Lat. *-timus.*

𐬞𐬀𐬥𐬀𐬴 *tômîk*, AV. 53, 11. 54, 4, 9. adj. dark, gloomy, obscure; sup. 𐬞𐬀𐬥𐬀𐬴𐬞𐬀𐬨 *tômîktûm*, (for 𐬞𐬀𐬥𐬀𐬴𐬀𐬞𐬀𐬨 *tômîktûm*) substituted for 𐬞𐬀𐬥𐬀𐬴 *tômîk* in AV. 53, 11. by K20. 𐬞𐬀𐬥 *tôm* 'dark' (Pers. تم 'darkness', Z. nom. 𐬞𐬀𐬥𐬀, Sans. *tama* and *tamas*) + adj. suf. 𐬴 *-îk.* In AV. 54, 9. it is either taken as a s., or the idhâfat is superfluous.

𐬞𐬀𐬥𐬌 *tanû*, AV. 2, 25. 3, 1, 2. 4, 9. 19, 5, 8. 20, 21, 27-30, 33, 37, 38, 45, 46, 52, 58, 59, 62, 66, 3. 22, 23, 31, 40, 41, 43, 44, 50, 63, 79, 81, 88, 4. 24, 3, 4, 7. 32, 47, 55, 70, 72, 85, 87, 91, 92, 2. 34, 2, 3, 7. 36, 3, 4. 48, 49, 71, 78, 99, 5. 51, 2, 3. 57, 1. 60, 2, 4, 7. 64, 6. 68, 15, 16. 69, 10. 86, 2, 3. 101, 11, 20. GF. 2, 12, 75. 4, 27. Hn. 1, 10. 2, 23, 37. 3, 37. s. the body, the person; 𐬞𐬀𐬥𐬌 𐬀𐬐𐬌𐬯𐬌𐬥𐬀𐬌 *tanû-i nafshman*, AV. 34, 7. 38, 5. 81, 3. 89, 8. Hn. 2, 18. 3, 17. 𐬐𐬌𐬯𐬌𐬥𐬀𐬌 𐬞𐬀𐬥𐬌 *nafshman tanû*, AV. 62, 89, 6. Hn. 2, 25. one's (his, her, etc.) own body, or self; see also 𐬞𐬀𐬥𐬌 𐬐𐬌𐬯𐬌𐬥 *tanû-i pasîn* and 𐬞𐬀𐬥𐬌 *tanû-drûst.* Pl. 𐬞𐬀𐬥𐬀𐬌𐬎 *tanûân*, AV. 25, 93, 3. 80, 4. 97, 98, 2. Hn. 1, 10. Pers. تن, Z. 𐬞𐬀𐬥𐬀, Sans. *tanu* and *tanû.*

𐬞𐬀𐬥 *-tanŏ*, or *-danŏ*, inf. suf. of verbs whose Pers. equivalent ends in تن, or دن, and of Huz. verbs whose Pers. form ends in سیدن, or سودن, and occasionally of those whose Pers. form ends in سادن, or ستن. Anc. P. *tanaiy.*

تاوه *tôrâ* (trad. *tônâ*) AV. 1, 7. 13, 74, 75, 5. 32, 6. 101, 20. GF. 2, 10, 49, 51. 4, 5, 12. s. an ox, a bullock, a bull, a cow, cattle; تاوه دوات *tôrâ dvâd* (perhaps *tôrâ-i dvâd*, or *tôrâk dvâd*) GF. 3, 73, 79, 82. a couple of bullocks, a yoke of oxen. Pl. تاوان *tôrâân*, AV. 30, 5. 75, 1. oxen, cattle, herds. Heb. שׁוֹר, Chald. תּוֹרָא, Syr. ܬܘܪܐ, Ar. ثَوْر; Pâz. syn. گاو *gâv*.

تنو پسین تانو *tanû pasînŏ*, in K20, a variant of تنو پسینو تانو *tanû-i pasînŏ*, the idhâfat being understood.

تانور *tanûr*, AV. 85, 3. 93, 5. s. an oven, a portable stove. Pers. تنور, or تنوره, Z. تانورا, Heb. Chald. תַּנּוּר, Syr. ܬܢܘܪܐ, Ar. تَنُّور.

تانوهاه *tanûihâ*, AV. 18, 10. 54, 8. adj. single, alone, solitary, apart. Pers. تنها.

تنو پسین تانو *tanû-i pasîn*, AV. 6, 6, 11. تنو پسینو تانو *tanû-i pasînŏ*, AV. 5, 11. 61, 7. GF. 4, 19. s. the future, or final, body which will arise and be animated by the soul at the time of the resurrection; the future existence of the body; often written تنو پسینو تانو *tanû pasînŏ*. See تانو *tanû* and پسین *pasîn*.

تانو درست *tanû-drûst*, AV. 2, 18. adj. sound in body, healthy, vigorous. تانو *tanû* + درست *drûst*; Pers. تندرست.

تانی, or تای, *tanid* (trad. *dud*, or *did*) num. used as pron. second, another, other; تای خدوک لوتمن *khadûk levatman tanid*, AV. 1, 10, 12. 29, 5. one with the other, with one another; تای خدوک من *khadûk min tanid*, AV. 25, 30, 2. one from the other, from one another; تای خدوک اط والمن *khadûk val valman tanid*, AV. 54, 7. from one to the other. Heb. שֵׁנִי, Chald. תִּנְיָן, Syr. ܬܢܝܢ, Ar. ثَانٍ; the final *d*, indicated by the circumflex (which is rarely omitted in old MSS.), is supposed to suggest the *d* in the Pers. syn. دیگر.

تنگ *tang*, AV. 18, 9. adj. narrow, contracted, close, confined; comp. تنگتر *tangtar*, AV. 18, 6. Pers. تنگ.

𐬛𐬀𐬙𐬌𐬎𐬀𐬙 *tanidich* (trad. *didîcha*) AV. 54, 5. adv. with conj. secondly too, again also; see 𐬛𐬀𐬙𐬌𐬎𐬁𐬀𐬙 *tanidîch*. — 𐬁𐬀𐬙 *tanid* + 𐬌 *-ich*.

𐬙𐬭𐬁𐬀𐬙 *tangîh*, AV. 5, 8. 18, 9. 101, 16. s. narrowness, confinement, difficulty, adversity. 𐬛𐬀𐬙 *tang* + abst. suf. 𐬙 *-îh*. Pers. تنگی.

𐬛𐬁𐬀𐬙, or 𐬛𐬁𐬀𐬙𐬌, *tanidîch* (trad. *didîcha*) AV. 17, 1. 61, 2. GF. 2, 42, 48. adv. with conj. secondly too, again also; see 𐬛𐬀𐬙𐬌𐬎𐬀𐬙 *tanidich*. — 𐬁𐬀𐬙 *tanid* + 𐬌 *-îch*.

𐬛𐬀𐬙, or 𐬛𐬁𐬀𐬙, *tag*, GF. 2, 10. adj. strong, powerful, sturdy, brave; sup. 𐬛𐬁𐬀𐬙𐬎𐬀𐬙 *tagtûm*, GF. 2, 10. Pers. تنگ, Z. sup. 𐬛𐬀𐬙𐬎𐬀𐬙𐬭𐬀𐬙𐬎𐬀𐬙

𐬛𐬀𐬙 *tîz*, AV. 65, 3. 82, 4. adj. sharp, keen, cutting, acute; comp. 𐬛𐬀𐬙𐬎𐬀𐬙𐬀𐬙 *tîztar*, GF. 3, 23, 30. Pers. تیز, Z. 𐬛𐬀𐬙𐬎𐬀𐬙, comp. Sans. *tij* 'to sharpen'.

𐬛𐬀𐬙 𐬛𐬀𐬙𐬎𐬀𐬙𐬴𐬀𐬙. *tîz-sôjâk*, AV. 55, 1. adj. sharp-burning, brisk-burning, blazing. 𐬛𐬀𐬙 *tîz* + 𐬴𐬀𐬙𐬎𐬀𐬙 *sôjâk*.

𐬛𐬀𐬙 *tîr*, AV. 52, 2. s. an arrow. Pers. تیر, Z. 𐬛𐬀𐬙𐬎𐬀𐬙, Sans. *tîra*; Huz. syn. 𐬙𐬭𐬀𐬙𐬎𐬀𐬙 *khetyâ*. It is also the name of the planet Mercury, and of the fourth month and 13th day of each month in the Parsi year.

𐬛𐬀𐬙𐬎𐬀𐬙𐬀𐬙 *Tîshtar*, GF. 3, 33. pr. n. a yazaḍ, or angel, who personifies the star, or constellation, which is the eastern leader of the stars against the planet Tîr, or Mercury, and brings rain upon the earth (see Bund. 7, 6. 12, 18-19. 17, 4-6. 63, 19-20.); this star is usually identified with Sirius. Z. 𐬛𐬀𐬙𐬎𐬀𐬙𐬀𐬙𐬭𐬀𐬙.

𐬙𐬭𐬀𐬙, or 𐬙𐬭𐬁𐬀𐬙, *tîshgâ*, GF. 2, 13, 51, 75. num. nine; usually expressed by the ciphers 𐬭𐬭𐬭. Heb. תִּשְׁעָה, Chald. תְּשַׁע, תִּשְׁעָא, Syr. ܬܫܥ, ܬܫܥܐ; Pâz. syn. (rare) 𐬥𐬀𐬯 *nâv* (trad. *nuh*).

𐬛𐬀𐬙𐬴𐬀𐬙 *tîshn*, AV. 89, 9. s. thirst. Pers. تِش, Z. 𐬛𐬀𐬙𐬴𐬀𐬙𐬭𐬀𐬙, Sans. *tṛishṇâ*.

𐭲𐭬𐭲𐭭𐭪 *tîshnak*, AV. 75, 6. 89, 8. 95, 2, 6. adj. thirsty; pl. used as a s. 𐭲𐭬𐭲𐭭𐭩𐭥𐭱 *tîshnakân*, AV. 3, 16. the thirsty. 𐭲𐭬𐭲𐭭 *tîshn* + adj. suf. 𐭪 *-ak*; Pers. تشنه, Sans. nom. *trishnak*.

𐭬𐭲𐭬𐭲𐭭, or 𐭬𐭲𐭬𐭲𐭭𐭩, *tîshnakîh*, AV. 23, 89, 2. s. thirstiness, thirst. 𐭲𐭬𐭲𐭭𐭪 *tîshnak* + abst. suf. 𐭬 *-îh*; Pers. تشنگی.

𐭬𐭭𐭥𐭩𐭭𐭲 𐭲𐭥 *tag-dîlîryîsh*, AV. 5, 2. 𐭬𐭭𐭥𐭩𐭭𐭲 𐭣𐭣𐭥𐭩 𐭲𐭥 *tag-dîlîryîsh*, AV. 101, 27. adv. courageously, valiantly, bravely, heroically. 𐭲𐭥 *tag* + 𐭥𐭩𐭭𐭲 *dîlîr* (or 𐭣𐭣𐭥𐭩 *dîlîr*, Pers. دلیر) + adv. suf. 𐭬𐭭 *-yîsh*.

𐭧, 𐭨, 𐭩, 𐭪, *ch*, *j*, *z*, *v*, *p*, or *f*.

𐭧 *ch*, *j*, or *z*, (the last two values rarely initial) is the fifth letter of the Pahlavî alphabet, and the usual equivalent of Sas. ट, Pers. چ, ج, Z. 𐫀, 𐫁, and Chald. 𐡙; it also sometimes corresponds to Pers. ز, Z. 𐫃, and Chald. 𐡆, 𐡇. Its form is rather variable, as it is sometimes written 𐭧, 𐭨, 𐭩, or even like 𐭩 *z*. It never joins a succeeding letter; and when it is joined by a preceding one, its form is usually slightly altered, as in the compounds: 𐭩𐭩 *îyâz*, 𐭩 *az*, 𐭪𐭬 *hamch*, 𐭩 *rj*, 𐭩𐭭 *saz*, 𐭩𐭩 *yâz*, 𐭪𐭬𐭭 *shamch*, 𐭪𐭧 *mach*, 𐭩 *îch*, 𐭪𐭬 *yamch*, etc.; but these compound forms are not always used. This letter has the values *p*, *f*, or *v*, whenever the compounds 𐭩𐭩, 𐭩, 𐭩, 𐭩𐭭, 𐭩𐭩 and 𐭩 are merely contractions of 𐭩𐭬𐭩, 𐭩𐭩, 𐭩, 𐭩𐭩, 𐭩𐭬 and 𐭩𐭩, which is often the case.

𐭧 *-ich* (trad. *-cha*, or *-icha*) conj. also, likewise, even, too, yet, else, (always affixed to the word it connects, and interposed between it and the idhâfat 𐭣 *i* when the latter occurs); see 𐭧𐭬𐭲𐭩 *akharich*, 𐭩𐭬𐭲𐭩𐭲𐭩 *âtâshich*, 𐭧𐭲𐭩𐭲𐭩 *avârîkich*, 𐭧𐭪𐭬 *amatich*, 𐭧𐭬 *hamich*, 𐭧𐭩𐭩𐭬 *hamô-kunich*, 𐭧𐭬𐭣𐭩 *khadîhich*, 𐭩𐭬𐭣𐭩 *babâîhich*, 𐭧𐭩𐭩 *pavanich*, 𐭧𐭩𐭪 *tanidich*, 𐭧𐭣 *zakich*, 𐭧𐭪𐭧𐭩𐭩 *Spcdômadich*, 𐭧𐭩𐭧 *ke-*

vanich, 𐬎𐬀𐬙𐬌𐬎 *mayâich*, 𐬎𐬀𐬥𐬌𐬎 *mûnich*, 𐬎𐬀𐬙𐬌𐬥𐬀𐬌𐬎 *napîkîhâich*, 𐬎𐬀𐬌𐬎 *vadich*, 𐬎𐬀𐬙𐬌𐬎 *gabrâich*, and 𐬎𐬀𐬥𐬎 *denmanich*; it is occasionally written 𐬌𐬎 *-ichŏ*, and often 𐬌 *-îch* which indicates the existence of the vowel *i* which is also often used in Pâz. (see Mkh. glos. p. 47). Anc. P. *-châ*, Z. 𐬙𐬀 (Gâth. 𐬙𐬁), Sans. *-cha*, Lat. *-que*. In some cases it is doubtful whether 𐬌𐬎, or 𐬎, be *-ich* + the idhâfat 𐬌 *i*, or the pron. *-chî* (Z. *-chî*), but the latter is almost always expressed by the Huz. 𐬥𐬀 *maman*. Owing to the resemblance between the Pâz. conj. *cha* and pron. *chi*, the Huz. syn. 𐬥𐬀 *maman* of the latter, is often substituted for the former in some MSS.

𐬙𐬀𐬎 *châh*, AV. 18, 6. 54, 3. s. a well, a pit. Pers. چاه, Z. loc. 𐬙𐬀𐬵𐬌𐬙𐬀𐬌.

𐬐𐬀𐬙𐬎 *chahâr*, num. four; often expressed by the cipher ۴. Pers. چهار, or چار, Z. 𐬐𐬀𐬵𐬀𐬌𐬙𐬀𐬌, Sans. *chatur*; Huz. syn. 𐬀𐬭𐬎 *arbâ*.

𐬐𐬀𐬙𐬎𐬀𐬯𐬌 *chahâr-pâî*, AV. 15, 1. adj. used as s. what has four feet, a fourfooted animal, a quadruped; pl. 𐬐𐬀𐬙𐬎𐬀𐬯𐬌𐬵𐬌𐬙𐬀𐬌 *chahâr-pâyânŏ*, AV. 30, 5. — 𐬐𐬀𐬙𐬎 *chahâr* + 𐬯𐬌 *pâî*; Pers. چهارپا.

𐬐𐬀𐬙𐬎𐬎𐬌 *chahârûm*, AV. 10, 1. 17, 28. GF. 2, 23. num. fourth; sometimes expressed by the cipher ۴th. — 𐬐𐬀𐬙𐬎 *chahâr* + ord. suf. 𐬎𐬌 *-ûm*; Pers. چهارم.

𐬐𐬀𐬙𐬇𐬎 *châdûr*, GF. 3, 56. s. a veil, a mantle, a covering. Pers. چادر, چدر, چتر, or چتو.

𐬐𐬀𐬙𐬭𐬀𐬎 *châraḳ*, AV. 1, 23. s. a remedy, succour, help, an expedient, means, a method, a mode. Pers. چاره, or چار.

𐬐𐬀𐬙𐬵𐬀𐬙𐬌𐬥𐬎 *châshtanŏ*, v. to impart, to reveal, to tell, to teach; pret. 𐬐𐬀𐬙𐬵𐬀𐬎𐬌 *châsht*, AV. 12, 8. Z. *chash*, Sans. *chaksh*.

𐬐𐬀𐬙𐬵𐬌𐬙𐬀𐬇𐬎 *châshîḍâr*, s. a teacher, an instructor, a preceptor;

pl. 𐬙𐬀𐬎𐬱𐬀𐬎𐬱𐬀𐬎𐬙𐬀𐬎 *châshîḍârân*, AV. 15, 16. From 𐬙𐬀𐬎𐬱𐬀𐬎𐬙𐬀𐬎 *châshîḍanŏ* = 𐬙𐬀𐬎𐬱𐬀𐬎𐬙𐬀𐬎 *châshtanŏ*.

𐬙𐬀𐬎 *chabun*, s. property, wealth, treasure; also written 𐬙𐬀𐬎 *chabûn* and 𐬙𐬀𐬎 *chapûn*. Comp. 𐬙𐬀𐬎𐬀𐬥𐬙𐬀𐬎 *chabuntar*, GF. 2, 54. probably for the adv. phrase 𐬙𐬀𐬎𐬀𐬥𐬙𐬀𐬎 𐬙𐬀 *pavan chabuntar*, with more wealth. Heb. חָבוֹן.

𐬙𐬀𐬎𐬀𐬵𐬀𐬎𐬙𐬀𐬎 *charâîtîk*, Hn. 2, 24. s. an unmarried woman, a damsel; pl. 𐬙𐬀𐬎𐬀𐬵𐬀𐬎𐬙𐬀𐬎𐬀𐬵𐬀𐬎𐬙𐬀𐬎 *charâîtîkân*, Hn. 2, 24. Z. 𐬙𐬀𐬎𐬀𐬵𐬀𐬎𐬙𐬀𐬎; comp. Sans. *charî*, 'a young woman'.

𐬙𐬀𐬎 *charb*, adj. usually written 𐬙𐬀𐬎 *charp*; comp. 𐬙𐬀𐬎𐬀𐬥𐬙𐬀𐬎 *charbtar*, GF. 3, 25. in K20, a variant of 𐬙𐬀𐬎𐬀𐬥𐬙𐬀𐬎 *charptar*.

𐬙𐬀𐬎 *charp*, adj. fat, unctuous, soft, smooth, mild, agreeable; comp. 𐬙𐬀𐬎𐬀𐬥𐬙𐬀𐬎 *charptar*, GF. 3, 25, 32. Pers. چرب.

𐬙𐬀𐬎𐬵𐬀𐬥𐬀𐬵𐬀𐬎 𐬙𐬀𐬎 *charp-zûvânîh*, AV. 71, 9. s. smooth speaking, gentle language, persuasion, flattery, coaxing, cajolery. 𐬙𐬀𐬎 *charp* + 𐬵𐬀𐬥𐬀𐬵 *zûvân* (= 𐬵𐬀𐬥𐬀𐬵 *zûbân*) + abst. suf. 𐬵𐬀 *-îh*; Pers. چرب زبانی.

𐬙𐬀𐬎𐬀𐬥𐬙𐬀𐬎 *charanâm*, see 𐬱𐬀𐬎𐬀𐬥𐬙𐬀𐬎𐬀𐬥𐬙𐬀𐬎 *srôshô-charanâm*.

𐬙𐬀𐬎 *chîgûn*, adv. I.) AV. 1, 7. 2, 2, 11. 3, 43, 54, 3. 4, 14. 7, 19, 48, 2. 17, 11, 12, 15. 18, 6. 55, 1. 64, 11. GF. 1, 15. 2, 7, 10. 3, 19–21, 74. Hn. 1, 10, 24, 29, 34. 3, 1, 11, 17. as, such as, like, just, just as, as it were, namely, whereas, since, because; AV. 4, 16. than (after a comp.); 𐬙𐬀𐬎 𐬙𐬀𐬎 *aêtûn chîgûn*, GF. 3, 3, 5, 43. 5, 2, 3. 𐬙𐬀𐬎 — 𐬙𐬀𐬎 *aêtûnŏ — chîgûn*, AV. 4, 20, 25. 18, 13. Hn. 2, 23, 26, 27. so as, such as, as — as, so — as. II.) interrog. AV. 10, 3. 68, 4. Hn. 2, 35, 36. 3, 34. how? like what? Pers. چگونه, or چه گونه, Sas. 𑀘𑀺𑀓𑀽𑀦 *chîgûn*; Z. *chi* + *gaona*, which indicates that *chîgôn* would be a more correct reading; Pâz. syn. 𐬙𐬀𐬎 *chûn*.

𐬀𐬙𐬀𐬎 *chîgûnat*, AV. 101, 6. adv. with suf. as of (to, for, by, or through) thee; as thy, or thee. 𐬙𐬀𐬎 *chîgûn* + pron. suf. 𐬌 *-at* of 2d pers. sing.

𐬱𐬀𐬙𐬀𐬎, or 𐬴𐬀𐬙𐬀𐬎, *chîgûnash*, AV. 1, 36. 3, 8. adv. with suf. as of (to, for, by, or through) him, her, or it; as his, her, its, him, or it. 𐬙𐬀𐬎 *chîgûn* + pron. suf. 𐬱 *-ash* of 3d pers. sing.

𐬙𐬀𐬴𐬀𐬙𐬀𐬎 *chîgûnshân*, AV. 1, 13. 2, 17. 𐬀𐬙𐬀𐬴𐬀𐬙𐬀𐬎 *chîgûnshânŏ*, AV. 3, 5. adv. with suf. as of (to, for, by, or through) them; as their, or them. 𐬙𐬀𐬎 *chîgûn* + pron. suf. 𐬙𐬀 *-shân* of 3d pers. pl.

𐬀𐬱𐬀𐬎 *chîhar*, s. the face, the countenance, the aspect, the appearance; see 𐬀𐬱𐬀𐬎𐬙 *hû-chîhar*. Pers. چهر, چشم, سیما, or سیمای; Z. 𐬱𐬀𐬎𐬌𐬙𐬀.

𐬙𐬀𐬎 *chashm*, AV. 16, 7. 54, 5. 67, 4. 69, 79, 2. 71, 3. 73, 3, 8. 81, 92, 1. GF. 3, 64. s. the eye. Pers. چشم, Z. nom. 𐬱𐬀𐬙𐬌𐬙, Sans. *chakshus*; Huz. syn. 𐬀𐬎𐬙 *aînman*.

𐬱𐬙𐬀𐬙𐬀𐬎 *chashmakîsh*, adv. gleamingly, radiantly, resplendently; comp. 𐬀𐬴𐬙𐬀𐬙𐬀𐬎 *chasmakîshtar*, AV. 4, 31. — 𐬵𐬙𐬀𐬎 *chashmak* + adv. suf. 𐬱 *-îsh* (= 𐬱𐬙 *-yîsh*).

𐬵𐬙𐬀𐬎 *chashmak*, Hn. 2, 31. adj. having eyes, glancing, gleaming, radiant, resplendent; pl. used as a s. 𐬙𐬀𐬵𐬙𐬀𐬎 *chashmakân*, AV. 4, 31. the brilliant, the illustrious. 𐬙𐬀𐬎 *chashm* + adj. suf. 𐬵 *-ak*.

𐬱𐬎𐬌𐬎 𐬎𐬎𐬀𐬎 *Chakât-i Dâîtîh*, AV. 53, 2. 𐬱𐬎𐬌𐬎 𐬎𐬎𐬀𐬎 *Chakât-i Dâîtîk*, AV. 3, 1. pr. n. ('the judicial peak, or hill of judgment') a mountain said to be in the centre of the world, as high as a hundred men, and on which the Chinvat bridge stands (see Bund. 22, 13-15.). Pers. چکاد 'a summit' + Z. 𐬱𐬎𐬌𐬎𐬵 'legal'.

𐬀𐬎 *-ichŏ*, conj. also; an occasional variant of 𐬎 *-ich*, see 𐬀𐬎𐬙 *ânichŏ*.

زن *zan*, crd. of زدن *zaḍanŏ*, see دروغ‌زن *drôgh-zan*; ن may perhaps be substituted for ش because it is preceded by ر, but the reading is doubtful, as it may be *drôghjô*, a mere variant of *drôjô*.

جندینیدن *jundînîḍanŏ*, v. to make shake, to agitate, to disturb, to convulse; pres. 3d pl. جندینند *jundînand*, AV. 53, 5. Caus. of Pers. جُنبیدن, Z. *yuz*. In this word, an original بن *bîn* has probably become successively بن *vîn* and بن *dîn*, as mentioned in the remarks upon ب *b*.

چند *chand*, I.) adj. AV. 1, 9, 17. Dk. 144, 9. some, several, much, many; چند اچند *aê-chand*, AV. 25, 65, 1. چند ای *I chand*, AV. 25, 37, 49, 82, 1. many a one, several, some, certain; also written چندیچند *aêchand*. II.) adv. AV. 36, 2. 54, 5. GF. 2, 8. 3, 7. as, like, so much as, as many as; چند — هم *and — chand*, AV. 17, 2, 8–9. as much as; چند — هم زک *zak and — chand*, AV. 4, 12–13. Hn. 2, 6. 3, 5. so much as. III.) interrog. GF. 2, 49. 3, 95. 4, 4–6, 11–13. how much? how many? Pers. چند, Z. acc. ۶۴۳۳۳۱۱۳۱.

چند *chind*, AV. 82, 1. (a doubtful reading) p. p. of a v. چندن *chindan*, 'to pluck', (of the same form as کندن *kandan*, مندن *mândan*, and نیکندن *nikandan*, see Pahl.-Pâz. Glos. 14, 1, 3. 16, 3.) comp. Pers. چیندن 'gleaning'; or for چیند *chînd*, or چینند *chînand*, pres. 3d pl. of چیندنŏ *chîḍanŏ*; or it may be merely the adj. چند *chand*.

چ, or چ, *-ich-i*, AV. 38, 5. Hn. 2, 29. Dk. 149, 3. 150, 5. 151, 4. N. 78, 7. چی *-ichŏ-i*, Dk. 152, 4. conj. with idhâfat; also which is. In some cases, it is merely a variant of ک *-ich*; and may occasionally be the Pâz. substitute (Pers. چه) for the Huz. مف *maman*.

چیب *chîbâ*, AV. 10, 7, 9, 10, 12, 14. 54, 4. s. fire-wood, chips of wood, sticks; also written چیپ *chîpâ*. Comp. Chald. צִיבָּן; Pâz. syn. هیزم *hêzam*.

𐬙𐬀𐬨𐬌𐬎𐬀𐬥𐬀𐬌 *chîḍânŏ*, GF. 2, 30. v. to collect, to gather, to pluck, to pick; crd. 𐬙𐬀𐬨 *chînŏ*, see 𐬛𐬀𐬢𐬀𐬙𐬀𐬨 *baresôm-chînŏ;* pres. 3d pl. 𐬙𐬀𐬨𐬎 *chind*, AV. 82, 1. (a doubtful reading). Pers. چیدن, Z. Sans. *chi*; Huz. syn. 𐬙𐬀𐬨𐬛𐬁𐬭𐬀𐬥𐬀𐬌 *chedrûntanŏ* * and 𐬨𐬀𐬎𐬁𐬭𐬀𐬥𐬀𐬌 *medakhrûntanŏ.* *

𐬙𐬁𐬭 *chîr*, GF. 2, 9. adj. valiant, courageous, triumphant, victorious. Pers. چیر.

𐬙𐬁𐬥 *chîm*, AV. 68, 19. s. a meaning, a reason, a cause; see 𐬀𐬯𐬁𐬙𐬁𐬥 *avî-chîm.* Pers. چم.

𐬙𐬀𐬨 *chînŏ*, crd. of 𐬙𐬀𐬨𐬌𐬎𐬀𐬥𐬀𐬌 *chîḍânŏ.*

𐬙𐬁𐬥𐬀𐬨𐬀𐬯𐬀𐬌 *Chînûvat*, AV. 3, 17, 1. 4, 7. 5, 1, 2. 53, 2, 3. pr. n. ('gathering') the bridge to which departed souls are said to come, on the third ** morning after death, where their actions during life are weighed, and over which only the souls of the pious find width enough to pass upwards into heaven, while those of the wicked are led downwards into hell; it is supposed to stand on the mountain 𐬙𐬀𐬵𐬀𐬌-𐬎𐬁-𐬙𐬀𐬵𐬀𐬌 *Chakât-i Dâîtîk* (see Bund. 22, 13-15.). Z. 𐬙𐬁𐬥𐬀𐬨𐬀𐬯𐬀𐬱, Pers. چینوَد, or چُنوَد. This name is also written 𐬙𐬁𐬥𐬀𐬯𐬀𐬌 *Chînvat*, 𐬙𐬁𐬥𐬀𐬨𐬀 *Chînvar*, and Pâz. *Chañdôr.*

𐬀, 𐬁, *r*, or *l*, and 𐬂 *l.*

𐬀 *r*, or *l*, is the sixth letter of the Pahlavî alphabet, and the usual equivalent of Sas. 2 *r*, 𐎼, Pers. ر, ل, Z. 𐬀, and Chald. ל, ר; when it stands for *l*, it is sometimes written 𐬂, or otherwise marked with a diacritical cross stroke; and when final, it is written 𐬁 in a few Huz. words, as follows: 𐬁𐬵𐬀𐬌 *akhar*, 𐬁𐬵 *al*, 𐬁𐬴𐬀𐬎 *zakar*, 𐬁𐬵𐬀𐬨 *mekhâr*, and 𐬁𐬀𐬇 *val*, and this final form remains unaltered even when a suffix

* Compare Chald. דְּגַר.

** That is, the fourth day, inclusive of the day of death, see Mkh. 2, 115, 161.

is added. When not final, it is always joined to the succeeding letter, but undergoes very little change of form, as in the compounds: ﮔ *rt*, ﮋ *rj*, ﮊ *rm* and ﮉ *rû*. It will be noticed that the thirteenth letter ﻝ is also sometimes used for *r*, or *l*, though not indiscriminately, as instances of the actual interchange of ﺍ and ﻝ are rare.

ﺍ *li* (trad. *ra*) AV. 1, 39, 40, 42. 4, 2, 3, 5, 6, 24, 25, 28, 29. 5, 2, 4–6. 10, 6, 8, 12, 14. 11, 2, 3, 13. 16, 18, 1. 17, 14, 15, 21, 26. 53, 1, 2, 8, 11. 68, 5, 6, 15–17. 100, 3, 4. 101, 1, 7, 8, 10, 18, 25. GF. 1, 11, 18–20, 25–27. 2, 9, 11, 15. 3, 3, 8, 16, 36, 43, 47, 53–55, 62, 70, 75, 76, 78, 97. 4, 1, 2, 14–18, 26. 6, 2, 5. Hn. 1, 5. 2, 26, 30, 32. pron. I, me, my, mine. Sas. ﻟﺍ *lî*, Heb. Chald. לִי 'to me', Syr. ـܠ, Ar. لِ; Pâz. syn. ﮈ *man*. With regard to AV. 1, 39, 42. see the remarks on ﺍﻝ *var*.

لـ *lâ*, adv. not, no, neither, nor; the negative used before all forms of the verb except the imper., as with the inf. in AV. 68, 24., with the past part. in AV. 1, 13. 4, 22. 7, 7. 8, 5. 17, 11, 13. 18, 4. 20, 5. etc., with the pret. in AV. 2, 36. 4, 4. 32, 5. 49, 4. 67, 8. 68, 23. etc., with the pres. in AV. 15, 22. 18, 9. 48, 3. 53, 9. 54, 3, 4, 7, 11. 64, 13. etc., with the fut. (when it always intervenes between ﺑﺍﻳﺪ *barâ* and the verb) in AV. 18, 11. GF. 3, 53, 89. 4, 18.; (in compound tenses, it precedes the p. p. and not the aux.) as in the perf. in AV. 11, 4. 68, 19. 70, 7. 78, 8. GF. 2, 46., the pas. pres. in AV. 7, 8. 68, 18. GF. 2, 45. and the pas. pret. in AV. 17, 2. GF. 2, 46.; sometimes the verb is understood, as in AV. 78, 7., in which case it is usually the v. s. 'is, are, etc.', as in AV. 46, 5. 101, 15. GF. 3, 3, 5, 34, 43, 45. 4, 20.; لـ ﺍﻳﻮﻑ *ayûf lâ*, AV. 1, 27. or not; لـ ﺧﺪﺍﻳﻰ *lâ khadûînŏ*, GF. 3, 66. 4, 7. not the custom, unusual; لـ ﺑﻨﺪﺍ *lâ bûndak*, AV. 54, 11. incomplete, unfinished; لـ ﺗﻮﺍﻧﻪ *lâ tûbân*, AV. 16, 4. GF. 1, 6. 3, 7. لـ ﺗﻮﺍﻧﻰ *lâ tûbânŏ*, AV. 16, 9. GF. 1, 20, 27. 2, 39. 3, 10, 15, 71. 4, 21. unable, cannot, impracticable; لـ ﺭﺍﺳﺖ *lâ râst*, AV. 27, 5. untrue, unjust, incorrect; لـ — ﻭ لـ *lâ — va lâ*, GF. 3, 7, 10, 15. neither — nor; لـ ﻧﺎﺩﻭﻙ *lâ nadûk*, GF. 2, 6. unvirtuous, im-

moral. Sas. لاد *lâ*, Heb. לֹא, Chald. לָא, Syr. ܠܵܐ, Ar. لَا, As. *la*, *ul*; Pâz. syn. (not used in Pahl.) *nê*.

لاسپوهمندخوشمک *rayê-hômand-khôkhmak*, Hn. 2, 23. adj. of glorious origin, of illustrious race. Z. لاسپوهمنت (the Huz. pos. suf. هومند *hômand* being substituted for the Z. suf. -*vant*) + خوشمک *khôkhmak*.

لاذ *râḍ*, Hn. 2, 23. adj. liberal, bountiful, charitable, generous, benevolent; pl. used as a s. لاذان *râḍân*, AV. 12, 2, 4, 5. GF. 3, 26, 33. the liberal. Comp. لاذتر *râḍtar*, GF. 3, 26, 33. Pers. راد, Sas. لاتی *râtî*; Z. Sans. *râ*, 'to give'.

لاذیه *râḍîh*, AV. 89, 7. s. liberality, bountifulness, charity, generosity, benevolence. لاذ *râḍ* + abst. suf. -یه *-îh*; Z. لاسدیه.

لاستانستن *rehatûnastanŏ*, AV. 64, 11. v. to run, to rush, to trot, to gallop; pres. 3d sing. لاستانید *rehatûnêḍ*, AV. 64, 10. Chald. רְהַט, Syr. ܪܗܛ; Pâz. syn. داستن *davîḍanŏ*, according to the Pahl.-Pâz. Glos., but this is rare in Pahl., whereas the Pâz. دوبارستن *dûbârastanŏ* is common, and its term. -ستن *-stanŏ* accounts for that of this Huz. equivalent.

لالا *lâlâ*, AV. 11, 1; 85, 86, 2. Hn. 1, 28. 2, 21. 3, 20. adv. up, aloft, on high. Chald. לְעֵלָא; Pâz. syn. هول *hûl*.

لالاستاذک *lâlâ-astâḍak*, Hn. 2, 23. adj. upstanding, upright, erect; (explained by یوذان *yûdân*, 'young'). — لالا *lâlâ* + استاذک *astâḍak* (p. p. of استاذنستن *astâḍanŏ*).

لالانپیمشنیه *lâlâ-nipîmishnîh*, Hn. 1, 23. s. starting up, arousing; the translation of Z. لالاسدیه, but both reading and meaning are uncertain. The latter word may be easily read *ûpayamishnîh*, comp. Z. *upa* + *yam*; or it may stand for اوزیمشنیه *ûzyamishnîh*.

راس *râs*, AV. 101, 15, 16. Hn. 2, 3, 37. s. a road, a path, a way, a mode, a manner. Pers. راه.

راست *râst*, AV. 5, 5. 6, 7, 11. Hn. 1, 7, 35a. راستو *râstô*, Dk. 150, 11. adj. true, correct, just, even, alike, equal; (used as adv.) AV. 80, 8. 101, 8. GF. 1, 23. 3, 54, 67. 4, 8. truly, correctly; لا راست *lâ râst*, AV. 27, 5. untrue, unjust, incorrect. Pl. used as a s. راستانو *râstânŏ*, AV. 5, 9. GF. 3, 27, 34. the true, the just. Comp. راستتر *râsttar*, GF. 3, 27, 34. Pers. راست, Sas. 𐭥𐭱𐭲𐭩𐭭 *râstîn*, anc. P. *râsta*, Z. راستهء (p. p. of *râz*); Huz. syn. راد (trad.) *radadâ*.

راستیه *râstîh*, GF. 3, 34, 55. Dk. 144, 1. s. truth, correctness, justice, equity. راست *râst* + abst. suf. ـیه *-îh*; Pers. راستی.

راستیش *râstyîsh*, AV. 1, 41. 3, 14. 91, 5. 101, 6. GF. 3, 50. 4, 1. adv. truly, correctly, justly, equitably. راست *râst* + adv. suf. ـیش *-yîsh*.

راست‌گوبشن *râst-gûbishn*, adj. true-speaking, veracious, candid; pl. used as a s. راست‌گوبشنان *râst-gûbishnân*, AV. 12, 18. truthful speakers. راست *râst* + گوبشن *gûbishn*.

راییشنیه *râyînishnîh*, see پیذاک‌راییشنیه *pêdâk-râyînishnîh*.

راییناذنو *râyînîdanŏ*, v. to impel, to advance, to expedite, to continue, to conclude; past part. رایینیذ *rayînîd*, AV. 3, 20. Comp. Pers. راندن and روانیدن.

رام *Râm*, pr. n. a yazad, or angel, who is also called وایو ویه *Vâyô-i shapîr*, 'the good flyer', and whose name is given to the 21st day of each Parsi month; it is also adopted as a Parsi man's name in GF. 6, 5. Pers. رام, Z. رامهء.

لخمه *lakhmâ* (trad. *lâmâ*) AV. 48, 8. لخمیه *lakhmayâ*, or *lakhmâk*, AV. 100, 8. s. bread, food. Heb. לֶחֶם, Chald. לַחְמָא, Syr. ܠܶܚܡܳܐ, Ar. لَحْمٌ 'flesh'; Pâz. syn. نان *nân*.

رام‌یار *Râm-yâr*, GF. 6, 5. pr. n. 'friend of Râm', a Parsi man's name in the 13th century A. D. — رام *Râm* + یار *yâr*.

𐬭𐬀𐬨𐬌𐬱𐬀𐬌𐬱𐬀 *râmishn*, AV. 5, 14, 15, 7. 10, 5. 101, 29. GF. 3, 58. 𐬭𐬀𐬨𐬌𐬱𐬀𐬌𐬱𐬀𐬯 *râmishnŏ*, GF. 3, 41, 44, 45, 51, 52, 57. 5, 5. Hn. 3, 40. s. pleasure, delight joy, happiness, enjoyment; see 𐬭𐬀𐬨𐬌𐬱𐬀 𐬎𐬌𐬯𐬀 *vîsp-râmishn*; 𐬭𐬀𐬨𐬌𐬱𐬀𐬌𐬱𐬀𐬙𐬁 *pavan râmishntar*, GF. 2, 52, 54. in more pleasure, more delightfully Pers. رامش, Z. Sans. *ram.*

𐬭𐬀𐬨𐬌𐬱𐬀𐬌𐬱𐬀 𐬱𐬀𐬨𐬌𐬱𐬀𐬌𐬱𐬀𐬵𐬀𐬌𐬴𐬌𐬱 *râmishn-hômandyîsh*, AV. 15, 20. adv. agreeably pleasantly, delightfully. 𐬭𐬀𐬨𐬌𐬱𐬀 *râmishn* + pos. suf. 𐬱𐬀𐬵𐬀𐬌𐬴 *hômand* + adv. suf. 𐬌𐬱 *-yîsh*.

𐬭𐬀𐬨𐬌𐬱𐬀𐬌𐬱𐬀𐬌𐬴 *râmishnîk*, GF. 3, 80. adj. pleased, delighted, joyful, happy comp. 𐬭𐬀𐬨𐬌𐬱𐬀𐬌𐬱𐬀𐬌𐬴𐬙𐬁 *râmishnîktar*, GF. 3, 59. — 𐬭𐬀𐬨𐬌𐬱𐬀 *râmishn* + adj suf. 𐬌𐬴 *-îk*.

𐬭𐬀𐬱 *rân*, AV. 48, 4. 𐬭𐬀𐬱𐬯 *rânô* (see 𐬭𐬀𐬱𐬯 𐬭𐬀𐬱𐬯𐬌𐬯𐬀𐬛𐬌𐬱 *rânô-varḍîn*) s. the thigh. Pers. ران, Z. 𐬭𐬀𐬱𐬀𐬱.

𐬭𐬀𐬱 *rukhŏ*, s. a crown, a coronet; see the remarks on 𐬭𐬀𐬱𐬯 𐬭𐬀𐬱𐬯𐬌𐬯𐬀𐬛𐬌𐬱 *rânô-varḍîn*. Pers. رُخ.

𐬭𐬀𐬱𐬯𐬀𐬵 *lakhvâr* (trad. *rakhâr*) AV. 5, 1. 53, 7. 70, 2. 85, 3. GF. 2, 64. 3, 71. Dk. 151, 8, 9. adv. back, behind, again, anew, away; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬯𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬙𐬁𐬌𐬯𐬀𐬛 *lakhvâr yâtûnḍ*, AV. 3, 2. 17, 1. GF. 3, 84. came back, returned; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬯𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬙𐬁𐬌𐬯𐬀𐬛 *lakhvâr yakhsenunêḍ*, GF. 2, 26. keeps away; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬱𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬵𐬀𐬌𐬴𐬌𐬱 *lakhvâr dâsht*, AV. 48, 7. 77, 9. 92, 4. kept back, withheld; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬯𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬵𐬀𐬌𐬴𐬌𐬱 *lakhvâr vakhdûnḍ*, AV. 39, 5. held back, retained, withheld; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬯𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬵𐬀𐬌𐬴𐬌𐬱 *lakhvâr vazlûnêḍ*, GF. 2, 41, 47. goes back, returns; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬯𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬵𐬀𐬌𐬴𐬌𐬱 *lakhvâr yetîbûnast*, AV. 4, 19. set back, or settled downwards; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬯𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬵𐬀𐬌𐬴𐬌𐬱 *lakhvâr yekavîmûnâḍ*, AV. 70, 7. stayed away; 𐬭𐬀𐬱𐬯𐬀𐬵 𐬯𐬀𐬌𐬱𐬀𐬌𐬯𐬀𐬵𐬀𐬌𐬴𐬌𐬱 *lakhvâr yekavîmûnḍ*, GF. 1, 19, 26. stand back, withdraw. Heb. Chald. לְאָחוֹר; Pâz. syn. 𐬯𐬀𐬵𐬀𐬵 *avâz*.

𐬭𐬀𐬱𐬯 𐬭𐬀𐬱𐬯𐬌𐬯𐬀𐬛𐬌𐬱 *rânô-varḍîn*, AV. 14, 9. 𐬭𐬀𐬱𐬯 𐬭𐬀𐬱𐬯𐬌𐬯𐬀𐬛𐬌𐬱𐬯 *rânô-varḍînô*,

AV. 12, 16. s. greaves, breeches, trowsers. 𐬛𐬀𐬥𐬌𐬰 *rânô* (see 𐬛𐬀𐬥 *rân*) + 𐬛𐬀𐬌𐬎𐬌𐬥 *varḍîn*; comp. Z. 𐬛𐬀𐬥𐬌𐬎𐬌𐬥𐬎𐬌𐬵 and Pers. رانین. It may however be read *rukhŏ va varḍîn* (or *vartîr*) 'coronets and crowns'.

𐬛𐬀𐬌 *râî*, postp. AV. 2, 1, 13, 17. 3, 8. 4, 35. 53, 9. 68, 17. 94, 6. GF. 1, 22. 3, 6, 31, 34, 95, 97. 4, 14, 16, 23, 25, 26. Hn. 2, 32. to, for; AV. 4, 25. 17, 15. 18, 9. 55, 7. 59, 5. 89, 1, 2. GF. 2, 12. Hn. 2, 26. on account of, because of; AV. 71, 8. 87, 95, 7. GF. 2, 13. through (preceded by the idhâfat 𐬛 *i* in AV. 87, 7.); AV. 1, 3. in order to; AV. 1, 9. GF. 3, 9, 54, 60. 4, 27. (where it merely denotes the object of the v.); 𐬛𐬀𐬌 𐬀𐬥𐬀 *anâ râî*, AV. 68, 6. on account of this, because; 𐬛𐬀𐬌 𐬨𐬀𐬥𐬀𐬥 *maman râî*, AV. 6, 100, 3. 68, 18. on account of what? wherefore? why? — Pers. از, anc. P. *râdiy*.

𐬛𐬀𐬰𐬵𐬌𐬐 *rakhîk* (trad. *râîk*, or *rahîk*) Hn. 2, 29. adv. far, remote, distant, away. Heb. רָחוֹק, Chald. רְחִיק, רָחִיק, Syr. ܪܚܝܩ, As. *ruuku*; Pâz. syn. 𐬛𐬀𐬎 *dêr*, according to the Pahl.-Pâz. Glos., but it should be 𐬛𐬀𐬎 *dûr*, see the remarks on 𐬀𐬎𐬀𐬥𐬌𐬐 *arîk*.

𐬛𐬀𐬥 *rabâ*, AV. 8, 2. 14, 20. Dk. 145, 8. adj. great, large, immense, grand, magnificent. Sas. 𐬛𐬀𐬥𐬉 *rabâ*, Heb. רַב, Chald. רַבָּא, Syr. ܪܒܐ, Ar. رَبّ, As. *rabu*; Pâz. syn. 𐬯𐬀𐬵𐬎 *vazurg*.

𐬛𐬀𐬨𐬨𐬀𐬥 *libbemman* (trad. *rabbamaman*) GF. 3, 7, 9. s. the heart. Heb. לֵבָב, Chald. לִבָּא, emph. לִבָּא, Syr. ܠܒܐ, Ar. لُبّ, As. *libbu*; Pâz. syn. 𐬛𐬀𐬎 *dîl*.

𐬛𐬀𐬥𐬀𐬙𐬀𐬰𐬎 *raftanŏ*, v. to go, to proceed, to walk, to travel, to progress, to arise, to emanate; past part. 𐬛𐬀𐬥𐬙 *raft*, AV. 15, 20.; pret. 𐬛𐬀𐬥𐬙 *raft*, AV. 81, 7.; pres. 3d sing. 𐬛𐬀𐬥𐬙𐬎 *ravêḍ*, substituted for 𐬯𐬀𐬵𐬎𐬀𐬥𐬙 *sâtûnêḍ* in Hn. 2, 37. by H6, (it is also written 𐬛𐬀𐬥𐬙𐬎 *rûbêḍ*, see Bund. 43, 11, 12. 74, 15, 17.). Pers. رفتن; Huz. syn. 𐬯𐬀𐬵𐬎𐬀𐬥𐬙𐬀𐬰𐬎 *sâtûntanŏ* and 𐬯𐬀𐬵𐬎𐬀𐬥𐬙𐬀𐬰𐬎 *sazîtûntanŏ*.

𐬛𐬀𐬌𐬨𐬨𐬀𐬥 *lipamman* (trad. *rapmaman*) AV. 3, 18. 10, 7, 9. 101, 5. s.

a servant, an attendant, a minister, a helper, a supplier. It is supposed to be the crd. of 𐬭𐬀𐬨𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌 *lipammûntanŏ*, 'to bring', corrupted from *libavrûn*, a precative form of the pael of Heb. בּוֹא 'to come', meaning 'let them bring'; Pâz. syn. 𐬭𐬀𐬵𐬀𐬴 *rahîk*.

𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtvîn*, 𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtûvîn*, adj. noontide, mid-day, meridional, southern; comp. 𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtvîntar*, Hn. 2, 19. 𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtûvîntar*, AV. 4, 17. Z. 𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 'the early afternoon'.

𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtvînŏtarîk*, adj. further south, very southerly, southernmost; pl. used as a s. (in the gen.) 𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtvînŏtarîkân*, Hn. 2, 19. the southerners. 𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtvînŏ* (a variant of 𐬭𐬀𐬨𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬌 *rapîtvîn*) + comp. suf. 𐬭𐬀𐬵 *-tar* + adj. suf. 𐬭𐬀𐬴 *-îk*.

𐬭𐬀 *raḍ*, 𐬭𐬀𐬵 *ratû*, s. a chief, a principal, a head, a master. Pers. رد, Z. 𐬭𐬀𐬵𐬀𐬵𐬀𐬵

لرزیدنو *larzîḍanŏ*, v. to tremble, to shake, to shudder, to quake, to shiver, to stagger; fut. 3d sing. لرزید بارد *barâ larzêḍ*, AV. 18, 8. Pers. لرزیدن.

لر *C*, or *100*, (trad. *raz*) num. ciph. a hundred; generally with ciphers prefixed, as لرا *100*, Hn. 1, 10, 16.; سلر, or سرلر, *200*; سلر, or سرلر, *300*; etc. see سرسرلر *600*, سرسرلر *700*, and سرسرسرلر *900*. Pâz. syn. (rarely used in Pahl.) سد *saḍ*.

لرا see سلرا.

لرث *ras*, Hn. 1, 31. s. a car, a carriage, a chariot. Z. لرثسد, Sans. *ratha*.

لرست *rasat*, AV. 44, 8. s. a cap, a skull-cap, a head-dress. Ar. رِسْتَة. For other readings of the same letters see لرستنو *rostanŏ* and *listanŏ*.

لرستخز *rist-âkhêz*, AV. 5, 11. GF. 4, 19. see لرستخز *rîst-âkhêz*.

لرستکیه *rastakîh*, AV. 1, 15. s. a custom, a manner, a fashion, an usage, a rule. لرستک *rastak* (Pers. رسته) + abst. suf. یه *-îh*, which is, however, perhaps added to the compound adj. لرستک جوید *javîḍ-rastak*, 'diversified'.

لرستنو *rostanŏ*, v. to grow, see لرستنو *rôstanŏ*; past part. لرست *rost*, AV. 70, 2.

لرستنو *listanŏ*, v. to lick, see لرشتنو *lîshtanŏ*; pret. لرست *list*, AV. 63, 2. Pers. لشتن, لسیدن, لیسیدن, or لیسیستن; Sans. *lih*.

لرسشن *rasishnŏ*, Hn. 1, 10. s. arrival, approach, coming, attainment. لرس (cerd. of لرسیدنو *rasîḍanŏ*) + abst. suf. شن *-ishnŏ*; Pers. رسش.

لرسیدنو *rasîḍanŏ*, v. to arrive, to reach, to attain, to come; to happen, to occur; pres. 1st sing. لرسیدم *rasîḍôm*, AV. 9, 1. Pers. رسیدن, anc. P. *ras*, Z. *râs*; Huz. syn. یامتونتنو *yâmtûntanŏ*.

لوهدلوه *resh-kharish*, AV. 100, 2. s. mockery, banter, derision, ridicule. لوه *resh* (Pers. رش, or ریش, 'a beard') + لوهد *kharish* (خرش, or خریش, 'a butt'); comp. ریش خندی, ریش خنده and خریش خنده.

لوهدا *rîkhtanŏ*, Dk. 145, 6. v. to pour, to spill, to diffuse, to flow, to disperse; past part. لوهد *rîkht*, AV. 1, 16. لوهدا *rîkhtô*, N. 77, 2.; pres. 3d pl. لوهدۀ *rêjênd*, AV. 22, 2. لوهدۀ بارا *barâ rêjênd*, AV. 16, 8. they pour out, or shed. Pers. ریختن, Z. Sans. *rich*.

لوس *Rashn*, AV. 5, 5. لوسا *Rashnû*, AV. 5, 8. GF. 6, 1. in K20, pr. n. the yazad, or angel, who is said to weigh people's good actions against their bad, when their souls come to the Chinvat bridge on the third morning after death (which is the fourth day, inclusive of their dying day, comp. Mkh. 2, 115, 161.); his name is given to the 18th day of each Parsi month. Pers. رشن, Z. اوسوخ.

لع *M*, or *1000*, (trad. *ragh*) num. ciph. a thousand; generally with ciphers prefixed, as لعلع *1000*, AV. 31, 3. Hn. 1, 10, 21.; سلع, or لع س, *2000*; سلع, or لع س, *3000*; etc. see سسسسلع *9000* and لع و *10,000*. Pâz. syn. هزار *hazâr*.

لو *lak* (trad. *rak*) AV. 3, 6, 13. 4, 4, 22, 24–26, 33, 34. 5, 7. 10, 3, 7, 9, 12, 14. 11, 8. 12, 5. 17, 13–16, 18–20, 25. 53, 9. 68, 5, 10, 15–17. 101, 5, 14, 22. GF. 1, 10, 12, 20, 27. 2, 9. 3, 3–7, 15, 19–21, 36, 43, 44, 47, 63, 78, 85, 95. 4, 1, 2, 14, 16, 17, 22, 25. Hn. 1, 2. 2, 24–29, 32, 36. pron. thou, thee, thy, thine; see لوه *lakîch*. Heb. Chald. לְךָ 'to thee', Syr. ܠܟ, Ar. لَكَ; Pâz. syn. (rare in Pahl.) ته *tû* (trad. *thô*).

لو *XXX*, or *30*, (trad. *rak*) AV. 2, 24. num. ciph. thirty; لوس *XXXIII*, Dk. 145, 3. لو ا س *XXX va III*, GF. 1, 12. 4, 1. thirty-three; لو ا سرا *XXX va IIûm*, GF. 3, 92. thirty-second, 32d; لو ا سرا *XXX va IIIûm*, GF. 3, 95. thirty-third, 33d; لو ا ثرو

XXX va khadûk, GF. 3, 89. thirty-first, 31st. — لا (for لاد) *XX* + و *X*; Pâz. syn. (rare in Pahl.) سد *sî*.

لوا *lekûm* (trad. *rakûm*) AV. 1, 31, 32, 39. 2, 8, 15, 18. 3, 8. 16, 11, 12. 101, 23. GF. 1, 17. 2, 15. pron. ye, you, your, yours. Heb. לָכֶם 'to you', Chald. לְכוֹם, Syr. ܠܟܘܢ, Ar. لَكُمْ; Pâz. syn. شوما *shûmâ*.

لوا *XXXûm*, GF. 3, 86. num. thirtieth, 30th; لوا عشرون *XXXûm khadûkûm*, GF. 3, 89. in K20, a variant of لو ا عشرو *XXX va khadûk*. — لو *XXX* + ord. suf. ى *-ûm*.

لوى *lakîch*, AV. 3, 13. pron. with conj. thou too, thee even, thine also. لو *lak* + ى *-îch*.

رمى *ramîh*, see دش-رمى *dûsh-ramîh*.

رمك *ramak*, Hn. 1, 31. s. a herd, a flock, a troop, a company. Pers. رمک, or رمه.

رمیتنتن *ramîtûntanŏ*, GF. 1, 21. v. to throw, to cast, to hurl, to fling, to plunge, to lay down; past part. رمیتند *ramîtûnḍ*, AV. 23, 68, 3. 32, 34, 6. 65, 2. 70, 75, 1. رمیتند برا *barâ ramîtûnḍ*, AV. 44, 6. thrown away, مدم رمیتند *madam ramîtûnḍ*; AV. 93, 2. driven upon; pret. رمیتند *ramîtûnḍ*, AV. 1, 10.; pres. 2d pl. رمیتنید *ramîtûnêḍ*, AV. 1, 39. Sas. רמיתון *ramîtun*, Heb. רָמָה, Chald. רְמָא, Syr. ܪܡܐ, Ar. رَمَى; Pâz. syn. افگندن *afgandanŏ*.

رو *rû*, AV. 1, 16. s. brass, bronze; see رود *rûd*. Pers. رو, روی, or روئه.

روخ *ravâkh*, see هو-روخ-مینشنیه *hû-ravâkh-mînishnîh*.

روبک *rûbâk*, AV. 1, 1. 47, 7. 101, 18. adj. going, progressive, continuous, current. رو *rûb* (crd. of رفتن *raftanŏ*) + adj. suf. ک *-âk*; Pers. روا.

روبک-دهشنیه *rûbâk-dahishnîh*, Hn. 1, 4. s. a causing of progress,

a giving currency, continuation, circulation, propagation. 𐬭𐬀𐬥𐬎𐬀𐬐 *rûbâk* + 𐬛𐬀𐬯𐬌𐬱𐬀 *dahishn*, to which compound adj. is added the abst. suf. 𐬌 *-îh*.

𐬭𐬀𐬥𐬀𐬯 *rûbân*, AV. 1, 27. 4, 9. 6, 2, 7. 10, 2. 12, 2, 4, 7, 18. 13, 51, 3, 5. 14, 1, 3, 7, 11, 19. 15, 1, 10, 16, 18. 16, 12. 17, 2, 3, 5, 11, 13, 27. 19, 1, 2, 5, 6, 9. 20, 21, 25-28, 35, 59, 1, 3, 5. 22, 24, 37, 43, 63, 1, 4, 6. 23, 1, 4, 6, 9. 29, 1, 3, 5, 6. 30, 32-34, 38, 42, 45, 46, 52, 58, 61, 62, 74, 84, 86, 93-96, 1, 5. 31, 36, 41, 44, 50, 60, 66, 70, 76, 80, 81, 85, 87, 88, 1, 6. 39, 1, 5, 6. 40, 1, 6, 7. 47, 75, 5. 48, 49, 67, 71, 78, 1, 5, 7. 53, 90, 4. 54, 77, 6. 55, 1, 2, 4, 9. 56, 57, 82, 83, 91, 92, 98, 1, 4. 64, 79, 1, 8. 65, 69, 1, 6, 8. 68, 1. 72, 1, 2, 4. 73, 1, 7. 89, 1, 6, 11. 97, 1, 2, 4, 5. 99, 1, 9. Hn. 1, 8. 2, 2, 21, 24. 𐬭𐬀𐬥𐬀𐬯𐬀 *rûbânô*, AV. 3, 13, 51, 1. 4, 9, 15, 21. 7, 91, 92, 98, 2. 12, 5, 11, 14. 14, 14. 16, 39, 62, 86, 93, 94, 96, 3. 18, 13. 41, 44, 88, 89, 4. 64, 6. 68, 16. 90, 1, 2. 99, 7. GF. 2, 34-36, 46. 3, 61. 5, 2, 3. Hn. 2, 6, 7, 12, 18, 33, 34. 3, 2, 5, 17, 20, 33. s. the soul, the immortal spirit of man; see 𐬭𐬀𐬥𐬀𐬯 𐬀𐬑𐬀𐬱𐬀𐬐-𐬭𐬀𐬥𐬀𐬯 *anôshak-rûbân*. Pl. 𐬭𐬀𐬥𐬀𐬯𐬀𐬯 *rûbânân*, AV. 65, 69, 3. 66, 70, 73, 76, 89, 4. 74, 3. 75, 77, 1. 𐬭𐬀𐬥𐬀𐬯𐬀𐬯𐬀 *rûbânânô*, AV. 12, 3. 99, 3, 6. 𐬭𐬀𐬥𐬀𐬯𐬀𐬯𐬀𐬥 *rûbânôân*, AV. 6, 7, 6. 8, 3, 5. 9, 5, 7. 12, 5. 14, 4. 56, 57, 2. 61, 3. Pers. روان, Sas. 𑋡𑋤𑋢𑋡𑋥 *rûbân*, Z. nom. acc. pl. 𐬭𐬀𐬥𐬀𐬯𐬌𐬵.

𐬭𐬀𐬥𐬀𐬯𐬌𐬐 *rûbânîk*, adj. relating to the human soul, spiritual, ghostly; pl. used as a s. 𐬭𐬀𐬥𐬀𐬯𐬌𐬐𐬛𐬀𐬯 *rûbânîkgân*, AV. 2, 22, 28. the shades, or departed souls, or any rites connected with them. 𐬭𐬀𐬥𐬀𐬯 *rûbân* + adj. suf. 𐬌𐬐 *-îk*.

𐬭𐬀𐬥𐬌𐬱𐬀 *rûbishn*, AV. 12, 18. 14, 7. s. a going, motion, movement, walk, progress. 𐬭𐬀𐬥 *rûb* (crd. of 𐬭𐬀𐬫𐬙𐬀𐬐𐬀 *raftanŏ*, or perhaps of 𐬭𐬀𐬥𐬌𐬛𐬀𐬐𐬀 *rûbîdanŏ*, Pers. روبيدن) + abst. suf. 𐬌𐬱 *-ishn*; Pers. روشن, or روش.

𐬭𐬀𐬥𐬌𐬱𐬌𐬱𐬌𐬐 *rûbishnîh*, see 𐬀𐬙𐬀𐬐-𐬭𐬀𐬥𐬌𐬱𐬌𐬱𐬌𐬐 *nadûk-rûbishnîh*.

𐬭𐬀𐬥𐬀 *rûpŏ*, Dk. 150, 6. s. plundering, pillage, spoliation, depredation. Comp. Pers. رُبيدن, or رُبودن, 'to plunder'. This requires confirmation, as it may also be taken as 'marching, foot-soldiers, infantry',

if it be compared with Pers. رَو 'going', رَوَنده 'a traveller', and رَوِيدَن, or رفتن, 'to go, to walk'.

𐬭𐬀𐬙 *rûḍ*, AV. 15, 12. 16, 2, 3, 5, 7, 8. 66, 5. s. a river, a stream. Pers. رود, anc. P. *rauta*, Z. loc. 𐬭𐬀𐬎𐬆𐬙𐬀𐬌; Huz. syn. 𐬬𐬀𐬢 *yamâ* (trad. *damâ*).

𐬭𐬀𐬙𐬀𐬑 *lûtak*, AV. 17, 12. adj. naked, bare. Pers. لوت.

𐬭𐬀𐬙𐬀𐬑𐬙𐬀𐬢 *levatman* (trad. *rótman*) AV. 1, 17. 2, 36. 3, 51, 5. 15, 69, 9. 38, 70, 2. 52, 62, 6. 85, 95, 101, 7. GF. 1, 2, 25. 3, 45, 49, 52, 73, 79, 82, 88. 4, 15, 25. 5, 6. 6, 1. Hn. 1, 31. prep. with, along with, together with, as well as, provided with, furnished with, in accordance with, according to; 𐬭𐬀𐬙𐬀𐬑𐬙𐬀𐬢 – 𐬀𐬯𐬀𐬰 *afash.— levatman*, GF. 3, 94. and there is with him, and he has; 𐬀𐬥𐬀𐬙𐬀𐬢 𐬭𐬀𐬙𐬀𐬑𐬙𐬀𐬢 – 𐬀𐬥𐬀𐬙𐬀𐬯𐬀𐬌 *amatshânŏ — levatman aît*, GF. 3, 59. when it is with them, when they have; 𐬀𐬥𐬀𐬙𐬀𐬯𐬀𐬌 𐬭𐬀𐬙𐬀𐬑𐬙𐬀𐬢 𐬀𐬑𐬀𐬌 – 𐬀𐬥𐬀𐬙𐬀𐬯𐬀𐬌 *amatshânŏ — levatman lêit*, GF. 3, 58. when it is not with them, when they are without, when they have not; 𐬵𐬀𐬌 𐬭𐬀𐬙𐬀𐬑𐬙𐬀𐬢 𐬵𐬀𐬰 *khadûk levatman tanid*, AV. 1, 10, 12. 29, 5. 𐬵𐬀𐬰 𐬵𐬀𐬌 𐬭𐬀𐬙𐬀𐬑𐬙𐬀𐬢 *levatman khadûk dadîgar*, GF. 3, 34. one with the other, with one another; 𐬭𐬀𐬙𐬀𐬑𐬙𐬀𐬢 𐬛𐬀𐬯 *levatman bêsh*, AV. 17, 15. with distress, miserable, distressed. Chald. לְוָת, 'towards', Syr. ܥܡ 'with'; Pâz. syn. (rare in Pah'.) 𐬀𐬯𐬀 *avâ*.

𐬭𐬀𐬙𐬌 *rûḍîk*, s. an intestine, a gut, entrails, bowels; pl. 𐬭𐬀𐬙𐬌𐬥𐬀𐬑 *rûḍîkân*, AV. 84, 2., or 𐬭𐬀𐬙𐬌𐬐𐬀𐬑 *rûḍîkŷân* in H6, K20. Pers. رود, رودا, رودی, or رودکانی.

𐬭𐬀𐬖 *ranj*, AV. 16, 4. s. trouble, difficulty, toil, vexation, grief. Pers. رنج.

𐬭𐬀𐬐 *rôj*, N. 78, 7. s. a day; (for the names of the thirty days in each Parsi month, see 𐬬𐬀 *yôm*). Pers. روز, anc. P. *raucha*, Z. 𐬭𐬀𐬎𐬆𐬎𐬀 'light'; Huz. syn. 𐬬𐬀 *yôm*.

𐬭𐬀𐬖𐬀𐬑 *ranjak*, AV. 16, 5. adj. troubled, harassed, vexed, distressed, afflicted. 𐬭𐬀𐬖 *ranj* + adj. suf. 𐬀𐬑 *-ak*.

𐬭𐬀𐬙𐬀𐬥𐬀𐬐 *rôchanâk*, AV. 7, 2. adj. or s. light, brilliant, luminous, glittering, bright; (or) brilliance, splendor, glitter. Pers. روشنا 'splendor', or روشن 'bright'; Z. 𐬭𐬀𐬙𐬀𐬥𐬀𐬐𐬌, Sans. *rochana*, 'splendid'.

𐬭𐬀𐬐𐬀𐬵𐬌𐬚 *rôjŏîh*, GF. 3, 31. s. competence, fortune, prosperity, luck. Pers. روزی. Perhaps *ranjŏîh* (= 𐬭𐬀𐬚𐬀𐬐𐬀𐬵𐬌𐬚 *ranjakîh*) 'affliction, anguish, sickness', may be a better reading.

𐬭𐬀𐬌𐬯𐬌𐬐 *rûspîk*, AV. 81, 6. s. a courtezan, a prostitute, a harlot, an adulteress. Pers. روسپی.

𐬭𐬀𐬌𐬯𐬌𐬐𐬌𐬚 *rûspîkîh*, AV. 24, 7. s. fornication, prostitution, adultery. 𐬭𐬀𐬌𐬯𐬌𐬐 *rûspîk* + abst. suf. 𐬌𐬚 *-îh*.

𐬭𐬀𐬌𐬯𐬀𐬥 *Rûstâm*, GF. 6, 2, 5. pr. n. an ancient Persian hero whose name is still commonly adopted among the Parsis. Pers. رُستم or روستم.

𐬭𐬀𐬌𐬯𐬀𐬙𐬀𐬚 *rôstanŏ*, or *rôdîḍanŏ*, v. to grow, to sprout, to shoot forth; see 𐬭𐬀𐬌𐬯𐬀𐬙𐬀𐬚 *rostanŏ*; past part. 𐬭𐬀𐬌𐬯𐬀𐬵 *rôst*, AV. 4, 18. 71, 4. see 𐬱𐬀𐬭𐬀𐬌𐬯𐬀𐬵 *hû-rôst;* fut. 3d sing. 𐬭𐬀𐬌𐬯𐬀𐬵 𐬉𐬭𐬎 *barâ rôdêḍ*, GF. 3, 39. Pers. رُستن, روئیدن, or رویدن; Z. *rudh*, p. p. *raosta*; Sans. *ruh*; Huz. syn. 𐬐𐬀𐬱𐬀𐬌𐬯𐬀𐬙𐬀𐬚 *kedkhûnastanŏ*.

𐬭𐬀𐬐𐬀𐬌𐬙𐬀𐬚 *randîḍanŏ*, v. to scrape, to rake, to rasp, to grate; past part. 𐬭𐬀𐬐𐬀𐬌𐬵 *randîḍ*, AV. 79, 4. 99, 3.; pret. 𐬭𐬀𐬐𐬀𐬌𐬵 *randîḍ*, AV. 87, 2. Pers. رندیدن.

𐬭𐬀𐬌𐬵 *rûyîn*, AV. 60, 2. 79, 4. adj. made of brass, brazen, bronze. Pers. روئین, or رویین.

𐬭𐬀𐬱𐬀𐬥 *rôshan*, I.) AV. 4, 20. 11, 9. 12, 4. Hn. 2, 23. 𐬭𐬀𐬱𐬀𐬥𐬀 *rôshanô*, GF. 2, 58, 67. adj. light, bright, clear, brilliant, luminous, splendid, radiant, resplendent, illumined; used as adv. in AV. 3, 24. clearly, lucidly; comp. 𐬭𐬀𐬱𐬀𐬥𐬌𐬭 *rôshaniar*, AV. 11, 4. II.) AV. 7, 2, 3. 9, 2. 10, 1. 15, 21. s. light,

brilliance, splendor, radiance; see AV. 9, 4. note. Pers. روشن, or روشان; Z. 𐬭𐬌𐬱𐬀𐬙𐬌𐬵𐬌𐬙𐬀𐬵 and 𐬭𐬌𐬱𐬀𐬙𐬌𐬵𐬌𐬙𐬀𐬵.

𐬭𐬌𐬱𐬀𐬙𐬌𐬵, or 𐬭𐬌𐬱𐬀𐬙𐬌𐬵, *rôshanîh*, AV. 5, 8, 7. 9, 4. 14, 11, 12. 101, 3, 11. Hn. 1, 36. 2, 34. 𐬭𐬌𐬱𐬀𐬙𐬀𐬵𐬌𐬵 *rôshanôîh*, Hn. 2, 34. in K20, s. light, brightness, brilliance, splendor, radiance; often written 𐬭𐬌𐬱𐬀𐬙𐬌𐬵𐬀𐬴 *rôshanîk*. — 𐬭𐬌𐬱 *rôshan* + abst. suf. 𐬌𐬵 *-îh*; Pers. روشنی.

𐬭𐬌𐬱𐬀𐬙𐬌 *rôshanî*, AV. 9, 4. may be a variant of 𐬭𐬌𐬱𐬀𐬙𐬌𐬵 *rôshanîh*, as 𐬌 *-î* is occasionally used for 𐬌𐬵 *-îh* in some MSS.; but this word should probably be read *rôhan-i*, and change places with 𐬭𐬌𐬱𐬀𐬙𐬌𐬵 *rôshanîh* in the same sentence.

𐬭𐬌𐬱𐬀𐬙𐬌𐬴 *rôshanîk*, I.) AV. 14, 1. 15, 7. adj. see 𐬭𐬌𐬱 *rôshan* I. II.) AV. 12, 3, 16, 18. 15, 19, 20. s. see 𐬭𐬌𐬱 *rôshan* II. — 𐬭𐬌𐬱 *rôshan* + adj. suf. 𐬴 *-îk* which is sometimes substituted for the abst. suf. 𐬌𐬵 *-îh*.

𐬨𐬀𐬥 *lanman* (trad. *rôman*) AV. 1, 26, 27. 2, 9, 13, 16, 18. 3, 6, 13, 14. Dk. 151, 2. pron. we, us, our, ours. Sas. 𐬨𐬀𐬥 *lanman*, Heb. לָנוּ, 'to us', Chald. לָן, לָנָא, Syr. ܠܢ, Ar. لَنَا; Pâz. syn. (rare in Pahl.) 𐬀𐬨𐬌 *amâ*.

𐬭𐬀𐬯 *rûn*, 𐬭𐬀𐬯𐬌 *rûnĕ*, AV. 4, 17. s. a side, a direction, a quarter; comp. 𐬀𐬯𐬭𐬀𐬯 *avârûn* and 𐬐𐬀𐬭𐬀𐬯 *frârûn*.

𐬭𐬀𐬵 *rûî*, Dk. 144, 6. 𐬭𐬀𐬵 *rûd*, AV. 64, 4, 11. 76, 3. s. brass, bronze, probably some compound metal more fusible than ordinary brass, as it is usually mentioned as being melted; see 𐬭𐬀 *rû*. Pers. روی, رویه, or رو; comp. Z. *rudh*, 'to flow'.

𐬭𐬀𐬵 *rôd*, AV. 57, 4. 58, 5. 64, 5, 12. 73, 7. 𐬭𐬀𐬵 *rôd*, AV. 77, 87, 2. s. the face, the countenance, the cheeks. Pers. روی, or رو, Z. 𐬭𐬀𐬵𐬙𐬀; Huz. syn. 𐬀𐬥𐬌𐬨𐬀𐬥 *anepman*.

𐬭𐬀𐬌𐬵 *lôît*, GF. 1, 9. 3, 58. 𐬭𐬀𐬌𐬵𐬈 *lôîtŏ*, Dk. 151, 8. N. 78, 7. neg. v. s. 3d pers. is not, it is not, there is not, are not, there are not;

لوم — ܐܦܫܐܢ *afshân* — *lôît*, AV. 6, 12. and there it is not them, and they have not; لوم لوم — ܐܡܬܫܐܢܘ *amatshânŏ* — *levatman lôît*, GF. 3, 58. when it is not with them, when they are without, when they have not. Chald. לֵית, Syr. ܠܝܬ; Pâz. syn. ادوسد *nîst*.

لوموت *lôîtîh*, AV. 5, 11. s. non-existence, unreality, nullity, nothingness, annihilation, destruction. لوم *lôît* + abst. suf. وت *-îh*; Pâz. syn. ادوسدوت *nistîh*.

لدوشمن *rôêshman*, AV. 2, 25. 17, 6. 31, 47, 2. 36, 8. 57, 1. 58, 5. GF. 3, 64. Hn. 2, 4, 18. 3, 17. N. 77, 12. 78, 4. s. the head, the top; an extremity, an end (opp. of ون *bûn*, 'the beginning'). Heb. רֹאשׁ, Chald. רֵאשׁ, Syr. ܪܺܫ, Ar. رَأْس; Pâz. syn. سد *sar*.

لدوشن *rôdishnŏ*, s. growth, increase, development; see هلدوشن *hu-rôdishnŏ*. — لد *rôd* (crd. of لدوشنو *rôdiḍanŏ*) + abst. suf. اشن *-ishnŏ*.

لو *levîn*, AV. 2, 6. 3, 23. 14, 15. 15, 13. 28, 2. Hn. 2, 35. لون *levînŏ*, GF. 4, 20. Hn. 3, 34. adv. before, in front, in the presence, forward; لو من *levîn min*, AV. 2, 15. earlier than, before; لوند *levîn-i*, AV. 2, 21. 76, 7. GF. 1, 18. لوندو *levînŏ-i*, AV. 3, 7. in front of, in the presence of, before; لون من *min levînŏ*, AV. 53, 10. of the front, in front; لد لوند *val levîn-i*, AV. 32, 6. to the front of, before; لوند دَ *cad levîn-i*, GF. 4, 23. into the presence of. Sas. לעבי *levînî*, Heb. לְעֵינֵי 'before the eye', Chald. לְעֵין; Pâz. syn. ادوش *pêsh*.

لد *XX*, or *20*, (trad. *re*) GF. 3, 1, 12, 17, 22, 35, 41, 61. num. ciph. twenty. Pâz. syn. ادوست *vîst*.

لدونو *rîḍanŏ*, v. to void, to evacuate fæces, to ease nature; past part. لوم *rîḍ*, AV. 61, 2.; pret. لوم *rîḍ*, AV. 71, 3.; لوم مد *madam rîḍ*, AV. 98, 1. voided on, or out. Pers. ریدن; comp. Z. *iri*, Sans. *ri* and *rich*.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀 *rêjênd*, pres. 3d pl. of 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌 *rîkhtanŏ*.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌 *lêlyâ*, AV. 4, 9. Hn. 2, 2, 12, 16, 18. 3, 2, 5, 17. N. 78, 7. 126, 5. 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀 *lêlyâ*, AV. 4, 2. 17, 8. Hn. 2, 6, 7. s. a night. Heb. לַיִל, Chald. לֵילְיָא, Syr. ܠܸܝܠܝܵܐ, Ar. لَيْلٌ; Pâz. syn. 𐬉𐬌𐬎𐬀𐬌𐬎 *shap*.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬀 *ragelman*, AV. 25, 31, 43, 67, 2. 32, 6. 60, 8. 64, 4. 65, 69, 76, 79, 8. 74, 77, 1. GF. 2, 17. 3, 35, 36, 39, 40, 64. 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬀 *ragelman*, AV. 1, 36. 32, 2. 48, 4. 60, 89, 3. s. a foot, a leg below the knee; 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬀 𐬌𐬀𐬌𐬎𐬌𐬌𐬀 *min ragelman mêzishnîk*, AV. 25, 6. making water on foot. Sas. 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀 *ragelman*, Heb. רֶגֶל, Chald. רְגַל, Syr. ܪܸܓܠܵܐ, Ar. رِجْلٌ; Pâz. syn. 𐬉𐬌𐬎𐬀𐬌𐬎, 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀 *pâi*, or 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌 *pâ*.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 *rîst-âkhêz*, AV. 61, 7. s. the dead-arising, the resurrection of the dead; see 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 *rist-âkhêz*. — 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀 *rîst* (Z. 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌) + 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 *âkhêz* (crd. of 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 *âkhêzîḍanŏ*); Pers. رستاخیز, or رستخیز.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌 *rajistak*, AV. 5, 3. adj. exact, accurate, right, true, just. Z. 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌 *rîstak*, adj. dead, deceased, inanimate; pl. used as a s. in 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 *arîstakânŏ*, Dk. 151, 11. and 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀 *javîḍŏ-rîstakânŏ*, Dk. 152, 4. those who are not dead, those apart from the dead, the living. Z. 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌. These readings are uncertain, as the words quoted can also be read *arajistakânŏ* and *javîḍŏ-rajistakânŏ*, 'the inaccurate, wrong, erring, or deviating, the transgressors', which meaning is quite reconcilable with the context; comp. also 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀 *javîḍ-rastakîh*, AV. 1, 15.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌 *rêsh*, s. I.) AV. 23, 3. 47, 2. a beard. II.) AV. 77, 1, 9. a wound, a hurt, a sore. Pers. ریش, or رس; Z. 𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌.

𐬉𐬌𐬎𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬎𐬌𐬌𐬀 *lîshtanŏ*, or *liyâḍanŏ*, v. to lick, to chew, to masticate;

see اشتانو *listanŏ*; past part. اشت *lisht*, AV. 35, 2. Pers. لِشتن, لِسیدن, لیسیدن, لیسیستن, or لیدن; Sans. *lih*.

اشاک *rîshak*, AV. 34, 6. s. the hair of the body. Pers. ریشه.

اشکن *rêshkun*, AV. 99, 2. اشکان *rêshkûn*, Hn. 2, 3, 37. adj. wound-causing, hurtful, wounding, painful. اش *rêsh* II. + adj. suf. کن *kun*, or کان *kûn*.

اشگانیه *rêshgûnîh*, or *rêshkûnîh*, AV. 5, 8. s. hurtfulness, painfulness. اشکانیه *rêshkûn* + abst. suf. یه *-îh*.

ریم *rîm*, AV. 20, 22, 38, 73, 80, 2. s. impurity, filth, dirt, dross. Pers. ریم, or زم.

ریمن *rîman*, AV. 38, 6. ریمنو *rîmanŏ*, AV. 72, 8. adj. impure, polluted, corrupt, filthy, nasty; comp. ریمنتر *rîmantar*, AV. 17, 13.; sup. ریمنتوم *rîmantûm*, AV. 17, 12. Pers. زیمن.

ریمنیه *rîmanîh*, AV. 37, 7. 38, 41, 49, 2. 58, 5. 70, 3. impurity, pollution, corruption, filthiness, nastiness. ریمن *rîman* + abst. suf. یه *-îh*.

لدنمن *le-denman* (trad. *ragôman*) Hn. 1, 35a, 38a. 2, 37. pron. to this one, this one's, (but also used as a nom.) this one, this, he (and probably used also for the 1st and 2d pers.). Chald. לְ + דֵּן.

ز z.

ز z is the seventh letter of the Pahlavî alphabet, and the usual equivalent of Sas. ज, Pers. ز, Z. ز, and Chald. ז; in some words, it interchanges with د *y* and ذ *d*, as in زکتلون *zektelûn* = یکتلون *yektelûn*, زکتیبون *zektîbûn* = یکتیبون *yektîbûn*, زکوامون *zekavîmûn* = یکوامون *yekavîmûn*, زک *zak* = ذک *dak*, زمان *zamân* = دمان *damân*, زیمستان *zimastân* = دیمستان *dimastân*, زمیک *zamîk* = دمیک *damîk*, etc.

When not final, it is always joined to the succeeding letter, but undergoes very little change of form, as in the compounds; ﻛ *zd*, ﻟ *zr*, ﻜ *zak*, ﻚ *zam* and ﻛ *zan*. In a few words, ﺲ *z*, or ﺲ *zd*, has become converted into ﺪ (perhaps through the intermediate form ﺪﺪ *jd*, or *dd*), as in ﺍﻭﺮﻣﺰﺪ = Sas. 𐭠𐭥𐭫𐭲𐭬𐭦𐭣 *Aûharmazdî*, ﻳﺰﺪ = Sas. 𐭩𐭦𐭦𐭣𐭲 *yazdân*, ﺍﻳﺰﺪ = Z. 𐬀𐬎𐬭𐬀𐬵𐬌𐬎𐬀, ﻭﺍﻫ-ﺪ = Sas. 𐭥𐭫𐭲𐭣𐭪𐭫𐭲𐭩 *Vahdakartî*, and ﻣﺰﺪﻳﺴﻦ = Sas. 𐭬𐭦𐭣𐭦𐭫𐭲𐭣 *mazdayasn*. Perhaps ﺳﺎﺯﺘﻮﻥ (= ﺳﺎﻫﻜﺘﻮﻥ *sazîtûn*) may be quoted as an instance of a similar conversion of ﺲ *zî* into ﺪ; while ﺧﺎﺩﻳﺘﻮﻥ *khadîtûn* (= ﺧﺎﻫﻜﺘﻮﻥ *khazîtûn*) is an instance in which the process of conversion has stopped at the intermediate stage of ﺪﺪ *dî*.

ﻳﺲ *zyash*, or *zîsh*, AV. 4, 13, 16. 17, 11. 89, 8. rel. with suf. see ﻳﺪﺲ *zyash*; ﻳﺲ ﺪ — *-i zyash*, AV. 101, 18. which — that by him, which — and which by him, which as by him (this double relative is used when a parenthetical phrase, relating to the antecedent, is inserted between the rel. and v.; see Mkh. 27, 42. 55, 5.). ﺲ *zy-* + pron. suf. ﺵ *-ash* of 3d pers. sing.; Pâz. syn. *yash*.

ﻫﺎﺭﺲ *zâhar*, AV. 84, 5. GF. 3, 7, 9, 15. s. poison, venom. Pers. زهر.

ﻫﻮﺭﺲ *zahâk*, AV. 70, 3. adj. dropping, exuding, distilling, emitting, discharging. ﺲ *zah* (crd. of Pers. زهيدن) + adj. suf. ﻮﻫ *-âk*.

ﺨﺎﺭﺲ *zâkham*, AV. 5, 13. 28, 6. 54, 9. 55, 1, 9. 68, 18. 99, 2, 11. s. a wound, a hurt, a sore, torment, torture. Pers. زخم.

ﻳﺎﺲ *zyashân*, ﻳﺎﻧﺲ *zyashânŏ*, variants of ﻳﺪﺲ *zyashân*.

ﻳﺎﺲ *zîyân*, ﻳﺎﻧﺲ *zîyânô*, AV. 33, 6. s. injury, damage, harm. Pers. زيان, Z. 𐬵𐬌𐬎𐬀𐬥.

ﺯﻫﺒﺎ *zahabâ*, AV. 1, 7 101, 20. GF. 2, 13. s. gold. Heb. זָהָב, Chald. דְּהַבָּא, Syr. ܕܗܒܐ, Ar. ذَهَبٌ; Pâz. syn. ﻟ *zar*.

ﺯﻫﺒﺎﻥ-ﻛﺮﺩ *zahabâân-kard*, AV. 14, 8. perhaps for ﺯﻫﺒﺎﻥ ﻛﺮﺩ

zahabâîn-kard, adj. golden-made, inlaid with gold, made of gold. 𐬑𐬀𐬵𐬀𐬚𐬀𐬀𐬌𐬯 *zahabâîn* + 𐬑𐬀𐬙 *kard* (p. p. of 𐬑𐬀𐬙𐬌𐬙𐬀𐬥𐬆).

𐬑𐬀𐬵𐬀𐬚𐬀𐬀𐬌𐬯 *zahabâîn*, AV. 15, 9. adj. golden, gilded. 𐬑𐬀𐬵𐬀𐬚𐬀 *zahabâ* + adj. suf. 𐬌𐬯 *-în*; Pâz. syn. 𐬑𐬀𐬭𐬌𐬯 *zarîn*.

𐬑𐬀𐬵𐬀𐬚𐬌𐬯 *zahabîn*, AV. 2, 29. a variant of 𐬑𐬀𐬵𐬀𐬚𐬀𐬀𐬌𐬯 *zahabâîn*.

𐬵𐬀𐬎𐬀𐬉𐬀𐬴 *zâḍak*, GF. 6, 5. p. p. used as a s. one who is born, a child, a son. Pers. زاده.

𐬵𐬀𐬎𐬀𐬉𐬆 *zâḍanŏ*, v. to be born, to be brought forth; to give birth, to bring forth; p. p. 𐬵𐬀𐬎 *zâḍ*, see 𐬎𐬀𐬉𐬀𐬥𐬀𐬵 *aêrpat-zâḍ*, زاد. 𐬚𐬀𐬵𐬀 *barâ zâḍ*; AV. 42, 6. brought forth; pres. 3d pl. 𐬵𐬀𐬎𐬌𐬭𐬀𐬌𐬐 *zâyand*, substituted for 𐬑𐬀𐬭𐬵𐬀𐬐 *zerkhûnd* in GF. 2, 51. by L15. Pers. زادن; Z. *zan*, p. p. 𐬵𐬀𐬥𐬀𐬚𐬆; Sans. *jan*, p. p. *jâta*; Huz. syn. 𐬑𐬀𐬭𐬵𐬀𐬥𐬀𐬚𐬆𐬀𐬉𐬆 *zerkhûntanŏ*.

𐬑𐬀𐬵𐬆 *zakham*, 𐬑𐬀𐬵𐬌𐬥 *zakhêm*, variants of 𐬑𐬀𐬵𐬆𐬥 *zakham*, see note on AV. 5, 13.

𐬑𐬀𐬎𐬀𐬭 *zafar*, AV. 22, 29; 66, 2. 69, 4. 70, 8. N. 77, 2. s. a jaw, the jaws, the mouth; see 𐬵𐬀𐬭𐬀𐬎𐬀𐬭 *zôfar*. Pers. زفر, or زَوَر; Z. 𐬑𐬀𐬎𐬀𐬭𐬀𐬥.

𐬵𐬀𐬎𐬀𐬭 *zaḍâr*, AV. 28, 6. s. a beater, a smiter, a destroyer. From 𐬵𐬀𐬎𐬆 *zaḍanŏ*; anc. P. nom. *jatâ*.

𐬵𐬀𐬎𐬆 *zaḍanŏ*, v. to strike, to beat, to smite, to drive (a nail), to vanquish, to destroy; past part. 𐬵𐬀𐬎 *zaḍ*, AV. 48, 7. 69, 2., 𐬵𐬀𐬎 𐬌𐬥 *yîn zaḍ*, AV. 67, 4. driven into; crd. 𐬵𐬆 *zan*, see 𐬵𐬀𐬉𐬎𐬎𐬀𐬭 *drôgh-zan*. Pers. زدن, Sas. p. p. 𐬵𐬀𐬭𐬀𐬴 *zatí*, anc. P. Z. *jan*, p. p. 𐬵𐬀𐬥𐬀𐬚𐬆; Sans. *han*, p. p. *hata*; Huz. syn. 𐬑𐬀𐬭𐬵𐬀𐬥𐬀𐬚𐬆𐬀𐬉𐬆 *makhîtûntanŏ*.

𐬑𐬀𐬭𐬵𐬀𐬥𐬀𐬚𐬆𐬀𐬉𐬆 *zerkhûntanŏ*, v. to be born, to arise; to give birth, to bring forth; pret. 𐬑𐬀𐬭𐬵𐬀𐬥 *zerkhûnd*, AV. 1, 16.; pres. 3d sing. 𐬑𐬀𐬭𐬵𐬀𐬥𐬌𐬐 *zerkhûnêḍ*, GF. 2, 51.; pres. 3d pl. 𐬑𐬀𐬭𐬵𐬀𐬐 *zerkhûnd*, GF. 2, 49, 51. Heb.

זָרַח 'to break forth, to arise', Chald. דְּנַח, Syr. ܕܢܚ and ܙܪܚ; Pâz. syn. زدانو *zâdanŏ*.

زرد *zard*, AV. 5, 5. 47, 2. GF. 2, 12. adj. yellow, sallow. Pers. زرد, Z. زرداهـ, Sans. *harita*, 'greenish yellow'.

زرتوشت *Zaratûhasht*, AV. 1, 1. 3, 9. 11, 3, 16. 12, 8. 101, 18. Hn. 1, 1, 3, 7, 12, 17, 22, 27, 32, 37. 2, 1. 3, 3, 17. زرتوشتر *Zaratûhashtar*, Hn. 1, 9. Dk. 144, 4. 145, 1, 4. 150, 1. pr. n. the great teacher and propagator of the Mazdayasnian religion, who was the son of Pourushaspa, and lived in the time of king Vishtâsp, perhaps about B. C. 2300 (see Haug's 'Lecture on an original speech of Zoroaster'); he is often called Zarathushtra Spitâma in the Avesta (Pahl. زرتوشت اسپنتمان *Zaratûhasht-i Spîtâmân*, or اسپنتمان زرتوشت *Spîtâmân Zaratûhasht*), probably from his ancestor Spitâma, in the ninth generation; his ancestry is traced, in Bund. 79, 5–10, back to Manôshchihar, in the fourteenth generation. One, or more, later reformers of the religion have probably also borne the name, or title, Zarathushtra. Pers. زرتشت, زردشت, زردست, زردجت, زردهشت, زراتشت, زراذشت, زراذهشت, زارتشت, زاردشت, زارتهشت, زاردهشت, or زارهشت; Sas. زرادشت *Zûrádacht* (?), Z. زرادشت; various explanations of this name have been proposed (see Haug's Gâthas II. p. 245-46.), but none are very satisfactory.

زرتوشتان *Zaratûhashtân*, AV. 11, 3. patron. adj. the Zarathushtran; of, belonging to, or descended from, Zarathushtra. زرتوشت *Zaratûhasht* + patron. suf. ان *-ân*.

زرتوشت *Zaratûsht*, زرتوشتر *Zaratûshtar*, variants of زرتوشت *Zaratûhasht*, which are generally used in K20.

زرمایو *zaremâyô*, Hn. 2, 38. adj. an epithet of the oil, or liquor, tasted by the souls of the pious on their arrival in heaven; its meaning is doubtful, but seems to be connected with the green, or golden,

color of spring (see Haug, 'das 18e Kapitel des Wendidâd', p. 26). Z. کدیدیدد.

کدرس *zrûvân*, GF. 2, 40. کدرسر *zrûvânô*, GF. 2, 39. s. old age, lapse of time. Pers. زروان, زرفان, زربان, or زرمان, Z. کدرسد; comp. Sans. *jarâ*.

کدر *zarîn*, AV. 5, 5. کدرر *zarînô*, AV. 12, 16. adj. golden, made of gold; کدر ویدیم *zarîn-pêsîḍ*, AV. 12, 9. 13, 2. gold-embroidered; کدر وام *zarîn-kard*, AV. 9, 3. کدرر وام *zarînô-kard*, AV. 11, 1. worked with gold, made of gold. Pers. زرین, or زرینه, Z. کدداد; Sans. *hariṇa*; Huz. syn. کدسدر *zahabâîn*.

کو, or کد, *zak*, pron. (used absolutely) sing. GF. 2, 19, 20, 22, 25, 39, 44. 3, 91. Hn. 2, 36. Dk. 144, 2. that one, he, she, it, him, her, (after a s. in gen.) GF. 2, 54, 64. 3, 36, 94.; pl. AV. 11, 4. 16, 10. GF. 3, 58. those, they, them; کدد *zak-i*, sing. AV. 2, 15, 24. 4, 2, 6, 10, 11, 18, 21–23, 35. 5, 9. 6, 8. 8, 2. etc. that which is, that of, he (or she) who is, he (or she) who; pl. AV. 9, 3. 12, 7, 14, 18. 14, 7, 11, 14, 19. 15, 1, 18. etc. those who (or which) are, those of, they who; کد کدید *zak zyash*, AV. 17, 11. Hn. 2, 6. 3, 5. that which by him (her, or it); (used adjectively) sing. AV. 1, 4, 20, 36, 40. 2, 12, 17, 31. 3, 3. 4, 9, 16, 17, 21. etc. that, the; pl. AV. 4, 9, 12. 7, 17, 2. 54, 11. Hn. 2, 16. those, the; کد سرسد *zak anâ*, Hn. 2, 28. probably for کدسد *zakâî*, 'another', comp. کد سر *zak han*, Hn. 2, 20.; (used adverbially) کد *zak*, AV. 53, 4. in that way, so; کد ۴ *akhar min zak*, AV. 1, 12. 10, 6. Dk. 145, 4. after that, afterwards; کد سرد *zak and*, AV. 4, 12. Hn. 1, 10. 2, 6. 3, 5. that much, so much, as much; کد ۴ *min zak*, GF. 1, 15. Hn. 2, 36. from that cause, because; کد سرم *vad zak amat*, AV. 1, 16. until the time when. Sas. זך *zak*, Heb. זֶה, Chald. דְּךָ, דָּךְ, Ar. ذَاكَ; Pâz. syn. ان *ânŏ*.

کدسد *zakâî*, AV. 1, 19. Hn. 1, 11, 16, 21, 26, 35a. Dk. 151, 2. کدد سد *zak-i aê*, N. 78, 6. adj. another, other, others, different; comp. کد سرسد

zak anâ, Hn. 2, 28. It appears to be a compound of کد *zak*, 'that', and سه *aê*, or *khad*, 'one'; and if so, it should be read *zak-aê*; comp. سهلدوم *kaḍârchâî*.

کدمګرااا *zektelûntanŏ*, GF. 3, 9. v. to kill, to slay, to slaughter, to murder, to assassinate, to extinguish (fire); past part. کدمګرام *zektelûnḍ*, AV. 1, 21, 74, 75. 14, 11. 37, 48, 55, 7. 60, 8. 98, 5, 6. GF. 2, 11, 18., اسه کدمګرام *barâ zektelûnḍ*, GF. 1, 6. 2, 16. slain outright; pret. کدمګرام *zektelûnḍ*, AV. 91, 1., اسه کدمګرام *barâ zektelûnḍ*, GF. 3, 60. slew outright; pres. 3d pl. کدمګرآډ *zektelûnd*, AV. 21, 2.; fut. 1st sing. اسه کدمګراځ *barâ zektelûnam*, GF. 1, 13. 3, 46, 68. 4, 2, 9.; fut. 3d sing. اسه کدمګراوم *barâ zektelûnêḍ*, GF. 3, 53–55, 70, 76.; fut. 3d pl. اسه کدمګرآډ *barâ zektelûnd*, GF. 3, 75. 5, 2.; imper. 2d sing. کدمګرا *zektelûn*, GF. 1, 8. Heb. קָטַל, Chald. קְטַל, Syr. ܩܛܠ, Ar. قَتَلَ; Pâz. syn. اااسه *avazaḍanŏ*. In this verb, the original دو *yek* in دومګرا *yektelûn*, is usually corrupted into کد *zek*, as above.

کدچ *zakich*, AV. 38, 5. Hn. 3, 21. Dk. 150, 12. pron. with conj. that also, those too; see کدوچ *zakích*. — کد *zak* + چ *-ich*; Pâz. syn. چسه *ânich*.

کدځ *zakar*, adj. male, masculine; used as a s. in کدځ سهلدا *zakar-yasharûbŏ*, AV. 72, 8. the pious man. Heb. זָכָר, Chald. דְּכַר, Syr. ܕܟܪ, Ar. ذَكَر; Pâz. syn. ال *nar*.

کدوز *zak-nîz*, AV. 11, 12. pron. with conj. that also. کد *zak* + وز (Pers. نیز). Perhaps this may be read *zakŏích*, as a mere variant of the following.

کدوچ *zakích*, AV. 14, 12. Hn. 1, 12, 17, 22, 27, 32, 37. pron. with conj. that also, that even, those too; see کدچ *zakich*. — کد *zak* + وچ *-ích*.

کړس *zamân*, AV. 2, 15. اکړس *zamânŏ*, GF. 4, 21. s. a time, a period,

a season; also written 𐬵𐬀𐬥̂ *damân*; 𐬵𐬀𐬨 𐬐𐬎 *pavan ham-zamân*, GF. 1, 13. 3, 81, 85. 𐬵𐬀𐬨𐬎 𐬐𐬎 *pavan ham-zamânŏ*, GF. 3, 60, 61, 68, 83. 4, 2, 9, 19, 27. at the same time, at once, immediately; 𐬵𐬀𐬨 𐬛𐬀𐬉̂ *dêr zamân*, AV. 17, 26. Hn. 2, 36. 𐬵𐬀𐬨𐬎 𐬛𐬀𐬉̂ *dêr zamânŏ*, Hr. 2, 32. a long time, a long while. Heb. זְמַן, Chald. זְמַן, Syr. ܙܰܡܳܢ, Ar. زَمَانٌ, Ethiop. *zaman*; it appears, however, to have been originally a foreign word in the Semitic languages.

𐬵𐬀𐬨𐬌𐬎𐬱𐬀 *zamânyîsh*, see 𐬛𐬀𐬉̂𐬵𐬀𐬨𐬌𐬎𐬱𐬀 *dêr-zamânyîsh*.

𐬵𐬀𐬨 *zamîk*, AV. 14, 15. 17, 41, 49, 7. 53, 3, 5. 72, 5. 76, 9. GF. 2, 10. 3, 32. 4, 4, 11. s. the earth, the ground, land, a country, a region; also written 𐬵𐬀𐬥̂ *damîk*. Pers. زمی and زمین, Z. 𐬵𐬀𐬨𐬌, ved. Sans. *jam*; Huz. syn. 𐬀𐬭𐬞𐬀 *artâ*.

𐬵 *zan*, substituted for 𐬯𐬁𐬱𐬨𐬀𐬌 *nêshman* in AV. 24, 6. by K20, s. a woman, a wife. Pers. زن, Z. 𐬵𐬀𐬌𐬯, Sans. *jâni*; Huz. syn. 𐬯𐬁𐬱𐬨𐬀𐬌 *nêshman*.

𐬵𐬀𐬭 *zôhar*, N. 78, 1, 9. s. water consecrated by prayers and ceremonies, holy-water; see 𐬀𐬯𐬵𐬀𐬭 *âv-zôhar* and 𐬵𐬀 *zôr*. Z. 𐬵𐬀𐬭𐬀𐬵𐬌, comp. Sans. *hotrâ*.

𐬵𐬀𐬯 *zûbân*, AV. 57, 1. 66, 2. 71, 4. 82, 1, 4, 5. 𐬵𐬀𐬯𐬎 *zûbânŏ*, AV. 99, 3. s. the tongue; see 𐬵𐬀𐬯𐬵𐬀𐬯 *hûzvân* and 𐬵𐬀𐬯 𐬐𐬀𐬭𐬇 *kalbâ-zûbân*. Pers. زبان, زفان, or زوان, Z. 𐬵𐬀𐬯𐬵𐬌; Huz. syn. 𐬯𐬀𐬯𐬇 *ghanâ*.

𐬵𐬀𐬯𐬌𐬎𐬱 *zûvânîh*, see 𐬐𐬀𐬭𐬯𐬵𐬀𐬯𐬌𐬎𐬱 *charp-zûvânîh*.

𐬵𐬀𐬭 *zôfar*, AV. 101, 26. adj. deep, profound. Pers. ژرف, Z. 𐬵𐬀𐬭𐬀𐬯𐬇.

𐬵𐬀𐬭 *zôfar*, AV. 18, 6. the jaws, the mouth; a variant of 𐬵𐬀𐬭 *zafar*. Or it may be the preceding, used as a s. meaning 'depth'.

𐬵𐬌 *zûd*, GF. 3, 67. 4, 8. adv. quickly, swiftly, rapidly. Pers. زود;

Z. *zu*, 'to hasten', Sans. *jû*. This must not be confounded with the similarly written word زوت *zôt*, or زوتر *zôtar*, 'an officiating priest' (Z. nom. هوتری, Sans. *hotri*).

زور *zûr*, AV. 33, 5. 40, 55, 6. 90, 4. GF. 3, 29. s. a lie, a falsehood, a fiction, an untruth. Ar. زور.

زور *zôr*, N. 77, 3. s. holy-water; a variant of زوهر *zôhar*. A similar word زور *zûr* means 'strength, power, force' (Pers. زور, anc. P. *zura*, Z. زرا and هوشرا).

زورگوشی, or زورتوشی, *zûr-gûkâsîh*, AV. 45, 5. 55, 6. s. false evidence, perjury. زور *zûr* + گوشی *gûkâsîh*.

زوزک *zûzak*, AV. 70, 2. s. a hedgehog, or porcupine. Pers. زوزه, or زوز, Z. وزغوش.

زند *zand*, AV. 1, 7. 2, 32. Hn. 2, 5. Dk. 150, 1, 4. N. 78, 8. s. a commentary, a paraphrase, an explanation, generally applied to the Pahlavî translation of the Avesta. Pers. زند; Z. *zañti* in سکذیهوم from Z. *zan*, 'to know', Sans. *jnâ*, Gr. γνω, Lat. *-gno* in *cognosco*, etc. A similarly written word زند *zang* means 'the leg' (Z. هنگهری, Sans. *jangha*).

زی *zy-*, or *zî-*, a relative particle (found only in connection with the pron. suffixes); 'that, who, which'. Sas. זי *zî*; Heb. זִי, Chald. זִי, דִּי, Syr. ܕ, ܕܝ, Ar. الَّذِی; Pâz. syn. *y-*. This must not be confounded with the similarly written pron. زد *zak* = زک.

زیم *zyat*, or *zît*, GF. 1, 23. rel. with suf. which (that, or who) by (to, of, for, or through) thee. زی *zy-* + pron. suf. م *-at* of 2d pers. sing.; Pâz. syn. *yat*.

زیش *zyash*, or *zîsh*, Hn. 2, 6, 20. 3, 5, 19. Dk. 144, 7. rel. with suf. which (that, or who) by (to, of, for, or through) him (her, or it); also

written 𐬰𐬌𐬱 *zyash*. 𐬰𐬌 *zy-* + pron. suf. 𐬱 *-ash* of 3d pers. sing.; Pâz. syn. *yash*.

𐬰𐬌𐬨𐬀𐬱 *zyashân*, or *zîshân*, AV. 16,4. rel. with suf. which (that, or who) by (to, of, for, or through) them. 𐬰𐬌 *zya-* + pron. suf. 𐬨𐬀𐬱 *-shân* of 3d pers. pl.; Pâz. syn. *yashân*.

𐬰𐬌𐬨𐬌𐬵 *zîsht*, AV. 17,15. adj. ugly, hideous, deformed; comp. 𐬰𐬌𐬨𐬌𐬵𐬎𐬎𐬀𐬭 *zîshttar*, AV. 17,13. Pers. زشت; comp. Z. 𐬰𐬌𐬨𐬌𐬵𐬀𐬎𐬎𐬀𐬭 'filthy'.

𐬰𐬌𐬨 *zyam*, or *zîm*, Hn. 1,2. rel. with suf. which (that, or who) by (to, of, for, or through) me; 𐬰𐬌𐬨 𐬎 *-i zyam*, AV. 53,5. which as by me (see 𐬰𐬌𐬱 *zyash* for remarks on the double rel.). 𐬰𐬌 *zy-* + pron. suf. 𐬀𐬨 *-am* of 1st pers. sing.; Pâz. syn. *yam*.

𐬰𐬌𐬨𐬀𐬥𐬀𐬈 *zyamânŏ*, or *zîmânŏ*, Dk. 144,1. rel. with suf. which (that, or who) by (to, of, for, or though) us. 𐬰𐬌 *zya-* + pron. suf. 𐬥𐬀𐬈 *-mânŏ* of 1st pers. pl.

𐬰𐬌𐬵𐬀𐬵𐬀𐬭 *zînhâr*, AV. 51,5. s. an agreement, a covenant, a league, a treaty. Pers. زینهار, or زنهار.

𐬰𐬌𐬵𐬀𐬵𐬀𐬯𐬀𐬭 *zên-afzâr*, AV. 14,8. s. arms and equipments, accoutrements. 𐬰𐬌 *zên* (Z. 𐬰𐬌𐬵𐬀𐬵𐬀𐬯𐬀𐬭𐬀𐬱) + 𐬵𐬀𐬯𐬀𐬭 *afzâr*; comp. Pers. زین افزار.

𐬰𐬌𐬯𐬀𐬱𐬙𐬀𐬦𐬈 *zívastanŏ*, v. to live; pret. 𐬰𐬌𐬯𐬀𐬱𐬙𐬀𐬵 *zívast*, AV. 17,9.; pres. 3d sing. 𐬰𐬌𐬯𐬀𐬱𐬙𐬉𐬎 *zívêd*, GF. 2,52,54. Anc. P. *jiv*, Z. Sans. *jiv*, Pers. زیستن, or زستن.

𐬰𐬌𐬯𐬀𐬱𐬨 *zívishn*, AV. 2,13. GF. 2,35,36. 3,64. s. living, life. 𐬰𐬌 *zív* (crd. of 𐬰𐬌𐬯𐬀𐬱𐬙𐬀𐬦𐬈 *zívastanŏ*) + abst. suf. 𐬨 *-ishn*.

𐬰𐬌𐬯𐬀𐬱𐬎 *zívandak*, GF. 2,41,46,47. 3,71. adj. living, alive; pl. used as a s. 𐬰𐬌𐬯𐬀𐬱𐬎𐬀𐬵 *zívandakân*, AV. 3,60,85,6. 4,16,22. 68,4,15. 97,4. GF. 2,3,18,21,24,28,33,38,43,50,53,56,63,66. 3,2,13,18,28,37,42,65,87,90,93,96. 𐬰𐬌𐬯𐬀𐬱𐬎𐬀𐬵𐬥𐬈 *zívandakânŏ*, AV. 2,15. the living. 𐬰𐬌 *zív* (crd. of 𐬰𐬌𐬯𐬀𐬱𐬙𐬀𐬦𐬈 *zívastanŏ*) + pres. part. suf. 𐬎 *-andak*; Pers. زنده.

𐭦𐭩𐭭𐭣𐭪𐭩𐭫 *zîvandakîh*, AV. 81, 6. Hn. 2, 6, 11, 17. s. life. 𐭦𐭩𐭭𐭣𐭪 *zîvandak* + abst. suf. 𐭩𐭫 *-îh*; Pers. زندگی.

د, 𐭮, *s*; *yad*, *dî*, *gad*, *gê*, *jî*, etc.

د *s*, is the eighth letter of the Pahlavî alphabet, and the usual equivalent of Sas. ऽ, Pers. س, Z. 𐬯, and Chald. ס; in some cases, it stands for Z. 𐬴, and for any compound of د *y*, *î*, *ê*, *d*, *g*, *j* + د *y*, *î*, *ê*, *d*, *g*, *j*. When final, it often stands for Pers. final *s*, and is written 𐭮 *s*, which final form is usually retained even when a suffix is added to the word. When not final, it is always joined to the succeeding letter; and if that letter be ב, מ, ק, or ד, the last turn of the د is usually enlarged, as in the compounds 𐭡𐭮 (= 𐭡𐭣), 𐭮𐭫, 𐭮𐭬 and 𐭮𐭣 (= 𐭣𐭣); while د + ו are written 𐭮𐭥, and 𐭮𐭨 and 𐭮𐭤 are sometimes used for 𐭣𐭨 and 𐭣𐭤; the letters 𐭣𐭬 *sp* are also often contracted into 𐭮𐭬. This letter and some of its compounds are often difficult to read correctly, thus د *s*, 𐭡𐭮 *sâ*, 𐭮𐭫 *st*, 𐭮𐭬 *sj*, 𐭮𐭥 *sn*, and 𐭣𐭣 *sî* may be read *yî*, *dî*, *gî*, etc.; *yash*, etc.; *dîd*, etc.; *yêz*, etc.; *dîn*, etc.; and *das*, *dîg*, etc. When د, or 𐭮, stands for *s*, it is occasionally marked with three diacritical dots, either above, or below, in some MSS.; and when it is a compound of د + د, it is liable to the same diacritical marks as that letter.

𐭮 *XL*, or *40* (trad. *sa*) GF. 2, 51. num. ciph. forty. Pâz. syn. (rare in Pahl. and variously written by different authorities) 𐭤𐭫𐭢, 𐭤𐭫𐭢, or 𐭤𐭫𐭫𐭢, *chihal*. It may be here noticed that the Pahl. num. ciphers, from 40 to 90, are evidently formed on the principle of adding an additional د, or loop, for every score (which د, or loop, may perhaps be merely a shortening of the cipher 𐭠 in 𐭣 *20* and 𐭤 *30*), while the odd 10 in 30, 50, 70, and 90, is expressed by adding 𐭢 *10* to the cipher of the preceding score; these ciphers are written so as

to resemble various letters, and are traditionally pronounced accordingly, as follows: 𐬭 *30* (*rak*); 𐬯 *40* (*sa*); 𐬯𐬭, or 𐬞𐬭, *50* (*sak*); 𐬯𐬵, or 𐬞𐬞, *60* (*ês*); 𐬯𐬭𐬵, or 𐬞𐬞𐬭, *70* (*êsk*, or *sik*); 𐬯𐬞𐬵, 𐬞𐬞𐬞, 𐬯𐬯𐬵, or 𐬯𐬵𐬵, *80* (*sas*, or *as*); 𐬯𐬭𐬞𐬵, 𐬞𐬞𐬞𐬭, 𐬯𐬯𐬯𐬵, or 𐬯𐬭𐬵𐬵, *90* (*sask*, or *ask*).

𐬞𐬀𐬵𐬀 *sâkht*, AV. 1, 16. p. p. used as a s. what is taught, a statement, a narrative, a tale. Z. *saq*, or *sach*.

𐬞𐬀𐬵𐬀𐬯𐬌𐬥 *sâkhtanŏ*, v. to make, to form, to prepare, to manage; past part. 𐬞𐬀𐬵𐬀 *sâkht*, AV. 76, 6. Pers. ساختن.

𐬞𐬀𐬵𐬀𐬥𐬀𐬎𐬀 *sâhmgûn*, or *sâhmkûn*, AV. 17, 22. in H6, H17 and K26, a variant of 𐬞𐬀𐬥𐬀𐬎𐬀 *sahmgûn*; comp. 𐬞𐬀𐬵𐬀𐬥𐬀𐬎𐬀𐬵𐬀𐬭 *sâhmgûntar*, AV. 17, 22. in H6, H17 and K26.

𐬞𐬀𐬵𐬀 *sakht*, AV. 15, 4. 55, 1. 77, 7. GF. 3, 80. adj. hard, severe, difficult, firm, strong, violent; (used as a s. for 𐬞𐬀𐬵𐬀𐬯𐬵 *sakhtîh*) Hn. 3, 37. Comp. 𐬞𐬀𐬵𐬀𐬵𐬀𐬭 *sakhttar*, GF. 4, 22. Pers. سخت.

𐬞𐬀𐬵𐬀𐬯𐬵 *sakhtîh*, AV. 16, 12. 17, 2, 9. 31, 3. s. hardness, severity, difficulty, distress, strength, violence. 𐬞𐬀𐬵𐬀 *sakht* + abst. suf. 𐬯𐬵 *-îh*; Pers. سختی.

𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥 *sâtûnân*, AV. 58, 5. pres. part. used as a s. what is running, or flowing; a stream, a current, a brook. Pres. part. of 𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬯𐬌𐬥 *sâtûntanŏ*; Pers. syn. روان. Or perhaps it may be the crd. form + pl. suf. 𐬎 *-ân*.

𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬯𐬌𐬥 (trad.) *sâtûntanŏ*, v. to proceed, to go, to walk, to creep, to move, to flow, to stream; past part. 𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬀𐬵 *sâtûnd*, AV. 55, 8; pret. 𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬀𐬵 *sâtûnd*, AV. 12, 47, 2. 64, 4.; pres. 1st sing. 𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬀𐬭 *sâtûnam*, Hn. 3, 4.; pres. 3d sing. 𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬀𐬯𐬎 *sâtûnêd*, AV. 64, 11. GF. 2, 20, 22. 𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬀𐬯𐬎 *madam sâtûnêd*, Hn. 2, 3, 37. moves on, passes along, travels; pres. 3d pl. 𐬞𐬀𐬵𐬌𐬥𐬀𐬀𐬥𐬀𐬵𐬎 *sâtûnd*, AV. 12, 16. 15, 7. This verb may be compared with Heb. שׁוּט = שָׁטָה 'to turn away, to deviate', if it be

considered alone; but it appears, on reference to Pahl.-Pâz. Glos. 15,18. and 16,4., to bear the same relationship to 𐬱𐬀𐬵𐬌𐬎𐬀𐬱𐬀𐬌𐬎 *sazîtûntanŏ* that 𐬱𐬀𐬵𐬌𐬎𐬀𐬱𐬀𐬌𐬎 *khadîtûntanŏ* (trad. *astûnatan*) does to 𐬱𐬀𐬵𐬌𐬎𐬀𐬱𐬀𐬌𐬎 *khazîtûntanŏ*, namely, that of a corrupt form in common use, to the original and correct word which, in accordance with this view, must be assumed to be 𐬱𐬀𐬵𐬌𐬎𐬀𐬱𐬀𐬌𐬎, and this ought to represent some common Semitic verb. It if be compared with Heb. יָצָא, Chald. יְעָא, Syr. ܢܦܩ, it should be read *yêzîtûntanŏ*, and 𐬱𐬀𐬵𐬌𐬎𐬀𐬱𐬀𐬌𐬎 should be *yêdîtûntanŏ*, or *yêgîtûntanŏ*; perhaps, however, these two Pahl. verbs may be better compared with Chald. סְגָא which has a secondary meaning 'to walk'; in which case 𐬱𐬀𐬵𐬌𐬎𐬀𐬱𐬀𐬌𐬎 should be read *sagîtûntanŏ*.

𐬱𐬀𐬵𐬀𐬀𐬴 *sâlak*, adj. (appended to num.) years old, years of age; 𐬯𐬀𐬌𐬞𐬌 𐬱𐬀𐬵𐬀𐬀𐬴 *haft-sâlak*, AV. 10,9. seven years old; 𐬵𐬀𐬀𐬴 𐬞𐬀𐬵 𐬱𐬀𐬵𐬀𐬀𐬴 *XV-sâlak*, Hn. 2,23. fifteen years of age. 𐬱𐬀𐬵 *sâl* (Pers. سال, Z. 𐬱𐬀𐬵𐬌𐬎, Sans. *s'arad*) + adj. suf. 𐬀𐬴 *-ak*.

𐬱𐬀𐬵𐬀𐬱𐬀𐬵 *sâstâr*, GF. 1,24. 2,3, 18, 21, 24, 28, 33, 38, 43, 50, 53, 56, 63, 66. 3,2, 13, 18–21, 28, 37, 42, 53, 65, 70, 76, 82, 87, 90, 93, 96. s. a dictator, a despot, a tyrant. Z. 𐬱𐬀𐬵𐬌𐬎𐬀𐬱𐬀𐬵; Sans. *s'âstri* 'a ruler'.

𐬱𐬀𐬵𐬀𐬀𐬥 *sâmân*, AV. 50,6. s. a boundary-mark. Pers. سامان; comp. Sans. *samanta*, 'a boundary'.

𐬱𐬀𐬵𐬥𐬀𐬀𐬴 *sahmkân*, Hn. 2, 3,37. 𐬱𐬀𐬵𐬥𐬀𐬴 *sahmgân*, AV. 17,22. 54,1. 99, 101,2. adj. formidable, terrible, dreadful, frightful; comp. 𐬱𐬀𐬵𐬥𐬀𐬴𐬌𐬎 *sahmgântar*, AV. 17,22.; sup. 𐬱𐬀𐬵𐬥𐬀𐬴𐬌𐬎𐬀𐬱𐬌𐬥 *sahmgântûm*, AV. 18,6. — 𐬱𐬀𐬵 *sahm* (Pers. سهم) + adj. suf. 𐬀𐬴 *-kân* = 𐬀𐬥 *-gân*; Pers. سهمگین.

𐬱𐬀𐬵𐬥𐬀𐬀𐬥𐬌𐬵 *sahmgânîh*, AV. 5,8. s. terribleness, dreadfulness, frightfulness. 𐬱𐬀𐬵𐬥𐬀𐬀𐬥 *sahmgân* + abst. suf. 𐬌𐬵 *-îh*.

𐬱𐬀𐬵𐬀𐬀𐬱 *sakhân*, AV. 1,36. 101,26. GF. 3,80,83. 𐬱𐬀𐬵𐬀𐬀𐬱 *sakhân*, AV. 2,17. GF. 3,60. s. a word, a saying, a speech, a discourse, a decision,

a narrative, tidings. Pers. سخن, or سخون; comp. Z. 𐬯𐬀𐬎𐬎𐬀𐬐𐬀, Sans. *śaṅsâ*.

س *XII*, or *12*, (generally circumflexed) an occasional variant of ش *XII*. See under ش *sh*.

𐬯𐬀𐬎𐬌𐬀𐬵 *sipâh*, GF. 1, 2. s. an army, troops, soldiers; see 𐬯𐬀𐬎𐬌 *sipâh*. Pers. سپاه, or سپه, Z. 𐬯𐬀𐬎𐬌𐬀𐬵𐬐𐬀.

𐬯𐬀𐬎𐬌𐬀𐬧 *sipâs*, AV. 3, 21. s. praise, thanks, thanksgiving, gratitude; see 𐬯𐬀𐬎𐬌 *sipâs*. Pers. سپاس.

𐬯𐬀𐬎𐬎𐬀𐬒𐬀𐬴 *spazgîk*, AV. 66, 6. adj. slanderous, back-biting, calumnious. 𐬯𐬀𐬎𐬎𐬀𐬒 *spazg* (Z. 𐬯𐬀𐬎𐬎𐬀𐬒𐬌) + adj. suf. 𐬀𐬴 *-îk*; comp. Pers. سپرگی. Perhaps this word may be a s., as the adj. suf. 𐬀𐬴 *-îk* is occasionally substituted for the abst. suf. 𐬌 *-îh*; comp. 𐬯𐬀𐬎𐬎𐬀𐬒𐬌𐬵 *spazgîh*.

𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬴 *spôkhtanŏ*, v. to thrust, to thrust out, to push aside, to expel, to oust, to remove; past part. 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬧 *spôkht*, AV. 50, 6. Pers. سپوختن, or سپختن.

𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬴 *spûrdîḍanŏ*, v. to consign to, to subject to, to apply to; pres. 3d pl. 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬙𐬀𐬴 *spûrḍand*, AV. 52, 2. Comp. Pers. سپردن, Z. *spar*. Perhaps, however, 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬙 should be read *spûrḍ-and*, the Pâz. form of 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎 𐬵𐬀𐬐𐬀𐬙 *spûrḍ hômand*, perf. (or pas. pres.) 3d pl. of 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬴 *spûrḍanŏ*.

𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬱 *spûsh*, AV. 34, 6. s. scurf, dandruff; (or) lice, vermin. Pers. سپس, سپوسه, سپوسام, شپس, شپش, شبس, or شبش, Z. 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬱𐬐𐬀.

𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬙 *Spen-dâḍ*, GF. 6, 2, in K 20, written 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬙 *Spend-dâḍ* in K 5 fol. 326 b, and 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬙 *Sped-dâḍ* in K 1 fol. 339 b, pr. n. ('bountifully created') a son of Kaî-Vishtâsp, whose name has remained current among the Pârsis, as a man's name, though usually altered into its Pers. variant اسفندیار. Z. 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬙𐬐𐬀 . 𐬯𐬀𐬎𐬎𐬀𐬵𐬀𐬑𐬀𐬎𐬀𐬙𐬌𐬵𐬐𐬀.

𐬯𐬀𐬙𐬌𐬌𐬀𐬭𐬨𐬀𐬌 *Spendarmaḍ*, AV. 96, 7. GF. 3, 32. pr. n. the ameshâ-spend, or archangel, who is said to have special charge of the earth and virtuous women, and is styled 𐬠𐬀𐬌𐬌𐬀𐬑𐬀𐬉 *bûndaktar*, 'the more complete', as she supplies thanksgiving, wives and posterity (H6 extra fol. 10-11); her name is applied to the twelfth month and fifth day of each month in the Pârsi year; also written 𐬯𐬀𐬙𐬌𐬌𐬀𐬭𐬨𐬀𐬌 *Spendarmaḍ* and 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌 *Spendmaḍ*. Z. 𐬯𐬀𐬙𐬌𐬌𐬀𐬭𐬨𐬀𐬌 . 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌𐬌𐬀𐬌, Pers. سپندارمذ, or اسپندارمذ.

𐬯𐬀𐬌𐬌𐬀𐬨𐬀𐬌 *Spîtâmân*, I.) AV. 3, 9. patron. adj. the Spîtâmân, or descendant of Spitâma; an epithet of 𐬵𐬀𐬭𐬀𐬑𐬎𐬭 *Zaratûhasht*, or *Zarathushtra*, whose ancestor, in the ninth generation, was Spitâma; see 𐬯𐬀𐬌𐬌𐬀𐬨𐬀𐬌 *Spîtâmân*. II.) GF. 2, 13. pr. n. a man whose nine pious daughters were slain by Akht, the sorcerer. Z. 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬀𐬌, or 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬀𐬌.

𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌 *Spedômaḍ*, s. the Speñtâ-mainyû Gâtha, or hymn, (Yas. 47-50) so called from its first two words; its name is applied to the third of the five intercalary days which follow the twelfth month of the Parsi year; also written 𐬯𐬀𐬙𐬌𐬌𐬀𐬭𐬨𐬀𐬌 *Spendômaḍ* and 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌 *Spendmaḍ* its Pahl. orthography being identical with that of 𐬯𐬀𐬙𐬌𐬌𐬀𐬭𐬨𐬀𐬌 *Spendarmaḍ*; 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌𐬌𐬀𐬌 *Spedômaḍich*, N. 78, 8. also the Speñtâ-mainyû Gâtha. Z. 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌 . 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌𐬌𐬀𐬌; when these words are used with their original meaning of 'the bountiful (or good) spirit', they are generally expressed by Pahl. 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌 𐬐𐬀𐬌𐬭𐬀𐬑 *spênâk mînavad*, or 𐬯𐬀𐬙𐬌𐬌𐬀𐬨𐬌 𐬐𐬀𐬌𐬭𐬀𐬑 *spenâk mînavad*.

𐬯𐬀𐬌 *dîḍ*, 𐬯𐬀𐬌𐬌 *dîḍŏ*, p. p. and pret. of 𐬠𐬀𐬌𐬌𐬀𐬑 *dîḍanŏ*, see under the 14th letter 𐬐 *y*, *d*, etc.

𐬯𐬀𐬌 *-ast*, 𐬯𐬀𐬌𐬌 *-astô*, suf. of past part. and pret. of verbs whose inf. suf. is 𐬠𐬀𐬌𐬌𐬀𐬌 *-astanŏ*.

𐬯𐬀𐬙𐬌 *stih*, AV. 4, 14, 22. 8, 13, 21, 25-30, 32-35, 38, 39, 45-47, 51, 58, 61, 62, 74, 75, 84, 93, 96, 5. 9, 69, 79, 8. 10, 11, 9. 12, 19, 49, 7. 14, 11, 19.

15, 1. 16, 11. 17, 2, 9, 11, 18, 55-57, 82, 83, 90, 98, 4. 22, 24, 31, 36, 37, 40, 43, 44, 50, 63, 66, 70, 76, 77, 80, 87-89, 94, 6. 65, 8, 9. 101, 14, 21. GF. 2, 2, 4-6, 55, 57. 𐬯𐬀𐬵 *stîh*, AV. 4, 13, 26. 7, 48, 78, 7. 23, 6. 52, 5. 99, 9. Hn. 2, 20. 3, 19, 35. s. the world, the terrestrial creation; pl. 𐬯𐬀𐬵𐬀𐬥 *stîhân*, AV. 6, 8. 13, 7. 16, 11. 101, 6. worldly existences, earthly creatures. Z. 𐬯𐬀𐬵𐬌𐬎; Pâz. syn. 𐬯𐬀𐬵 *gêtîk*. Dest. prefers reading *gêtâ* for 𐬯𐬀𐬵, deriving it from Z. 𐬯𐬀𐬵𐬌𐬎.

𐬯𐬀𐬵 *stîsh*, AV. 10, 65, 9. 12, 7. 17, 11. 70, 89, 6. 75, 93, 5. 82, 98, 4. 101, 14. in K 20, a variant of 𐬯𐬀𐬵 *stih*. Z. nom. 𐬯𐬀𐬵𐬌𐬎.

𐬯𐬀𐬵𐬭 *Stâkhar*, AV. 1, 7. pr. n. the Persian name of Persepolis. Pers. استخر, ستخر, or اصطخر.

𐬯𐬀𐬵𐬭𐬀 *stârak*, GF. 2, 60, 61. s. a star, a fixed star, a constellation; see 𐬯𐬀𐬵𐬭 *star*. Pers. ستاره, or استاره, Z. nom. acc. pl. 𐬯𐬀𐬵𐬭𐬀𐬌𐬎.

𐬯𐬀𐬵𐬌𐬎𐬌𐬎𐬌𐬯𐬀𐬵 *stâyînîḍanŏ*, GF. 2, 13. v. to cause to praise, to glorify, to honor. Caus. of 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyîḍanŏ*.

𐬯𐬀𐬵𐬀𐬙𐬀𐬨𐬀𐬀 *stahambak*, AV. 15, 2. 𐬯𐬀𐬵𐬀𐬙𐬀𐬨 *stahambŏ*, AV. 2, 16. adj. oppressive, tyrannical, unjust, injurious, violent. 𐬯𐬀𐬵𐬀𐬙𐬀𐬨 *stahamb* (Pers. ستم) + adj. suf. 𐬀𐬀 *-ak*; Pers. ستنبه.

𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyishn*, AV. 3, 21. 14, 16. 15, 14. 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵𐬭 *stâyishnŏ*, AV. 17, 16. s. praise, thanksgiving, benediction. 𐬯𐬀𐬵 *stây* (crd. of 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyîḍanŏ*) + abst. suf. 𐬯𐬀𐬵 *-ishn*. Pers. ستایش.

𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵𐬯𐬀𐬵𐬭 *stâyishnîh*, see 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵𐬯𐬀𐬵𐬭 *yasharâîsh-stâyishnîh*.

𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyîḍanŏ*, v. to praise, to laud, to eulogize, to bless, to utter thanksgivings; past part. 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyiḍ*, Hn. 1, 6. for 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyîḍ*; pres. 3d sing. 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyaḍ*, AV. 101, 21. Hn. 1, 5, 6, 13, 14, 18, 23, 28, 33. 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 *stâyêḍ*, Hn. 1, 4.; 𐬯𐬀𐬵𐬌𐬎𐬌𐬯𐬀𐬵 𐬐𐬁𐬵 *frâz stâyaḍ*, Hn. 1, 14, 19. praises forth, applauds, extols. Pers. ستاییدن, Z. *stu*, Sans. *shtu*.

𐬱𐬀𐬭 *star*, AV. 7, 1, 2, 6. 15, 19. s. a fixed star, a constellation; see 𐬱𐬀𐬭𐬀𐬵𐬀𐬑 *stârak*. Z. ⟨⟨ستاره⟩⟩.

𐬱𐬀𐬭𐬉𐬙 *stared*, GF. 2, 7, 8. 3, 83. p. p. used as adj. cast down, confounded, disconcerted, stupefied. Z. ⟨⟨ستاره⟩⟩.

𐬱𐬀𐬭𐬉𐬙𐬀𐬐𐬵 *stardakŏ*, Dk. 145, 7. for 𐬯𐬌𐬰𐬱𐬀𐬭𐬉𐬙𐬀𐬐𐬵 *vistardakŏ*, p. p. used as adj. spread about, scattered, dispersed, diffused. Z. ⟨⟨ستاره⟩⟩; comp. Pers. گسترده. The text ought, perhaps, to be read 𐬬𐬌𐬥 𐬌𐬱𐬀𐬭𐬉𐬙𐬀𐬐𐬵 *yîn gêhân vistardakŏ*.

𐬱𐬀𐬭-𐬜𐬀𐬫𐬌𐬱𐬵𐬌𐬵 *star-gûbishnîh*, Dk. 151, 5. s. discourse about the stars, astronomy, astrology. 𐬱𐬀𐬭 *star* + 𐬜𐬀𐬫𐬌𐬱𐬵𐬌𐬵 *gûbishn*, to which compound adj. is added the abst. suf. 𐬌𐬵 *-îh*.

𐬱𐬀𐬎 *stôr*, AV. 72, 7. 74, 75, 5. 77, 6. GF. 2, 70. s. a beast of burden, draught cattle, a bullock. Pers. ستور, Z. ⟨⟨ستور⟩⟩; comp. Sans. *sthurin*, *sthûrin*, *sthorin*, or *sthaurin*, 'a pack horse'.

𐬱𐬀𐬎 *stavar*, AV. 14, 14. adj. thick, large, firm, strong. Pe. s. ستبر, or استبر, Z. ⟨⟨ستبر⟩⟩, Sans. *sthâvira*, or *sthâvara*.

𐬱𐬀𐬎𐬉𐬙 *stôred*, GF. 3, 83. in all MSS. in the first instance, and in K26 in the second; a variant of 𐬱𐬀𐬭𐬉𐬙 *stared*.

𐬱𐬀𐬥 *stûn*, AV. 2, 11, 12. 36, 2. s. a post, a prop, a pillar, a column. Pers. ستون, استون, or استن, Z. ⟨⟨ستون⟩⟩, Sans. *sthûṇa*.

𐬛𐬀𐬛𐬀𐬥𐬐 *dîḍanŏ*, v. to see; see 𐬛𐬀𐬛𐬀𐬥𐬐 *dîḍanŏ*, under the 14th letter 𐬛 *y*, *d*, etc.

𐬀𐬱𐬀𐬥𐬐 *-astanŏ*, inf. suf. of verbs whose Pers. equivalent ends in ستن.

𐬱𐬀𐬭𐬌 *stî*, or *gêtî*, Dk. 152, 5. a variant of either 𐬱𐬀𐬭𐬌𐬵 *stîh*, or 𐬱𐬀𐬭𐬌𐬵𐬐 *gêtîk*.

𐬯𐬀𐬎𐬌𐬑 *gêtîk*, substituted for 𐬯𐬀𐬎𐬌 *stîh* in AV. 4, 14, 26. 10, 9. 19, 7. 21, 25-30, 33-35, 5. 22-24, 31, 36, 6. by H17, s. the world, the terrestrial creation. Pers. گیتی, Z. 𐬯𐬀𐬎𐬌𐬑𐬀𐬌𐬎𐬀 'a settlement, or fixed dwelling-place'.

𐬯𐬀𐬎𐬌 *stîk*, adj. pointed, peaked, projecting, prominent; 𐬯𐬀𐬎𐬌 𐬯𐬀𐬎𐬌𐬑𐬀𐬌 *stîk-pêstân*, Hn. 2, 28. high-bosomed, with prominent breasts. Comp. Pers. ستیغ, or ستیخ, 'a mountain peak'.

𐬯𐬀𐬎𐬌𐬑𐬁, 𐬯𐬀𐬎𐬌𐬑𐬁, or 𐬯𐬀𐬎𐬌𐬑𐬁, *sadîgar*, AV. 1, 43. 2, 30. 4, 7, 15. 9, 1. 17, 27. GF. 2, 46. 4, 6, 13. Hn. 2, 12, 18, 33. 3, 11, 17. num. third, thirdly; sometimes expressed by the cipher 𐬯𐬀𐬎𐬌𐬑𐬁 *IIIûm*. Comp. Pers. سه 'three' and دیگر 'other'.

𐬯𐬀𐬎𐬌𐬑 *sipâh*, AV. 99, 10. see 𐬯𐬀𐬎𐬌𐬑𐬁 *sipâh*.

𐬯𐬀𐬎𐬌𐬑 *sipâs*, AV. 14, 16. 15, 14. see 𐬯𐬀𐬎𐬌𐬑𐬁 *sipâs* and 𐬯𐬀𐬎𐬌𐬑 *ansipâs*.

𐬯𐬀𐬎𐬌𐬑 *sazâk*, adj. worthy, deserving, meritorious, suitable, convenient; see 𐬯𐬀𐬎𐬌𐬑 *asazâk*. — 𐬯𐬀𐬎 *saz* (crd. of 𐬯𐬀𐬎𐬌𐬑 *sazîḍanŏ*) + adj. suf. 𐬯𐬀 *-âk*; Pers. سزا.

𐬯𐬀𐬎𐬌𐬑 *sazâkyîsh*, AV. 17, 19. adv. worthily, deservedly, suitably. 𐬯𐬀𐬎𐬌𐬑 *sazâk* + adv. suf. 𐬯𐬀 *-yîsh*.

𐬯𐬀𐬎𐬌𐬑 *sazâkvâr*, GF. 3, 44, 51, 57. adj. worthy, suitable, befitting, seeming. Pers. سزاوار.

𐬯𐬀𐬎 *siparam*, AV. 15, 21. s. sweet basil, a scented plant of the same genus (*ocymum*) as the Indian *tulsi*. Pers. سپرم, سپرغم, or اسپرغم.

𐬯𐬀𐬎𐬌𐬑 *spazgîh*, AV. 29, 5. s. slander, back-biting, calumny, see 𐬯𐬀𐬎𐬌𐬑 *spazgîk*. — 𐬯𐬀𐬎 *spazg* (Z. 𐬯𐬀𐬎𐬌𐬑𐬀𐬌𐬎𐬀) + abst. suf. 𐬌 *-îh*; comp. Pers. سپرگی.

𐬯𐬀𐬭 *spâr*, Dk. 149, 6. adj. perfect, complete, full, quite; 𐬯𐬀𐬭 𐬨𐬀𐬎𐬀𐬱𐬌𐬵 *spâr-âkâsyîsh*, with perfect knowledge, quite intelligently. Comp. Pers. سپری, سپرگه, 'complete', سپریدن 'to finish'. This reading requires confirmation; but 𐬯𐬀𐬭𐬀𐬵 *spârîk* occurs in Sg. with the same meaning, and is translated by Sans. *pûrṇa*.

𐬯𐬀𐬭𐬎𐬀𐬭𐬨 *Spendarmad*, AV. 72, 5. 76, 9. see 𐬯𐬀𐬎𐬀𐬭𐬨 *Spendarmad*.

𐬯𐬀𐬎𐬀𐬭𐬨 *Spîtâmân*, AV. 11, 3. 101, 18. 𐬯𐬀𐬎𐬀𐬭𐬨𐬌 *Spîtâmânŏ*, Hn. 1, 9. see 𐬯𐬀𐬎𐬀𐬭𐬨 *Spîtâmân*.

𐬯𐬀𐬎𐬀𐬭𐬨𐬌 *sazîḍanŏ*, v. to be worthy, to be proper, to deserve, to be suitable; pret. 𐬯𐬀𐬎𐬀𐬭𐬨 *sazîḍ*, AV. 67, 8. 𐬯𐬀𐬎𐬀𐬭𐬨𐬎𐬌 *sazîḍŏ*, Dk. 149, 4. (usually connected with an inf. and having the meaning of the auxiliary 'ought'). Pers. سزیدن, Z. *sach*.

𐬯𐬀𐬭 *sar*, AV. 44, 3. 57, 4. 64, 3, 5, 12. 79, 5. 81, 2. GF. 3, 56. 5, 1. s. the head, the top; an extremity, an end (opp. of 𐬠𐬀𐬥 *bân*, 'the beginning'). Pers. سر, Z. 𐬯𐬀𐬭𐬀𐬵, comp. Sans. *śira* and *śiras*.

𐬯𐬀𐬭 *dêr* and *dîl*, see 𐬛𐬌𐬵 *dêr* and 𐬛𐬌𐬵𐬀𐬵 *dîl*, under the 14th letter 𐬛 *y*, *d*, etc. The same letters can also be read *gîl*, 'clay'; *jigar*, 'the liver'; and *yakar* (trad. *dagar*) 'heavy, dear'.

𐬯𐬀𐬭𐬀𐬌𐬨 *srâyad*, 𐬯𐬀𐬭𐬀𐬌𐬨𐬎𐬌 *srâyaḍŏ*, pres. 3d sing. of 𐬯𐬀𐬭𐬀𐬌𐬨𐬌 *srâḍanŏ*.

𐬯𐬀𐬭𐬀𐬨 *sârd*, AV. 3, 19. 17, 16. 93, 2. adj. cold, frigid, chilly, cool; comp. 𐬯𐬀𐬭𐬀𐬨𐬀𐬵 *sardtar*, GF. 3, 1, 4, 5. Pers. سرد, Z. 𐬯𐬀𐬭𐬀𐬨𐬀𐬵.

𐬯𐬀𐬭𐬀𐬨𐬵𐬌 *sardîh*, AV. 6, 12. s. coldness, cold, frigidity, chilliness, coolness. 𐬯𐬀𐬭𐬀𐬨 *sard* + abst. suf. 𐬵𐬌 *-îh*; Pers. سردی.

𐬯𐬀𐬭𐬌 *saryâ*, AV. 17, 14, 21. 62, 5. GF. 2, 35, 36. adj. bad, evil, vile, wretched, defective; for the comp. form 𐬯𐬀𐬭𐬀𐬵 *sarîtar*, see in alphabetical order. Comp. Heb. סַר 'sad', Chald. סְרִיָא, Syr. ܣܪܝܐ 'stinking', Ar. شَرّ 'evil'; Pâz. syn. 𐬫𐬀𐬛 *vaḍ*.

𐬯𐬀𐬭𐬌𐬌𐬀-𐬚𐬀𐬴𐬀 *saryâ-bakht*, AV. 1, 8. adj. ill-fated, evil-destined, unlucky. 𐬯𐬀𐬭𐬌𐬌𐬀 *saryâ* + 𐬚𐬀𐬴𐬀 *bakht*.

𐬯𐬀𐬭𐬌𐬌𐬀𐬉𐬵 *saryâîh*, AV. 5, 8. s. badness, evil, vileness, wretchedness, misfortune. 𐬯𐬀𐬭𐬌𐬌𐬀 *saryâ* + abst. suf. 𐬉𐬵 *-îh*; Pâz. syn. 𐬫𐬀𐬙𐬉𐬵 *vaḍîh*.

𐬯𐬀𐬭𐬌𐬌𐬀𐬨𐬀𐬴 *sarmâk*, AV. 15, 4. 18, 40, 8. 55, 1. 89, 2, 9. s. cold, chilliness, coolness. Pers. سرما.

𐬯𐬀𐬭𐬌𐬌 *srûb*, 𐬯𐬀𐬭𐬌𐬌𐬌 *srûbŏ*, AV. 75, 2. 79, 4. GF. 2, 23. 3, 64. s. a horn, a prong. Pers. سُرو, سروی, or سرون, Z. 𐬯𐬀𐬭𐬌𐬌𐬎𐬎.

𐬯𐬀𐬭𐬌𐬌 *srôb*, 𐬯𐬀𐬭𐬌𐬌𐬌 *srôbô*, s. a word, a rumour, a report; see 𐬨𐬌𐬯𐬀𐬭𐬌𐬌 *hû-srôb*. Z. nom. 𐬯𐬀𐬭𐬌𐬌𐬎𐬎𐬎.

𐬯𐬀𐬭𐬌𐬌𐬉𐬥 *srûbîn*, GF. 2, 23. adj. horny. 𐬯𐬀𐬭𐬌𐬌 *srûb* + adj. suf. 𐬉𐬥 *-în*.

𐬯𐬀𐬭𐬌𐬌𐬎𐬎𐬀𐬈𐬀𐬴 *srûḍanŏ*, v. to recite, to repeat, to intone, to chant, to sing; past part. 𐬯𐬀𐬭𐬌𐬌𐬎𐬎 *srûḍ*, AV. 2, 33. 7, 12, 7. 8, 5. Hn. 2, 29.; pret. 𐬯𐬀𐬭𐬌𐬌𐬎𐬎 *srûḍ*, AV. 4, 26.; pres. 3d sing. 𐬯𐬀𐬭𐬌𐬌𐬎𐬎𐬀𐬌𐬎𐬎 *srâyaḍ*, Hn. 2, 5. 3, 4. 𐬯𐬀𐬭𐬌𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬌 *srâyaḍŏ*, N. 78, 3, 6.; 𐬯𐬀𐬭𐬌𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬌 𐬭𐬀𐬵𐬵 *frâz srâyaḍŏ*, N. 77, 12. recites. Pers. سرودن; Z. *srâvayê*, caus. of *srû*, 'to hear' (Sans. *śru*); Huz. syn. 𐬵𐬀𐬫𐬭𐬀𐬌𐬀𐬈𐬀𐬴 *zemrûntanŏ*.

𐬯𐬀𐬭𐬌𐬌𐬫 *Srôsh*, Hn. 1, 18. pr. n. a yazad, or angel, who is generally called 𐬯𐬀𐬭𐬌𐬌𐬫-𐬛 𐬚𐬀𐬭𐬌𐬌𐬌 *Srôsh-i yasharûbŏ*, 'Srôsh the pious, or righteous', AV. 17, 3. 67, 78, 6. 80, 81, 89, 5. 84, 93, 95, 4.; he is said to be the usual messenger from God to man, like the angel Gabriel, جبرائل of the Muhammadans, and protects mankind from the demons whom he vanquishes at night [Dest.] For further particulars, see the Srôsh Yasht (Yas. 57),* and for a similar idea among the Brahmans, see Haug's

* For a trustworthy German translation, see Hübschmann's Avestastudien in the Sitzungsberichte der phil. und hist. Classe der K. bay. Akad. der Wiss. 187 p. 672—78.

Aitareya Brâhmaṇa, vol. I. introd. p. 14-15. The name of this yazad is applied to the 17th day of each Parsi month. Pers. سروش, Z. 𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑 'listening, obedient'; comp. Sans. *śraushat.*

𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑𐬌𐬭𐬀𐬎𐬀𐬭𐬀𐬥𐬆𐬥𐬆 *Srôsh-yasharûbŏ*, AV. 3, 10. 11, 10, 18. 16, 73, 6. 18, 53, 1. 27, 28, 30, 33, 34, 51, 58, 4. 31, 37, 50, 66, 5. 69, 7. 91, 3. 𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑𐬌𐬭𐬀𐬎𐬀𐬭𐬀𐬥𐬆𐬥𐬆 *Srôsh-yasharûbŏ*, AV. 4, 5, 2, 6. 6, 8, 3, 4. 7, 4, 5. 9, 5, 6. 13, 17, 20, 21, 25, 26, 29, 32, 35, 38, 39, 42, 45-47, 52, 59, 61, 62, 74, 75, 86, 94, 96, 4. 16, 1. 18, 14. 19, 4, 6. 22-24, 36, 40, 41, 43, 44, 60, 63, 70, 76, 77, 85, 87, 88, 5. 48, 49, 71, 6. 53, 6, 8, 10. 55-57, 72, 82, 83, 90, 92, 97, 98, 3. 64, 65, 79, 7. 99, 8. 101, 1, 27. GF. 2, 25. pr. n. with adj. Srôsh the righteous, or pious; see the preceding. The idhâfat 𐬛 *i* is here understood, as sometimes happens in Pahl. when the phrase is a very common one.

𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑𐬌𐬭𐬀𐬎𐬀𐬭𐬀𐬥𐬆𐬥𐬆 *Srôsh-yasharîbŏ*, a variant of 𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑𐬌𐬭𐬀𐬎𐬀𐬭𐬀𐬥𐬆𐬥𐬆 *Srôsh-yasharûbŏ*, which occurs thrice in H6, see note to AV. 3, 10.; it is evidently produced by improperly joining 𐬌 to 𐬭 in hasty writing.

𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑𐬌𐬭𐬀 *Srôsh-yâr*, GF. 6, 2. pr. n. 'friend of Srôsh', a Pârsî man's name in the twelfth century A.D. — 𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑 *Srôsh* + 𐬭𐬀 *yâr*.

𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑𐬌𐬙𐬁𐬭𐬀𐬦𐬀𐬥𐬆 *Srôshô-charanâm*, AV. 6, 9. s. a very small weight whose amount is unknown, perhaps resembling that of the Indian *gunj*, a red and black seed whose weight is rather less than two grains. Z. 𐬯𐬀𐬰𐬀𐬌𐬎𐬹𐬱𐬀𐬑 . 𐬙𐬁𐬭𐬀𐬦𐬀𐬥𐬆.

𐬯𐬀𐬰𐬀𐬌𐬌𐬭𐬀𐬎𐬀𐬥𐬆𐬴 *yêdrûntanŏ*, see 𐬛𐬀𐬰𐬀𐬌𐬌𐬭𐬀𐬎𐬀𐬥𐬆𐬴 *yedrûntanŏ*, under the 14th letter 𐬛 *y*.

𐬯𐬀𐬰𐬀𐬌𐬭𐬀𐬎𐬀𐬭 *sarîtar*, adj. worse, very bad, infamous, evil, vile, wicked; pl. used as a s. 𐬯𐬀𐬰𐬀𐬌𐬭𐬀𐬎𐬀𐬭𐬀𐬥𐬆 *sarîtarân*, AV. 45, 6. the bad, the wicked. 𐬯𐬀𐬰𐬀𐬌 *sarî* (for 𐬯𐬀𐬰𐬀𐬌𐬭𐬀 *saryâ*) + comp. suf. 𐬎𐬀𐬭 *-tar*; Pâz. syn. 𐬎𐬀𐬢 *vatar* (Pers. بتر).

𐬯𐬀𐬰𐬀𐬌𐬭𐬀𐬎𐬀𐬭𐬌𐬵 *sarîtarîh*, AV. 17, 2. 47, 6. s. infamy, extreme evil,

vileness, wretchedness, misery. 𐬛𐬀𐬭𐬌𐬑𐬵 *sarîtar* + abst. suf. 𐬵 *-îh*; Pâz. syn. 𐬠𐬀𐬭𐬌𐬑𐬵 *vatarîh*.

𐬛𐬀𐬭𐬌𐬑𐬎 *sarêḍak*, perhaps for 𐬛𐬀𐬭𐬌𐬑𐬎 *sarḍak*, s. a kind, a species, a sort; pl. 𐬛𐬀𐬭𐬌𐬑𐬎𐬎𐬀𐬙𐬀 *sârêḍakânŏ*, Dk. 152, 4. Pers. سرده, anc. P. *tharda*, Z. 𐬛𐬀𐬭𐬌𐬑𐬎𐬀.

𐬛𐬀𐬭𐬌𐬑𐬵𐬀𐬙𐬀𐬙 *sarîtûntanŏ*, AV. 63, 7. GF. 3, 58, 59. v. to cohabit, to enjoy sexual intercourse; past part. 𐬛𐬀𐬭𐬌𐬑𐬵𐬀𐬙𐬀𐬙𐬌𐬥 *sarîtûnḍ*, AV. 71, 8., used as a s. 𐬛𐬀𐬭𐬌𐬑𐬵𐬀𐬙𐬀𐬙𐬌𐬥 *sarîtûnḍ*, AV. 70, 7. 𐬛𐬀𐬭𐬌𐬑𐬵𐬀𐬙𐬀𐬙𐬌𐬉 *sarîtûntô*, AV. 69, 9. cohabitation, 𐬛𐬀𐬭𐬌𐬑𐬵𐬀𐬙𐬀𐬙𐬌𐬥 𐬫𐬌𐬥𐬀𐬴 *jînâk-i sarîtûnḍ*, AV. 69, 4. the sexual parts. Comp. Chald. טְרָא 'to stink'; Syr. ܣܪܐ 'to stink', ܣܪܝ 'to be lascivious'; Pâz. syn. 𐬛𐬀𐬴𐬀𐬎𐬀𐬙 *gâḍanŏ*.

𐬛𐬀𐬭𐬎𐬵 *sazdgûn*, or *sazdkûn*, AV. 16, 2. adj. grievous, cruel, dreadful. 𐬛𐬀𐬭𐬎 *sazd* + adj. suf. 𐬵 *-gûn*.

𐬛𐬀𐬭𐬎 *sazd*, AV. 1, 4. s. harshness, cruelty, severity. Comp. Pers. سزگی 'vexation, hardness'.

𐬛𐬀𐬭𐬎𐬵 *sazdûn*, AV. 86, 2. adj. perhaps a variant of 𐬛𐬀𐬭𐬎𐬵 *sazdgûn*; or it may be read *sizdrô*, 'prickly, thorny, spiny', comp. Z. 𐬛𐬌𐬵𐬛𐬀𐬭𐬀.

𐬛𐬀𐬭𐬙𐬀 *XC*, or *90* (trad. *sask*) GF. 6, 1. in K20, num. ciph. ninety; also written 𐬛𐬀𐬭𐬙𐬀𐬛𐬀𐬭𐬙𐬀, 𐬙𐬀𐬙𐬀, or 𐬛𐬀𐬭𐬙𐬀. See the remarks on 𐬙 *XL*. Pâz. syn. 𐬠𐬀𐬭𐬌 *navaḍ*.

𐬛𐬀𐬭𐬍 *III*, or *3*, a rare form of the cipher 𐬍 in 𐬛𐬀𐬭𐬍 𐬛𐬀𐬭𐬍 و *XV*, Hn. 2, 23. It must not be confounded with 𐬛𐬀𐬭𐬛 *60*, or 𐬛𐬀𐬭𐬙 *80*.

𐬛𐬀𐬭𐬙𐬀𐬴 *sagân*, pl. of 𐬛𐬀𐬭𐬙𐬀

𐬛𐬀𐬭𐬙𐬀𐬵𐬀𐬴 *sikâl*, s. a thought, an idea, a reflection; see 𐬴𐬛𐬀𐬭𐬙𐬀𐬵𐬀𐬴 *hû-sikâl*. Pers. سکال.

𐬛𐬀𐬭𐬠 *yadman*, AV. 1, 37. 2, 21. 4, 6. 5, 5, 6. 11, 2, 13. 16, 53, 76, 77, 94, 101, 1. 18, 1, 7. 46, 2. 58, 5. 63, 67, 68, 3. GF. 2, 76. 3, 64. s. a hand,

probably including the fore-arm; 𐬌𐬀𐬛𐬌𐬀𐬯 𐬌𐬀𐬛𐬌𐬀𐬯 *yadman nipîk*, GF. 6, 2, 5. the handwriting, a manuscript. Sas. 𐫖𐫗𐫔 *yadman*, Heb. יָד, Chald. יַד, Syr. ܝܕ, Ar. يَدٌ; Pâz. syn. 𐬌𐬀𐬛𐬌𐬀𐬯 *dast*.

𐬌𐬀𐬛𐬌𐬀𐬯 *gadman*, AV. 3, 10. 5, 3. 12, 18. 14, 12. 101, 28. s. good fortune, prosperity, glory, splendor; see 𐬌𐬀𐬛𐬌𐬀𐬯 𐬉𐬌𐬀𐬯 *pûr gadman*. Sas. 𐫖𐫗𐫔 (?) *gadman*, Heb. Chald. גֶּדֶ, Syr. ܓܕ, Ar. جَدٌّ; Pâz. syn. 𐬉𐬌𐬀𐬯 *bakht* and 𐬉𐬌𐬀𐬯 *khôrah*.

𐬌𐬀𐬛𐬌𐬀𐬯 𐬌𐬀𐬛𐬌𐬀𐬯 *gadman-hômand*, AV. 14, 14. adj. prosperous, glorious, splendid. 𐬌𐬀𐬛𐬌𐬀𐬯 *gadman* + pos. suf. 𐬌𐬀𐬛𐬌𐬀𐬯 *hómand*; Pâz. syn. 𐬉𐬌𐬀𐬯 𐬌𐬀𐬛𐬌𐬀𐬯 *bakht-hômand*.

𐬌𐬀𐬛𐬌𐬀𐬯 𐬌𐬀𐬛𐬌𐬀𐬯 *gadman-kârîh*, Dk. 144, 2. s. glorifying, causing prosperity, cleverness. 𐬌𐬀𐬛𐬌𐬀𐬯 *gadman* + 𐬉𐬌𐬀𐬯 *kâr* + abst. suf. 𐬌𐬀𐬛𐬌𐬀𐬯 *-îh*. Pâz. syn. 𐬉𐬌𐬀𐬯 𐬌𐬀𐬛𐬌𐬀𐬯 *bakht-kârîh* (Pers. بختکاری).

𐬌𐬀𐬛𐬌𐬀𐬯 *dînâ*, s. judgment, a decree, a decision, an opinion; see 𐬌𐬀𐬛𐬌𐬀𐬯 *ham-dînâ*. Heb. דִּין, Chald. דִּינָא, Ar. دِينٌ; Pâz. syn. 𐬌𐬀𐬛𐬌𐬀𐬯 *dâdistân*.

𐬌𐬀𐬛𐬌𐬀𐬯 *sangîh*, AV. 91, 6. see 𐬌𐬀𐬛𐬌𐬀𐬯 *sangîh*.

𐬌𐬀𐬛𐬌𐬀𐬯 *snêshar*, AV. 55, 1. 64, 3. adj. snowing, falling, driving, pelting (as snow, sleet, or hail); used as a s. in Hn. 3, 17. snowing, falling snow. Z. *snizh*, 'to snow', pres. part. *snaêzhiñt* (see Vend. 6, 74. Sp.). This seems a more probable reading than can be obtained by comparing the word with Pers. یخور, or یخاور, 'frozen'.

𐬌𐬀𐬛𐬌𐬀𐬯 *sûkhtanŏ*, v. to burn, to flame, to blaze, to glow; pret. 𐬌𐬀𐬛𐬌𐬀𐬯 *sûkht*, AV. 63, 3., 𐬌𐬀𐬛𐬌𐬀𐬯 𐬉𐬌𐬀𐬯 *barâ-sûkht*, AV. 1, 3. burnt up; crd. 𐬌𐬀𐬛𐬌𐬀𐬯 *sôj*, see 𐬌𐬀𐬛𐬌𐬀𐬯 𐬌𐬀𐬛𐬌𐬀𐬯 *hamîshak-sôj*; pres. 3d sing. 𐬌𐬀𐬛𐬌𐬀𐬯 *sôjêd*, GF. 3, 91.; fut. 3d sing. 𐬌𐬀𐬛𐬌𐬀𐬯 𐬉𐬌𐬀𐬯 *barâ sôjêd*, GF. 3, 89, 91. Pers. سوختن, Z. *such* (pres. part. *saochañt*).

𐬎𐬀𐬐 (trad.) *jînâk*, AV. 1, 40. 2, 24. 6, 1, 5. 7, 4, 6. 8, 3, 5. 9, 93, 5. 10, 13. 11, 9. 12, 19, 20, 55, 1. 14, 17. 15, 11. 16, 2. 17, 24. 18, 6. 53, 4. 101, 2. GF. 1, 18. 2, 58. 3, 67. 4, 8, 22. Hn. 2, 35. 3, 4. Dk. 151, 6. N. 78, 8. s. a place, a spot, a locality, a region, a tract; 𐬰𐬀𐬐 𐬎𐬀𐬐 𐬰𐬀𐬴 *zak jînâk aîgh*, AV. 7, 8, 1. 17, 5. Hn. 2, 54, 33. that place where, there where; 𐬎𐬀𐬐 𐬎𐬀𐬐 *jînâk jînâk*, AV. 11, 14. in various places, from place to place; 𐬎𐬀𐬐 𐬛𐬎𐬎𐬀𐬎 𐬎𐬀𐬐 *jînâk-i sarîtûnd*, AV. 69, 4. the sexual parts; 𐬰𐬀𐬴 𐬎𐬀𐬐 𐬑𐬀𐬵 *kolâ jînâk aîgh*, AV. 18, 12. each place where, everywhere; 𐬛𐬀𐬐 𐬛𐬀𐬵 *denman jînâk*, AV. 6, 6. in this place, here. Pl. 𐬎𐬀𐬐𐬀𐬱 *jînâkân*, Hn. 3, 18. places, regions. Etymology uncertain; Pâz. syn. (rare in Pahl.) 𐬎𐬀𐬌 *jâî*.

𐬎𐬀𐬐 *Savâk*, Hn. 2, 19. pr. n. the eastern 𐬱𐬀𐬎𐬎𐬀𐬭 *kêshvar*, or region of the earth; usually written 𐬱𐬀𐬐. Z. 𐬱𐬀𐬎𐬎𐬀𐬐. This word should probably be read *jînâk* (comp. *jînâkân*, Hn. 3, 18.) and the meaning of the passage would then be 'from the more southern direction of the directions of places (or of the sides of the place)'.

𐬛𐬀𐬐 *sûd*, AV. 15, 12. 17, 19. s. profit, gain, advantage, benefit; see 𐬀𐬎𐬛𐬀𐬐 *avî-sûd*. Pers. سود; Z. *su*, 'to benefit'.

𐬛𐬀𐬐𐬎𐬌 *sûdîh*, AV. 15, 6. s. profitableness, advantageousness, utility. 𐬛𐬀𐬐 *sûd* + abst. suf. 𐬎𐬌 *-îh*.

𐬴𐬀𐬐 *sôj*, crd. of 𐬯𐬀𐬑𐬎𐬀𐬐 *sûkhtanŏ*; see 𐬴𐬀𐬐 𐬐-𐬎𐬀𐬱 *hamîshak-sôj*.

𐬐𐬀𐬴𐬀𐬐 *sôjâk*, adj. burning, flaming, glowing, ardent; see 𐬎𐬌 𐬐𐬀𐬴𐬀𐬐 *tîz-sôjâk*. — 𐬴𐬀𐬐 *sôj* (crd. of 𐬯𐬀𐬑𐬎𐬀𐬐 *sûkhtanŏ*) + adj. suf. 𐬀𐬐 *-âk*; Pers. سوزا.

𐬐𐬀𐬴𐬎𐬀𐬴 *sôjêd*, pres. 3d sing. of 𐬯𐬀𐬑𐬎𐬀𐬐 *sûkhtanŏ*.

𐬛𐬀𐬵𐬀𐬐 *sûlâk*, GF. 2, 75. s. a hole, an aperture, an opening. Pers. سولاخ, سوراخ, or سولک.

𐬱𐬀𐬎𐬀𐬱𐬀𐬐 *Sôshâns*, N. 77, 12. pr. n. an old commentator on the

Pârsî scriptures, whose opinions are frequently quoted in the Pahl. translations (or Zand) of the Vendidâd and Nîrangistân; sometimes written 𐬯𐬀𐬵𐬯𐬀𐬵 *Sôshânsh*. Z. nom. 𐬯𐬀𐬵𐬯𐬀𐬵𐬎𐬎.

𐬯𐬀𐬵𐬌 *sardâr*, AV. 1, 13. 13, 1, 8. 26, 62, 82, 5. 63, 6. 68, 15. Hn. 2, 39. s. a leader, a chieftain, a lord, a master, a guardian; pl. 𐬯𐬀𐬵𐬌𐬎 *sardârân*, AV. 14, 19. Pers. سردار.

𐬯𐬀𐬵𐬌𐬭 *sardârîh*, AV. 7, 9, 89, 8. s. leadership, chieftainship, authority, control. 𐬯𐬀𐬵𐬌 *sardâr* + abst. suf. 𐬭 *-îh*; Pers. سرداری.

𐬯𐬵 *sûk*, AV. 78, 3. s. a side, a part, a quarter. Pers. سو, or سوی.

𐬛𐬌 *dînô*, or *dênô*, AV. 1, 1-3, 9, 19, 28, 29. 2, 3, 24, 29, 32, 36. 3, 5, 7, 10, 12, 18. 5, 3. 11, 3, 16. 13, 9. 56, 4. 61, 6. GF. 2, 13. 3, 55. 6, 2, 5. Hn. 1, 8. Dk. 144, 5. 145, 7. 149, 2. 151, 2, 5, 11. 152, 5. s. religion, form of worship, especially that of the Mazdayasnians which is often called 'the good religion' (AV. 12, 8. 68, 9. 101, 28.), but it also stands for the 'service' of Akharman (AV. 68, 13.); religious practices, either pious conduct (AV. 4, 18, 23, 24. Hn. 2, 22, 25.), or impious conduct (AV. 17, 12.); religious observances, formulary, or ritual (AV. 14, 3.); religious writings, scriptures (AV. 1, 7, 18. GF. 3, 66. Dk. 145, 3, 8.); see 𐬯𐬀𐬨𐬛𐬌 *ham-dînô*, 𐬥𐬛𐬌 *hû-dînô*, 𐬵𐬛𐬌 *Kâm-dînô* and 𐬛𐬌-𐬵 *dûsh-dînô*. Z. وسوهاسد, nom. acc. pl. وسوهاسع; Ar. دين.

𐬛𐬌 *Dînô*, GF. 6, 1. in K20, pr. n. the tenth month and 24th day of each month in the Pârsî year, named from the preceding. Pers. دین روز.

𐬛𐬌 𐬯𐬀𐬴𐬀𐬵 *dînô-âkâs*, AV. 1, 13. adj. acquainted with the religion. 𐬛𐬌 *dînô* + 𐬯𐬀𐬴𐬀𐬵 *âkâs*.

𐬛𐬌 𐬯𐬀𐬵𐬎𐬱𐬀𐬭 *dînô-pûrsishnîh*, Dk. 149, 5. s. religious inquiry. 𐬛𐬌 *dînô* + 𐬎𐬱𐬀𐬭 *pûrsishn*, to which compound adj. is added the abst. suf. 𐬭 *-îh*.

دینو کرت *Dînô-kartô*, AV. 1, 16. pr. n. 'the deeds, or enactments, of the religion', the name of the largest and most important Pahlavî work in existence, containing a vast amount of miscellaneous information regarding the legends, writings, doctrines, and customs of the Zoroastrian religion; for the traditional account of its compilation and history, see Z.-Pahl. Glos. introd. p. 31-38; the copies now extant seem to have been derived from a MS. copied by Mâhvandâd Naremâhân Vâhrâm Mihrbân at Baghdâd (بوذقدن) in the 369th year after the 20th year of Yazdakard, and obtained by him at خوشکند *Khûshkand* in Syria (اسورستاو *Asûristâuŏ*) from the family of Âtarô-pâd-i Mârspendân* (see His$_a$ p. 423 and Dest. Peshotan's Pahl. Gram. introd. p. 8); in its present state, much of the work appears to consist of a descriptive catalogue of the contents of the original compilation, interspersed with many extracts in detail, and the date of its latest revision must have been subsequent to the Muhammadan conquest of Persia. دینو *dînô* + کرتو *kartô* (p. p. of کردانو *kardanŏ*); Dest. Hoshangji prefers the translation 'chapters of religion', but 'chapter, section' is usually written وکرد, or وکد.

سونگ *sônq*, AV. 41, 8. in all MSS., a variant of سنگ *sang*.

* Probably not the famous prime minister of Shapur II., but one of the later editors of the Dîn-kard, who lived in the tenth century A. D. according to the following extract from an old Persian Rivâyat (L$_9$, fol. 142 a):

کتاب دین کرد که تالیف کرده اند دین دستوران و پیشینکان نیز انوشروان آذرباد بن مهرسفند بن اسوهست وهدینان در سال تیراست یزدجرد شهریار بضی از اسرار دین انچه فریضه تر است باموختن جمع کرد و ازوی این کتاب ساخت 'the book Dîn-kard which the desturs of the religion and the ancients have compiled, likewise the blessed Adarbâd son of Mahrasfand son of Asavahist (?) of the people of the good religion, in the year three hundred of Yazdajard Shahryâr, collected some of the more essential mysteries of the religion as instruction, and of these he formed this book'.

dînôîk, AV. 2, 32. GF. 4, 27. adj. religious, ceremonial, ritualistic. *dînô* + adj. suf. *-îk*.

sûî, AV. 89, 9. s. hunger. Z. , Sans. *kshudh* and *kshudhâ*.

sang, s. I.) AV. 41, 44, 49, 77, 3. 52, 2. 55, 1. a stone. II.) AV. 27, 5. 67, 9. 80, 6. a weight. Pers. سنگ, Z. *asan*; comp. anc. P. *athañgaina*, 'masonry'; Huz. syn. *kêpâ*.

sangîh, s. hardness, heaviness, severity, gravity; see *sangîh*. — *sang* + abst. suf. *-îh*; Pers. سنگی.

sag, s. a dog; also written ; pl. *sagân*, AV. 48, 3. *sagân*, AV. 84, 2. both substituted for *kalbâân* by K20. Pers. سگ; Huz. syn. *kalbâ*.

sêj, adj. perishable, destructible, corruptible, troubled; see *asêj*. Z. ; comp. Pers. سیج 'trouble' and سیز 'vehement'.

sêj-hômand, AV. 10, 4. 11, 9. 54, 1. Hn. 2, 3, 36. adj. see the preceding; comp. *sêj-hômandtar*, Hn. 3, 36. Z. abl. .

sîzdahûm, GF. 2, 65. num. thirteenth; sometimes expressed by the ciphers . Pers. سیزدهم.

sêjîdanŏ, v. to continue, to last; pres. 3d sing. *sêjêd*, N. 126, 5., *barâ sêjêdŏ*, N. 76, 5. 77, 8. it continues on. Z. *sach*.

sîrîh, AV. 15, 22. 77, 8. s. fullness, sufficiency, repletion, satiety. Pers. سیری.

, , or , *sedkûntanŏ* (trad. *sîkûnatan*) v. to tear, to rend, to lacerate, to gash; past part. *sedkûnd*, AV. 75, 2.

𐭮𐭤𐭫𐭥𐭭𐭣 *sedkûnḍ*, AV. 84, 2.; pret. 𐭮𐭤𐭫𐭥𐭭𐭣 *sedkûnḍ*, AV. 76, 2.; pres. 3d sing. 𐭮𐭤𐭫𐭥𐭭𐭩𐭣 *sedkûnêḍ*, AV. 64, 5.; pres. 3d. pl. 𐭮𐭤𐭫𐭥𐭭𐭣𐭰 *sedkûnḍ*, AV. 18, 13. 43, 3. 𐭮𐭤𐭫𐭥𐭭𐭣𐭰 *sedkûnḍ*, AV. 48, 2. Chald. סדק, Syr. ؛ Pâz. syn. 𐭭𐭥𐭩𐭣𐭰 *darîḍanŏ*.

ש *sh*; *yâ*, *dâ*, *gâ*, *jâ*, etc.

ש *sh* is the ninth letter of the Pahlavî alphabet, and the usual equivalent of Sas. 𑀰, Pers. ش, Z. 𐬱, 𐬳, and Chald. ש; it also stands for any compound of 𐭩 *y*, *î*, *ê*, *d*, *g*, *j*, and 𐭭 *â*, *h*, *kh*, which circumstance increases very much the difficulty of reading its own compounds correctly. When not final, it is always joined to the succeeding letter, as in the compounds: 𐭱𐭮 *shb*, 𐭱𐭬 *shm*, 𐭱𐭭 *shn*, etc.; and if that letter be 𐭭, 𐭬, 𐭯, or 𐭣, the last turn of the ש is usually enlarged, so as to form the compounds 𐭱𐭭, 𐭱𐭬, 𐭱𐭯, and 𐭱𐭣; and a similar enlargement often takes place before 𐭩 and ש in some MSS. It must also be noticed that the compound 𐭮𐭩 can be read either as 𐭣 + ש, or as 𐭭 + 𐭱, and is sometimes written 𐭮𐭩, like a compound of 𐭭 + 𐭱. When ש stands for *sh*, it is occasionally marked with three diacritical dots, either above, or below, in some MSS.; and when it is a compound of 𐭣 + 𐭱, it is liable to the same diacritical marks as those letters.

ש *-ash*, pron. suf. of 3d pers. sing. him, her, it, his, its; of (to, for, by, or through) him (her, or it); it is usually affixed to an adv., or conj., at the beginning of a clause in the sentence (see 𐭠𐭥𐭱 *afash*, 𐭠𐭣𐭭𐭱 *adînash*, 𐭠𐭥𐭬𐭱 *amatash*, 𐭠𐭲𐭱 *aîghash*, 𐭧𐭲𐭥𐭭𐭱 *chîgûnash*, 𐭩𐭣𐭱 *zyash*, 𐭬𐭥𐭬𐭱 *mamanash*, and 𐭬𐭥𐭭𐭱 *mûnash*), or to a prep. in the middle of a clause (see 𐭠𐭣𐭱 *azash*, 𐭥𐭥𐭱 *aubash*, 𐭯𐭥𐭯𐭱 *padash*, and 𐭬𐭥𐭭𐭱 *minash*); but when the clause has no initial adv., or conj., the suf. occurs in the unattached form 𐭭𐭱 *ash* (see in alphabetical

order), either at the beginning, or in the midst, of the clause; and in such cases, the vowel is sometimes not expressed (see يوهوبر *dûyĉḍ-ash*). Pers. ـَشْ; anc. P. acc. *-shim*, gen. *-shaiy*.

ي *-îh* (trad. *-î*, or *-ash*) abst. suf. affixed to adjectives and substantives, and sometimes to adverbs and prepositions, to form abstract nouns (see يوهوبرمي *yàsharmôkîh*, يوسهلي سرالي *abûrḍ-farmânîh*, يوسهبرمي *âvâḍânîh*, يوسوي *avâkîh*, يوديلي *pêshîh*, etc.); sometimes the adj. suf. يد *-îk* is substituted for the abst. suf. ي *-îh*, especially in modern MSS. Pers. ـِی, Sus. ⵉ — *-îhî*, or ⵢ — *îh* (see AV. introd. p. 46).

ي *-îh* (trad. *-î*) suf. of pres. 2d sing. of verbs (see يوهوبرمي *hômanîh*, يوديدشي *andêshîh*, يوسهلي *pûrsîh*, يوسهلي *yehabûnîh*, and يوسهلهبي *yâmtûnîh*); also written يد *-ih*, يس *-ih*, يسه *-îh*, and يه *-yîh*. Pers. ـِی, anc. P. *-hy*, Z. *-hi*, Sans. *-si*.

يو *guh*, AV. 80, 2. s. human fæces, excrement, ordure, night-soil; usually written يوسه *gûh*. Pers. گُه, or گُوه. The reading is uncertain.

يوس *jîh*, or *jeh*, AV. 17, 12. s. a harlot, a prostitute; also written يوس *jêh*. Z. ⵊⵉⵀ.

يوس *XII*, or *12*, num. ciph. (generally circumflexed) an occasional variant of يوس *XII*, produced by joining the ciphers.

يوه *gâh*, s. a place, a throne, a seat; see يوهوبرسه *tâkht-gâh*; usually written يوديه *gâs*. Pers. گاه, anc. P. *gâthu*, Z. ⵊⴰⵜⵓ.

يوه *-yîsh* (trad. *-ihâ*) adv. suf. affixed to adjectives, and some substantives, to form adverbs (see يوهوديوسه *akhvêshkâryîsh*, يوسهلهوسه *avârûnyîsh*, يوسهوديوسه *afsôskaryîsh*, يوسهپيه *avîbîmyîsh*, يوهوبرسه *dâḍyîsh*, etc.). As. *-ish*.

يوه *-îhâ*, pl. suf. used for forming the plural of a few nouns, but more frequently in later writings (see يوهوسه *afdîhâ*, يوسهلهوسه

khrafstarîhâ, 𐬵𐬀𐬙𐬭𐬀𐬯𐬎𐬀 *bandakîhâ*, 𐬠𐬀𐬙𐬀𐬎𐬀𐬌𐬀 *pôstîhâ*, 𐬯𐬀𐬎𐬎𐬀𐬌𐬀 *dâdistânîhâ*, 𐬛𐬀𐬛𐬌𐬎𐬀𐬙𐬀𐬌𐬀 *shatrôîhâ*, 𐬱𐬀𐬙𐬭𐬀𐬌𐬀 *nipîkîhâ*, and 𐬛𐬀𐬨𐬀𐬌𐬀 *damîkîhâ*); in 𐬵𐬀𐬛𐬀𐬌𐬀𐬱 *khadûînakîhâ* the suf. seems altered into 𐬵 *-hâ*. Pers. ـها.

𐬱𐬀𐬵 *shêdâ*, (trad. *shahâ*) AV. 28, 2. s. a devil, a demon, a fiend; often the personification of an evil passion, or a physical evil; pl. 𐬱𐬀𐬵𐬀𐬀𐬀𐬱 *shêdâân*, AV. 1, 26. 5, 11. 17, 11, 18. 41, 43, 49, 50, 70, 3. 48, 2. 53, 4. 68, 13. 99, 5. GF. 4, 15, 26. 5, 6. Hn. 3, 18. 𐬱𐬀𐬵𐬀𐬀𐬀𐬱𐬈 *shêdâânŏ*, AV. 5, 8, 13. 68, 8. GF. 3, 75. 4, 26. Sas. pl. 𐫁𐫀𐫄𐫁𐫀𐫁𐫁 *shêdân*, Heb. שֵׁד, Chald. שֵׁד, שֵׁיד, Syr. ܫܹܝܕ, As. *sidu*; Pâz. syn. (rare in Pahl.) 𐬛𐬌𐬎𐬀𐬱 or 𐬛𐬌𐬱, *dêv*.

𐬱𐬀𐬵𐬌 *shêdayyâ*, AV. 31, 3. s. pl. devils, demons, fiends; or it may be merely a variant of 𐬱𐬀𐬵 *shêdâ*. Chald. emph. pl. שֵׁדַיָּא.

𐬱𐬀𐬌𐬛𐬌𐬀𐬵𐬌𐬀𐬵 *shêdayyâ-yazakîh*, AV. 25, 6. s. devil-worship, demon-service, sinful practices; see the following. 𐬱𐬀𐬵𐬌 *shêdayyâ* + 𐬌 *ya* + 𐬵 *yaz* (crd. of 𐬌𐬱𐬀𐬙𐬀𐬛 *yashtanŏ*) + adj. suf. 𐬀𐬐 *-ak* + abst. suf. 𐬉 *-îh*; Pâz. syn. 𐬛𐬌𐬎𐬀𐬌𐬀𐬵 *dêv-yazakîh* (comp. Z. 𐬵𐬌𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬌𐬀𐬵).

𐬱𐬀𐬛𐬌𐬀𐬵𐬀𐬵𐬌 *sheda-yâzakîh*, Hn. 2, 28. s. see the preceding. 𐬱𐬀 *sheda* (for 𐬱𐬀𐬵 *shêdâ*) + 𐬌𐬀𐬵 *yâzak* (Z. 𐬵𐬀𐬵𐬀𐬵 in 𐬵𐬌𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬌𐬀𐬵) + abst. suf. 𐬉 *-îh*.

𐬱𐬀𐬵𐬌𐬀𐬯𐬎𐬀𐬵 *Shâhpûhar*, Dk. 144, 8. 151, 13. pr. n. the second, ninth, and eleventh, kings of the Sasanian dynasty bore this name; they were, respectively, *Shâhpûhar-i Artakhshatarân* who reigned A.D. 240-271, *Shâhpûhar-i Aûharmazdân* who reigned A.D. 309-379, and *Shâhpûhar-i Shâhpûharân* who reigned A.D. 383-388. Sas. 𐫁𐫀𐫄𐫁𐫀𐫁𐫀𐫁𐫁 *Shahpûharî*, Pers. شاپور.

𐬌𐬀𐬐𐬌𐬨𐬀𐬵𐬀𐬵 *Gâyêhê-mard*, GF. 6, 5. pr. n. Gayômard, the first man and progenitor of the human race, whose name has remained in use among the Parsis; commonly written 𐬌𐬀𐬐𐬀𐬵 *Gâyômard*. Z. gen. 𐬌𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬌𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵

𐬱𐬀𐬛 *shâḍ*, AV. 3, 5. adj. glad, pleased, happy, joyful, cheerful. Pers. شاد, Z. 𐬱𐬀𐬛𐬌𐬨𐬀 (p. p. of *shâ*).

𐬱𐬀𐬛𐬀𐬎 *shâḍîh*, AV. 5, 7. 15, 16. 101, 29. GF. 5, 5. 𐬱𐬀𐬛𐬀𐬎 *shâḍîh*, AV. 15, 7. Hn. 3, 10. s. gladness, pleasure, happiness, joy, rejoicing; see 𐬱𐬀𐬛𐬀𐬎 𐬬𐬌𐬯 *vîsp-shâḍîh*. — 𐬱𐬀𐬛 *shâḍ* + abst. suf. 𐬎 *-îh*; Pers. شادی, anc. P. *shiyâti*, Z. 𐬱𐬀𐬛𐬌𐬨𐬀𐬎.

𐬱𐬀𐬵𐬀𐬱𐬀𐬉 *Shahpûhar*, Dk. 151, 4. pr. n. a variant of 𐬱𐬀𐬵𐬀𐬱𐬀𐬉 *Shâhpûhar*.

𐬱𐬀𐬎𐬱𐬀 *shahîh*, GF. 3, 88. s. monarchy, sovereignty, royalty. Pers. شهی, or شاهی. This reading is uncertain.

𐬌𐬛 *yadadân*, or *yazdân* (trad. *yahân*) AV. 13, 7. GF. 1, 25. 𐬌𐬛𐬀 *yadadânŏ*, or *yazdânŏ*, AV. 11, 15. s. pl. spirits who are to be worshiped, or praised; angels, or spiritual personifications of celestial and terrestrial existences in the good creation; sing. 𐬌𐬛𐬀 *yĕdatô*; this pl. form is, however, generally used for 'God' (like the Heb. pl. אֱלֹהִים) as the concentration of all spiritual objects of worship, see 𐬌𐬛 *Yadadân*, AV. 1, 14, 26, 29. 2, 14. 4, 17. 5, 11. 13, 6. 14, 3. 17, 16. 56, 4. 68, 8, 11. GF. 1, 1, 4. 2, 12. 6, 3, 6. Hn. 2, 15, 23. 𐬌𐬛𐬀 *Yadadânŏ*, AV. 1, 6. 73, 8. GF. 2, 16. Sas. ʾYZTʾn *Yaztân* and ʾYZTʾn *Yazdân*, Pers. یزدان, Z. sing. 𐬌𐬛𐬌𐬨𐬀.

𐬌𐬛 *-shân*, 𐬌𐬛𐬀 *-shânŏ*, pron. suf. of 3d pers. pl. them, their; of (to, for, by, or through) them; it is usually affixed to an adv., or conj., at the beginning of a clause in the sentence (see 𐬀𐬬𐬌𐬛 *afshân*, 𐬀𐬛𐬌𐬱𐬛 *adînshân*, 𐬀𐬨𐬀𐬞𐬱𐬛 *amatshân*, 𐬀𐬎𐬖𐬱𐬛 *aîhgshân*, 𐬀𐬎𐬵𐬀𐬱𐬛 *chîgûnshân*, 𐬵𐬌𐬛 *zyashân*, and 𐬨𐬵𐬀𐬱𐬛 *mûnshân*), or to a prep. in the middle of a clause (see 𐬀𐬵𐬌𐬛 *azshân*); but when the clause has no initial adv., or conj., the suf. occurs in the unattached form 𐬀𐬱𐬛 *ashân* (see in alphabetical order), either at the beginning, or in the midst, of the clause; and in some cases the vowel 𐬀 *a-* may be found omitted. Pers. شان; 𐬱 *-ash* + pl. suf. 𐬛 *-ân*.

𐬱𐬀𐬯 *-shân*, 𐬱𐬀𐬯𐬀 *-shânŏ*, pl. suf. used for forming the plural of 𐬨𐬀𐬌𐬥𐬀𐬯 *valman*, and perhaps a few other pronouns occasionally. Pers. ـشان in ایشان and اوشان.

𐬱𐬀𐬯𐬀𐬐 *shânak*, AV. 51, 62, 87, 2. 79, 4. 99, 5. s. a comb, a fork, a pitchfork. Pers. شانه.

𐬌𐬎𐬀𐬛𐬀𐬯-𐬨𐬌𐬯𐬌𐬱𐬱𐬙𐬌𐬰 𐬱𐬀𐬯 *Yadadân-mînishnyîsh*, or *Yazdân-maînishnyîsh*, AV. 101, 25. adv. mindful of God, with attention to God. 𐬱𐬀𐬯 *Yadadân* + 𐬨𐬌𐬯𐬌𐬱𐬱𐬙 *mînishn*, to which compound adj. is added the adv. suf. 𐬌𐬰 *-yîsh*.

𐬱𐬀𐬌𐬎𐬀𐬱𐬙𐬀𐬯𐬀𐬱 *shâyastanŏ*, v. to be necessary, to be proper, to be fit, to suit, to be possible, to be able, to be capable; pret. 𐬱𐬀𐬌𐬎𐬀𐬱𐬙 *shâyast*, GF. 3, 21.; pres. 3d sing. 𐬱𐬀𐬌𐬎𐬀𐬙 *shâyad*, AV. 18, 7, 9. GF. 2, 30. 3, 88. N. 78, 10.; pres. 3d pl. 𐬱𐬀𐬌𐬎𐬀𐬙𐬌𐬥 *shâyônd*, GF. 2, 37. (usually connected with an inf. and having the meaning of the auxiliaries 'must, ought, should, can, may'). Pers. شایستن, Z. *khshi*, Sans. *kshi*, 'to rule'.

𐬱𐬀 *jêh*, Hn. 3, 39. s. a harlot, a prostitute, a courtezan; see 𐬱𐬀 *jeh*. Z. 𐬐𐬀𐬱𐬀𐬐.

𐬱𐬀𐬰 *XIII*, or *13*, num. ciph. an occasional variant of 𐬱𐬀 *XIII*, produced by joining the ciphers.

𐬱𐬀𐬱𐬀 *shibâ*, GF. 2, 73. num. seven; often expressed by the ciphers 𐬱𐬀. שִׁבְעָה, שִׁבְעָ, Chald. שִׁבְעָא, שִׁבְעָא, Syr. ܫܒܥ, Ar. سَبْعَة, سَبْع; Pâz. syn. 𐬨𐬀𐬯𐬙 *haft*.

𐬌𐬱𐬀𐬯𐬀𐬛𐬀𐬙𐬀𐬛𐬀𐬙𐬀𐬯𐬀 *yehabûnâdanŏ*, 𐬌𐬱𐬀𐬯𐬀𐬙𐬀𐬯𐬀 *yehabûntanŏ* (trad. *dâbûnatan*) AV. 3, 16. 49, 9. Dk. 151, 10. N. 77, 3. v. to give, to grant, to bestow, to contribute, to present, to emit, to furnish, to afford; past. part. 𐬌𐬱𐬀𐬯𐬀𐬛𐬀𐬙 *yehabûnâd*, AV. 84, 2. 𐬌𐬱𐬀𐬯𐬀𐬛𐬀𐬙𐬌𐬥 *yehabûnd*, AV. 2, 17. 15, 45, 75, 84, 6. 20, 51, 2. 63, 70, 87, 89, 7. 69, 9. 77, 8. 83, 5. Hn. 2, 17. 𐬐𐬀𐬱 𐬌𐬱𐬀𐬯𐬀𐬛𐬀𐬙𐬌𐬥 *frâz yehabûnd*, AV. 2, 30. given up, handed over, 𐬌𐬱𐬀𐬯𐬀𐬙𐬀𐬯𐬀 *yehabûntŏ*,

AV. 68, 6.; pret. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 𐬀𐬭𐬀 *barâ yehabûnâḍ*, Hn. 2, 33, 34. 3, 33. gave out, sent out, set, 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 *yehabûnḍ*, AV. 17, 19. 93, 94, 5, 6. 95, 5. Hn. 2, 28. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵 *yehabûntô*, Dk. 151, 1.; pres. 1st sing. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬙 *yehabûnam*, AV. 87, 8. GF. 2, 46. 3, 76, 97. 4, 17.; pres. 2d sing. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵 *yehabûnîh*, GF. 1, 13. 4, 2.; pres. 3d sing. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵𐬀𐬐 *yehabûnêḍ*, AV. 48, 3. 54, 4. Hn. 2, 15.; pres. 3d pl. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵𐬀𐬐 *yehabûnḍ*, AV. 27, 38, 41, 2.; fut. 2d pl. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵𐬀𐬐𐬀𐬭𐬀 *barâ yehabûnêḍ*, AV. 2, 22. (or perhaps imper. 2d pl. with *barâ*, 'hand over'); imper. 2d sing. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 *yehabûṇ*, GF. 3, 73, 79.; imper. 2d pl. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵𐬀𐬐 *yehabûnêḍ*, AV. 1, 38. Heb. יָהַב, Chald. יְהַב, Syr. ܝܗܒ, Ar. وَهَبَ; Pâz. syn. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬐 *dâḍanŏ*, whose term. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 *-âḍanŏ* is sometimes adopted by its Huz. equivalent. This verb is often written with a circumflex over its first letter, in accordance with its traditional pronunciation.

𐬀𐬌𐬎 *shap*, or *shav*, AV. 4, 12. 17, 2. s. a night; pl. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 *shapân*, 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵 *shapânŏ*, in 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 𐬀𐬭 *yôm-shapân*, AV. 2, 35. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵 𐬀𐬭 *yôm-shapânŏ*, AV. 2, 32. 3, 2. GF. 3, 84. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 𐬀 𐬀𐬭 *yôm va shapân*, AV. 18, 11. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵 𐬀 𐬀𐬭 *yôm va shapânŏ*, GF. 3, 83. days and nights. Pers. شب, شف, or شو, anc. P. *khshapa*; Z. nom. 𐬰𐬀𐬭𐬀𐬥𐬀𐬌𐬎, Sans. *kshapâ*; Huz. syn. 𐬀𐬇𐬀𐬌 *lêlyâ*.

𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬴 *shapâk*, AV. 28, 52, 2. 50, 3. adj. darting, goading, pricking. Comp. Pers. شپ 'jumping', Z. 𐬰𐬀𐬭𐬀𐬥𐬀𐬌𐬎𐬀𐬴𐬀𐬐, Sans. *kshap*, or *kship*, 'to cast'.

𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎 *shapân*, s. a shepherd; pl. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵𐬀𐬥𐬀𐬌𐬎 *shapânân*, AV. 15, 1. 48, 7. Pers. شبان. It is also the pl. of 𐬀𐬌𐬎 *shap*, 'a night'.

𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬯 *shapîr*, AV. 4, 25. 5, 3. 12, 8. 13, 5. 14, 17. 68, 9. 101, 28. GF. 2, 2, 6, 14, 15, 27, 46, 67, 71, 74. 3, 17, 19, 34, 54, 92. Hn. 1, 11, 16, 21, 26, 31, 36. 2, 26, 27, 29. Dk. 145, 8. N. 77, 1. adj. good, well, excellent, (often used as a comp.) AV. 1, 32. GF. 2, 4, 29. N. 76, 9. better; pl. used as a s. 𐬀𐬌𐬎𐬀𐬥𐬀𐬌𐬎𐬀𐬵𐬀𐬯 *shapîrân*, AV. 17, 19. 27, 31, 89, 7. 45, 6. 68, 6, 10. used as an

adj. 𐬯𐬀𐬐𐬀𐬌𐬱𐬀𐬭𐬀𐬌 *shapîrânŏ*, N. 76, 2. Sas. שפיר *shapîr*, Chald. שַׁפִּיר, Syr. ܫܦܺܝܪ; Pâz. syn. 𐬯𐬀𐬐𐬀𐬌 *vêh*.

𐬯𐬀𐬐𐬀𐬌𐬭𐬌𐬑 *shapîrîh*, AV. 47, 6. 68, 19, 20. s. goodness, good, excellence, virtue. 𐬯𐬀𐬐𐬀𐬌 *shapîr* + abst. suf. 𐬑 *-îh*; Pâz. syn. 𐬯𐬀𐬐𐬀𐬌 *vêhîh*.

𐬯𐬀𐬐𐬀𐬴 *shafik*, AV. 58, 5. adj. dirty, filthy. Comp. Pers. شفت and شِوا. The *sadra*, or sacred shirt, of the Parsis is expressed by the same Pahl. letters.

𐬯𐬀𐬐𐬀𐬌𐬯𐬀𐬉𐬑𐬀𐬱 *Shapîkân*, Dk. 151, 10. 𐬯𐬀𐬐𐬀𐬌𐬯𐬀𐬉𐬑𐬀𐬭𐬀𐬌 *Shapîkânŏ*, Dk. 150, 8. pr. n. the treasury where a copy of the Avesta and Zand (the Parsi scriptures) was deposited; also written 𐬯𐬀𐬐𐬀𐬌𐬯𐬀𐬎𐬉𐬑𐬀𐬱 *Shaspîkân*, 𐬯𐬀𐬐𐬀𐬌𐬯𐬀𐬎𐬉𐬑𐬀𐬜𐬀𐬭𐬀𐬌 *Shaspigânŏ*, and 𐬯𐬀𐬐𐬀𐬌𐬯𐬀𐬭𐬀𐬌 *Shapânŏ*, but the readings are uncertain.

𐬛𐬀𐬐 *dâd*, AV. 47, 6. 101, 19. GF. 3, 55. Hn. 1, 2. s. a law, a rule, a regulation, an ordinance, a decree, justice. Pers. داد, anc. P. *dâta*, Z. 𐬛𐬀𐬙𐬀.

𐬛𐬀𐬐 *dâd*, 𐬛𐬀𐬐𐬀𐬌 *dâtô*, p.-p. and pret. of 𐬛𐬀𐬐𐬀𐬌𐬯𐬀𐬌 *dâdanŏ*.

𐬯𐬀𐬐𐬀 *shîtâ*, GF. 2, 72. num. six; often expressed by the ciphers ۶. Heb. שֵׁשׁ, שִׁשָּׁה, Chald. שֵׁת, שִׁית, שִׁתָּא, Syr. ܫܬ, ܫܬܳܐ, Ar. سِتّ, سِتَّة; Pâz. syn. 𐬯𐬀𐬐𐬀𐬌 *shash*.

𐬛𐬀𐬐𐬀𐬌𐬛𐬀𐬭 *dâdâr*, AV. 17, 7. 101, 13. 𐬛𐬀𐬐𐬀𐬌𐬛𐬀𐬭 *dâdâr*, AV. 61, 6. 100, 4. 101, 26. Hn. 1, 2, 1. s. a creator; the usual title of 𐬀𐬵𐬀𐬭𐬐𐬙𐬀 *Aûharmazd*. From 𐬛𐬀𐬐𐬀𐬌𐬯𐬀𐬌 *dâdanŏ*, II.; Z. voc. 𐬛𐬀𐬙𐬀𐬭𐬀, Pers. داور.

𐬛𐬀𐬐𐬀𐬌𐬛𐬀𐬭 *dâdâr*, s. a giver, a granter, a bestower; see 𐬭𐬉𐬛-𐬛𐬀𐬐𐬀𐬌𐬛𐬀𐬭 *frêh-dâdâr*. From 𐬛𐬀𐬐𐬀𐬌𐬯𐬀𐬌 *dâdanŏ*, I., Z. nom. acc. pl. 𐬛𐬀𐬙𐬀𐬭𐬀𐬵.

𐬛𐬀𐬐𐬀𐬌𐬭𐬉𐬱 *dâd-parish*, GF. 1, 4, 9. adj. negligent of the law, careless of the ordinances, remiss in the observances. 𐬛𐬀𐬐 *dâd* + 𐬭𐬉𐬱 *parish*.

𐬛𐬀𐬐𐬀𐬌𐬯𐬀𐬎𐬀𐬑𐬀𐬵𐬀𐬌 *dâd-pasukhôîh*, AV. 26, 5. 63, 6. s. justificatory

reply, vindication, defiance. 𐬛𐬀𐬙 *dâḍ* + 𐬯𐬎𐬎𐬌 *pasukhô-*, to which compound adj. is added the abst. suf. 𐬵 *-îh.*

𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥 *dâḍistân*, AV. 1, 17. 79, 9. 𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥𐬈 *dâḍistânŏ*, N. 78, 8. s. a decree, a sentence, doom, lot, a judgment, a decision, an opinion, law, justice, impartiality; see 𐬯𐬀𐬥𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥 *ham-dâḍistân.* Pl. 𐬵𐬌𐬯𐬀𐬥𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥 *dâḍistânîhâ*, Dk. 145, 2. Pers. دادستان, Pâz. *dâêstă.*

𐬵𐬌𐬯𐬀𐬥𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥 *dâḍistânîh*, AV. 1, 15. s. a code of laws, a judicial code, decisions, opinions. 𐬯𐬀𐬥𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥 *dâḍistân* + abst. suf. 𐬵 *-îh*, which is, however, perhaps added to the compound adj. 𐬯𐬀𐬥𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥 𐬉𐬌𐬯 *javîḍ-dâḍistân*, 'disagreeing, dissenting', comp. 𐬯𐬀𐬥𐬛𐬀𐬙𐬌𐬎𐬌𐬯𐬀𐬥𐬌𐬯𐬀𐬥 *ham-dâḍistânîh.*

𐬵𐬌𐬛𐬀𐬙𐬌𐬎𐬌𐬰 *dâḍyîsh*, AV. 20, 5. 𐬵𐬌𐬛𐬀𐬙𐬌𐬎𐬌𐬰𐬌 *dâḍyîsh*, AV. 15, 5. 101, 24. adv. lawfully, legally, justly, properly, religiously. 𐬛𐬀𐬙𐬌 *dâḍ* + adv. suf. 𐬵𐬌 *-yîsh.*

𐬛𐬀𐬙𐬌𐬎𐬀𐬐 *dâḍak*, s. an administrator of justice, a judicial officer, a justice of the peace, a police magistrate; pl. 𐬛𐬀𐬙𐬌𐬎𐬀𐬐𐬀𐬥 *dâḍakân*, AV. 15, 10. Pers. دادك.

𐬱𐬀𐬙𐬌𐬎𐬀𐬥 *shatman*, AV. 69, 4. GF. 2, 17. s. the backside, posteriors, buttocks, the fundament. Heb. שֵׁת, Syr. ܐܸܣܬܵܐ, ܐܸܣܬܵܐ, Ar. إِسْتٌ, سَتٌهٌ; Pâz. syn, 𐬐𐬀𐬥 *kân.*

𐬛𐬀𐬙𐬌 *yêdatô* (trad. *jâtan*) AV. 5, 3. GF. 3, 33, 72, 77, 78. s. a spirit who is to be worshiped, or praised; an angel, a yazad, or good spirit; see 𐬀𐬵𐬀𐬙𐬌 𐬛𐬀𐬙𐬌 *Átarô yêdatô;* (rarely) Hn. 2, 6. God. Pl. see, 𐬯𐬀𐬛𐬀𐬙𐬀𐬥 *yadadân.* Pers. یزد, or ایزد, 'God'; Z. nom. 𐬉𐬀𐬎𐬀𐬯𐬀𐬙𐬌.

𐬛𐬀𐬙𐬌𐬎𐬌 *dâtô*, p. p. of 𐬛𐬀𐬙𐬌𐬎𐬌𐬈 *dâḍanŏ.*

𐬛𐬀𐬙𐬌𐬎𐬌𐬉𐬀𐬭 *dâtôbar*, AV. 91, 4. adj. used as s. one who upholds the law, a judge, an administrator of justice; pl. 𐬛𐬀𐬙𐬌𐬎𐬌𐬉𐬀𐬭𐬯𐬀𐬥 *dâtôbarân*, AV. 1, 9. — 𐬛𐬀𐬙𐬌𐬎𐬌 *dâtô* (= 𐬛𐬀𐬙𐬌 *dâḍ*, 'law') + 𐬉𐬀𐬭 *bar* (crd. of 𐬉𐬀𐬭𐬛𐬀𐬙𐬈 *bârḍanŏ*); Pers. دادبر, دادگر, or داور.

𐬛𐬀𐬞𐬀𐬉𐬎𐬀𐬭𐬌𐬵 *dâtôbarîh*, AV. 1, 17. 79, 8. s. justice, a legal decision, a decree, a sentence, an award. 𐬛𐬀𐬞𐬀𐬉𐬎𐬀𐬭 *dâtôbar* + abst. suf. 𐬌𐬵 *-îh*; Pers. داد‌گری, or داوری.

𐬛𐬀𐬞𐬀𐬰 *yâtûk*, GF. 3, 53. s. a sorcerer, a wizard, a magician, a necromancer; see 𐬛𐬀𐬞𐬀𐬰 𐬨𐬀𐬵𐬌 *Akht-i yâtûk*. Pl. 𐬛𐬀𐬞𐬀𐬰𐬎 *yâtûkân*, AV. 5, 8. GF. 5, 6. Pers. جادو, Z. 𐬛𐬀𐬞𐬎𐬌, Sans. *yâtu*, 'a demon'.

𐬛𐬀𐬞𐬀𐬉𐬎𐬀𐬭 *dâtôkar*, Dk. 145, 1. s. an administrator of justice, a magistrate. Pers. داد‌گر.

𐬛𐬀𐬞𐬀𐬰𐬌𐬵 *yâtûkîh*, AV. 35, 5. 76, 8. 81, 7. GF. 4, 10. s. sorcery, witchcraft, magic. 𐬛𐬀𐬞𐬀𐬰 *yâtûk* + abst. suf. 𐬌𐬵 *-îh*; Pers. جادوی.

𐬛𐬀𐬞𐬭𐬀 *shatrô*, AV. 1, 4, 9, 10, 12. 2, 15. 3, 6. 67, 7. GF. 1, 2, 3, 7-9. Dk. 150, 7, 8. s. a city, a town, a country, a realm; pl. 𐬛𐬀𐬞𐬭𐬀𐬌𐬵𐬌𐬵 *shatrôîhâ*, Dk. 150, 9. Sas. 𑍐𑍂𑍆𑍐𑍂𑍆, or 𑍐𑍂𑍆𑍐𑍂𑍆, *shatrî*, Z. 𐬛𐬀𐬞𐬭𐬌, Sans. *kshetra*, 'a field', Pers. شهر.

𐬛𐬀𐬞𐬀𐬉𐬈𐬀𐬥𐬀𐬯 *dâḍanŏ*, v. I.) to give, to grant, to bestow, to present; past part. 𐬛𐬀𐬞𐬉 *dâḍ*, AV. 15, 3. 24, 7. 55, 6. GF. 2, 46. 4, 26. see 𐬛𐬀𐬞𐬉𐬀𐬭𐬵𐬀𐬯 *yasharûbŏ-dâḍ*; pret. 𐬛𐬀𐬞𐬉 *dâḍ*, AV. 4, 23. 26, 5. Hn. 2, 5, 10. 𐬛𐬀𐬞𐬉 *dâḍ*, AV. 31, 7. II.) to create, to make, to form, to produce; past part. 𐬛𐬀𐬞𐬉 *dâḍ*, see 𐬛𐬀𐬞𐬉 𐬀𐬵𐬨𐬀𐬭𐬨𐬱𐬀𐬉𐬎 *Aûharmazd-dâḍ*, 𐬛𐬀𐬞𐬀𐬉𐬎 *dâtô*, see 𐬀𐬵𐬨𐬀𐬭𐬨𐬱𐬀𐬉𐬎 *Aûharmazd-dâtô*. Pers. دادن 'to give', anc. P. Z. *dâ*, Sans. *dâ* and *dhâ*; Huz. syn. 𐬌𐬀𐬥𐬀𐬵𐬀𐬯 *yehabântanŏ*.

𐬛𐬀𐬞𐬭𐬀𐬌𐬵𐬌𐬵𐬀𐬉𐬭𐬀𐬯𐬌 *Shatrô-îyârânŏ*, Dk. 144, 10. patron. adj. the Shaharyâran, descended from Shaharyâr. 𐬛𐬀𐬞𐬭𐬀𐬌𐬵𐬌𐬵 *Shatrô-îyâr* (for 𐬛𐬀𐬞𐬭𐬀𐬌𐬵𐬌𐬵𐬀𐬉𐬭 *Shatrô-yâr*) + patron. suf. 𐬀𐬯𐬌 *-ânŏ*.

𐬛𐬀𐬞𐬭𐬀𐬌𐬵𐬀𐬌𐬵𐬌𐬵𐬀𐬉𐬭 *Shatrô-aîyyâr*, GF. 6, 5. pr. n. see 𐬛𐬀𐬞𐬭𐬀𐬌𐬵𐬌𐬵𐬀𐬉𐬭 *Shatrô-yâr*, the Huz. 𐬀𐬌𐬵𐬌𐬵 *aîyyâr* being substituted for the Pâz. 𐬀𐬉𐬭 *yâr*.

𐬛𐬀𐬞𐬀𐬉𐬎𐬌𐬵𐬀𐬥𐬀𐬯 *yâtûntanŏ* (trad. *jâtûnatan*) v. to come, to arrive, to

happen, to arise; past part. *yâtûnḍ*, AV. 3, 6. 4, 10, 4. 11, 8, 9. 41, 8. (used as a s.) AV. 4, 4. coming, — *barâ* — *yâtûnḍ*, Hn. 2, 36. come forth, — *lakhvâr* — *yâtûnḍ*, AV. 17, 1. come back, returned, *yîn yâtûntô*, Dk. 150, 5. come unto, continued, remained; pret. *yâtûnḍ*, AV. 1, 4, 43. 3, 8. 10, 2, 6. 53, 69, 4. 64, 2, 3. 73, 78, 3. GF. 1, 14. 3, 77. Hn. 2, 20. 3, 19. *yâtûntô*, Dk. 149, 5., — *barâ yâtûnḍ*, AV. 1, 15. 17, 11. 19, 86, 2. Hn. 2, 37. came forth, issued, — *lakhvâr yâtûnḍ*, AV. 3, 2. GF. 3, 84. came back, returned; pres. 1st sing. *yâtûnam*, GF. 1, 18.; pres. 3d sing. *yâtûnêḍ*, AV. 17, 10. GF. 3, 66. 4, 7., — *barâ yâtûnêḍ*, AV. 4, 17. comes forth, issues; fut. 3d sing. — *barâ* — *yâtûnêḍ*, GF. 4, 19.; imper. 2d sing. — *barâ yâtûn*, AV. 5, 7. 10, 12. GF. 1, 23. 3, 47, 67. 4, 8. come on, come along, come again, — *frâz* — *yâtûn*, GF. 1, 12. come up. Heb. אָתָה, Chald. אֲתָא, Syr. ܐܬܐ, Ar. أَتَى; Pâz. syn. *âmaḍanŏ*, or *maḍanŏ*.

sheḍûntanŏ, v. to shed, to send forth, to send; also written *shedûntanŏ*; past part. *sheḍûnḍ*, GF. 3, 78.; pret. *sheḍûnḍ*, AV. 73, 2. GF. 1, 11.; pres. 3d sing. *sheḍûnêḍ*, GF. 1, 16. 3, 72.; fut. 3d sing. — *barâ* — *sheḍûnêḍ*, AV. 2, 15. Heb. שָׁדָה 'to cast forth', Chald. שְׁדָא 'to shed, cast', Syr. ܫܕܐ; Pâz. syn. *firistîḍanŏ* (Pers. فِرِستادن). If these be the correct Semitic equivalents, this verb must be a contraction of *yeshdûntanŏ*.

shatrôstân, GF. 6, 6. s. a city. Pers. شهرِستان.

Shatrô-yâr, GF. 6, 5. pr. n. 'friend of the country', common man's name among Parsis both ancient and modern; also written and . Pers. شهریار.

دادوب *dâtôgûb* (trad. *jâdangôb*) adj. speaking justice, pronouncing the law, arbitrating, mediating; pl. used as a s. دادوبان *dâtôgûbân*, AV. 15, 18. arbitrators, umpires, mediators, intercederes. دات *dâtô* (= داد *dâḍ*, 'law') + گوب *gûb* (crd. of گوپتنو *gûftanŏ*).

دادوبر *Shatvêrŏ*, or *Shatvaîrŏ*, GF. 6, 1. pr. n. the ameshâspend, or archangel, who is said to have special charge of metals, and is styled کرداشتر *karḍârtar*, 'the more active', as he supplies abundance of wealth for all (H6 extra fol. 10-11); his name is applied to the sixth month and fourth day of each month in the Parsi year. Z. inst. . شهریور; Pers. شهریور, or شهریر.

یازدهوم *yâzdahûm*, GF. 2, 55. num. eleventh; sometimes expressed by the ciphers ۱۱. Pers. یازدهم.

دار *dâr*, AV. 88, 2. s. wood, timber, a tree, a gibbet, a gallows. Pers. دار, Z. دارو, Sans. *dâru*.

دار *dâr*, crd. of داشتنو *dâshtanŏ*.

یار *yâr*, s. a friend, a lover, an adherent; see هرمزدیار *Hôrmazd-yâr*, رامیار *Râm-yâr*, سروشیار *Srôsh-yâr*, and شهریار *Shatrô-yâr*. Pers. یار, Huz. ایار *aîyyâr*.

دارای *Dârâî*, or *Dârâk*, Dk. 150, 1. pr. n. Darius, a king of the Achæmenian dynasty. Anc. P. nom. *Dârayavush*, Pers. دارا.

دارایان *Dârâyân*, or *Dârâkân*, Dk. 150, 1. patron. adj. the Dârâyan, descended from Dârâî. دارای *Dârâî* + patron. suf. ان *-ân*.

دلرمنو *dekhlûntanŏ* (trad. *dâlûnatan*, or *dârrûnatan*) v. to fear, to dread, to apprehend; past part. دلرند *dekhlûnḍ*, AV. 53, 5.; imper. 2d sing. دلار *dekhlûn*, AV. 53, 9. GF. 3, 78. Chald. דְּחַל, Syr. ܕܚܠ; Pâz. syn. ترسیدنو *tarsîḍanŏ*. The لر is an old form of لو *lû*.

دارش *dârishn*, AV. 68, 24. s. having, keeping, possession, hold,

retention, custody. 𐬛𐬀𐬭 *dâr* (crd. of 𐬛𐬀𐬭𐬌𐬰𐬀𐬯𐬀𐬌 *dâshtanŏ*) + abst. suf. 𐬱𐬌 *-ishn;* Pers. داریش; Huz. syn. 𐬞𐬀𐬭𐬌𐬰𐬀𐬯𐬀𐬱𐬌 *yakhscnunishn.*

𐬞𐬀𐬭𐬌 *sharm*, AV. 68, 24. s. shame, disgrace, confusion, bashfulness, modesty. Pers. شرم, Z. 𐬞𐬀𐬭𐬌𐬙𐬀𐬱𐬀𐬵.

𐬛𐬀𐬭𐬉𐬙 *dârêḍ*, pres. 3d sing. of 𐬛𐬀𐬭𐬌𐬰𐬀𐬯𐬀𐬌 *dâshtanŏ.*

𐬛𐬀𐬭𐬌𐬥 *dârîn*, AV. 69, 2. 99, 3. 𐬛𐬀𐬭𐬌𐬥𐬌 *dârînŏ*, AV. 92, 1. adj. wooden. 𐬛𐬀𐬭 *dâr* + adj. suf. 𐬥 *-în.*

𐬞𐬀𐬱 *dâs*, AV. 65, 3. 𐬛𐬀𐬱 *dâs*, AV. 67, 3. s. a sickle, a reaping-hook, a bill-hook, a scythe. Pers. داس.

𐬞𐬀𐬱 *gâs*, AV. 2, 27. 4, 31. 5, 9. 7, 9, 3. 11, 1, 11. 14, 14, 17, 20. 15, 9, 16. 69, 10. 101, 27. Hn. 2, 12, 31. 3, 2. 𐬜𐬀𐬱 *gâs*, Hn. 2, 2, 7. s. a place, a locality, a station, a position, a situation, a site, a seat, a couch, a divan, a throne. Pers. گاه, anc. P. *gâthu*, Z. 𐬐𐬀𐬙𐬎; Huz. syn. 𐬞𐬀𐬭𐬱𐬀𐬌𐬞𐬀 *arshayâ*, 'a throne'. It is often difficult to distinguish this word from the next, and in AV. 2, 27. it may be taken in the sense of either 'place', or 'time'.

𐬞𐬀𐬱 *gâs*, s. I.) AV. 15, 5. GF. 2, 45, 72. 𐬜𐬀𐬱 *gâs*, N. 78, 9. a time, a period, a season. II.) N. 77, 5. 126, 2. one of the five watches' or divisions, of the day and night (in the winter, four); see Mkh. glos. p. 88. Pers. گاه; probably connected with the following word. In GF. 2, 45. N. 78, 9. it may be doubted whether 'time', or 'place', be the correct meaning.

𐬜𐬀𐬱 *gâs*, Hn. 2, 5. s. a hymn, one of the five *gâthas*, or sacred poems, which form the most ancient part of the Yasna, or chief liturgical scripture of the Parsis; also one of the five supplementary days which follow the last month in order to complete the Parsi year, and which are named after the five *gâthas* respectively. Pl. 𐬜𐬀𐬱𐬎𐬎𐬱 *gâsân*, AV. 2, 33. 4, 26. 7, 12, 7. Hn. 2, 29. 𐬞𐬀𐬱𐬎𐬎𐬱 *gâsân*, AV. 8, 5. GF. 5, 3. the five sacred hymns. Z. 𐬐𐬀𐬙𐬱𐬀𐬵, Sans. *gâthâ*. The pl. 𐬞𐬀𐬱𐬎𐬎𐬱 *gâsân* is written precisely the same as 𐬞𐬀𐬱𐬎𐬎𐬱 *dâhîshn* in many MSS.

𐬎𐬀𐬌𐬥𐬀𐬌𐬎𐬀𐬯𐬀𐬌𐬥 *gâsânbâr*, GF. 2, 72. s. a season festival (Z. 𐬎𐬀𐬌𐬥𐬀𐬌𐬎𐬀𐬯𐬀𐬌𐬥) of which six are held during the course of the year, on the 45th, 105th, 180th, 210th, 290th, and 365th, days of the Parsi year; see Mkh. glos. p. 81-82. Pers. گاهنبار, گهنبار, گاهبار, or گهبار.

𐬎𐬀𐬌𐬥𐬀𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬐 *gâsânîk*, AV. 4, 10. 17, 6. 𐬎𐬀𐬌𐬥𐬀𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬐 *gâsânîk*, Hn. 3, 4. adj. belonging to the *gâthas*, or sacred hymns, metrical, rhythmical, in verse. 𐬎𐬀𐬌𐬥𐬀𐬌𐬎𐬀𐬌𐬥 *gâsân* (pl. of 𐬎𐬀𐬌𐬥 *gâs* 'a hymn') + adj. suf. 𐬐 *-îk*.

𐬯𐬀𐬱𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *Shaspigânŏ*, AV. 1, 18. pr. n. see 𐬯𐬀𐬱𐬀𐬌𐬎𐬀𐬌𐬥 *Shapîkân*.

𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *yakhsenuntanŏ*, (trad. *jâsûnatan*) v. to have, to possess, to keep, to preserve, to maintain, to hold, to consider, to regard, to fancy, to think; pres. 1st sing. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *yakhsenunam*, GF. 4, 16.; pres. 3d sing. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬐 *yakhsenunêd*, AV. 54, 8. 64, 10. GF. 2, 64, 67. 3, 34. 4, 20. Hn. 2, 39., 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥 𐬎𐬀𐬯𐬀𐬌𐬥 *lakhvâr yakhsenunêd*, GF. 2, 26. holds back, keeps away, 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥 — 𐬨𐬀𐬌𐬎 *madam yakhsenunêd*, AV. 54, 5. has upon, possesses, contains; pres. 1st pl. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬨 *yakhsenunêm*, AV. 80, 3.; pres. 2d pl. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬐 *yakhsenunêd*, AV. 101, 23, 24. GF. 1, 17.; pres. 3d pl. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬎 *yakhsenund*, AV. 13, 1. GF. 3, 44, 51.; imper. 2d pl. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬐 *yakhsenunêd*, AV. 6, 8. 101, 19. Chald. חַסֵּן; Pâz. syn. 𐬯𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *dâshtanŏ* which is generally used for the p. p. and pret. in Pahl.

𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬯𐬀𐬌𐬥 *yakhsenunishn*, AV. 2, 13. GF. 3, 64. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬯𐬀𐬌𐬥𐬀𐬌𐬥 *yakhsenunishnŏ*, GF. 3, 88. s. possession, keeping, preservation, maintenance. 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *yakhsenun* (crd. of 𐬯𐬀𐬑𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬎𐬀𐬌𐬥 *yakhsenuntanŏ*) + abst. suf. 𐬯𐬀𐬌𐬥 *-ishn*; Pâz. syn. 𐬯𐬀𐬌𐬥𐬀𐬌𐬎 *dârishn*.

𐬯𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *dâshtanŏ*, Dk. 150, 3, 9. 𐬯𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *dâshtanŏ*, GF. 3, 21. v. to have, to possess, to keep, to preserve, to maintain, to hold, to consider; 𐬯𐬀𐬵𐬌𐬎𐬀𐬌𐬥 𐬨𐬀𐬌𐬎 *madam dâshtanŏ*, GF. 1, 21, 28. to hold up, to withdraw, to carry away; past part. 𐬯𐬀𐬵𐬌𐬎 *dâsht*, AV. 2, 33. 15, 2. 17, 21. 27, 53, 5. 34, 73, 7. 40, 44, 3. 67, 3, 7, 9. 69, 72, 8. 75, 80, 6. GF. 1, 15. Hn. 2, 30. 𐬯𐬀𐬵𐬌𐬎𐬀𐬌𐬥 *dâsht*, AV. 69, 10. 84, 5. Dk. 144, 11. 𐬯𐬀𐬵𐬌𐬎𐬀𐬌𐬥𐬀𐬌𐬐 *dâshtô*,

AV. 89, 8., دشت برا *barâ dâsht*, Hn. 2, 18. 3, 17. kept on, continued, دشت لخوار *lakhvâr dâsht*, AV. 48, 7. 77, 9. 92, 4. kept back, withdrawn, دشت واج *vâj dâsht*, AV. 23, 5. the grace was attended to, or muttered; pret. دشت *dâsht*, AV. 5, 20, 62, 5. 28, 57, 77, 1. 31, 7. 89, 2. دشتو *dâshtô*. Dk. 145, 5.; crd. دار *dâr*, see پتکاردار *patkârdâr*; pres. 3d sing. دارد *dârêd*, AV. 46, 2. Pers. داشتن, anc. P. Z. *dar*, Sans. *dhṛi*; Huz. syn. یخسنونتنو *yakhsenuntanŏ* which is generally used for the pres. in Pahl.

دخشک *dakhshak*, Hn. 2, 3, 35. s. a mark, a sign, a characteristic, a blemish, a defect. Z. وسوئیدمه.

دهشن *dahishn*, Hn. 3, 20. دهشنو *dahishnŏ*, Hn. 2, 21. Dk. 151, 6. s. creation, formation, production, origin; (also) a gift, a donation; see دادهشن *dahîshn*. ده *dah* (crd. of دادانو *dâḍânŏ*) + abst. suf. هش *-ishn*; Pers. دهش 'a gift'; Huz. syn. یچبونیشن *ychabûnishn*.

دهشن-ایار *Dahishn-aiyyâr*, GF. 6, 2. pr. n. 'friend of the creation', a Parsi priest who lived in the twelfth century A. D. دهشن *dahishn* + ایار *aiyyâr*.

دهشنیه *dahishnîh*, see روبک-دهشنیه *rûbâk-dahishnîh*.

ششم *shashûm*, GF. 2, 32. num. sixth; sometimes expressed by the ciphers ۶. — شش *shash* (Pers. شش, Z. وشوش, Sans. *shash*) + ord. suf. م *-ûm*; Pers. ششم.

شکستنو *shikastanŏ*, v. to break, to shatter, to demolish, to destroy, to ruin; past part. برا-شکست *barâ shikast*, AV. 75, 2. broken up, fractured, dislocated. Pers. شکستن, Z. *schid*, Sans. *chhid;* Huz. syn. تبرونستنو *tebrûnastanŏ*.

شکوه *shukûh*, AV. 14, 9. s. pomp, grandeur, magnificence, dignity. Pers. شکوه.

𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬯𐬀 *shikûft*, AV. 14, 9. 101, 10. p. p. used as adj. astonished, amazed, admired, wonderful, surprising, admirable. Pers. شُکُفتن, شُکوفتن, or شِکِفتیدن, 'to wonder'.

𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬯𐬀𐬑𐬀𐬴 *shikûftak*, see the preceding; in 𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬯𐬀𐬑𐬀𐬴 𐬯𐬀𐬭𐬎𐬎𐬀𐬯 *har-vîsp-shikûftak*, AV. 15, 21. all-admired.

𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬯𐬀𐬑𐬀𐬴𐬌𐬆 *shikûftîch*, GF. 3, 53, 70. p. p. used as s. with conj. what is rough also, a difficulty too, a perplexity even, a dilemma indeed. 𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬯𐬀 *shikûft* (Pers. شِکفت 'crooked, uneven') + 𐬌 *-îch*.

𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬭𐬎 *Yazdakarḍ*, GF. 6, 4. 𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬭𐬎𐬀𐬉𐬑𐬀𐬭𐬑𐬀𐬴 *Yazdakartô*, Dk. 144, 10. pr. n. the last king of the Sasanian dynasty, who reigned A. D. 632-651, and from the beginning of whose reign, 16th June 632, the Parsi era A. Y. 1 is counted; some colophons, however, appear to be dated from his 20th year; three of his predecessors bore the same name about two centuries previously. Pers. یزدگرد, Sas. יזדגרתי *Yazdakartî*. The initial 𐬎𐬀 has become 𐬯𐬀, probably through the intermediate forms 𐬎𐬎 and 𐬎𐬯.

𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬭𐬎𐬌𐬑 *Yazdakarḍîk*, GF. 6, 1. in K 20, adj. of the era of Yazdakarḍ, A. Y. — 𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬭𐬎 *Yazdakarḍ* + adj. suf. 𐬑 *-îk*.

𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬱𐬀𐬵 *shkônâ*, GF. 2, 3, 18, 21, 24, 28, 33, 35, 36, 38, 43, 50, 53, 56, 63, 66. 3, 2, 13, 18, 28, 37, 42, 65, 87, 90, 93, 96. s. misery, wretchedness, privation, destitution, penury. Comp. Heb. Chald. מְסְכֵּנוּת 'poverty', Syr. ܡܣܟܢܘܬܐ, Ar. مِسْكَنَة.

𐬯𐬀𐬴𐬌𐬎𐬀𐬎𐬌𐬀𐬰𐬀𐬉𐬑𐬀𐬴 *shikênjak*, AV. 31, 2. s. the rack, a block, an apparatus for torture. Pers. شِکنجه.

𐬯𐬀 *shem*, AV. 1, 0, 34, 35. 2, 19. GF. 1, 7, 9. Hn. 2, 0. s. a name, an appellation, a title, renown, fame. Heb. שֵׁם, Chald. שֵׁם, שׁוּם, Syr. ܫܡ, Ar. إِسْم, سَم, سِم, سُم, As. *shumu*; Pâz. syn. (rare in Pahl.) 𐬉𐬌 *nâm*.

𐬞𐬀𐬨 *dâm*, AV. 17, 18. 𐬞𐬀𐬨̂ *dâm*, AV. 98, 6. GF. 2, 17, 20, 23, 26. 4, 15, 16, 18, 19. s. a creature, a created being, the animate creation (contrasted with 𐬵𐬀𐬑𐬌𐬱 *dahishn*, or 𐬵𐬀𐬑𐬌𐬱𐬀 *dahîshn*, 'the inanimate creation', but it is sometimes used for the whole creation); pl. 𐬞𐬀𐬨𐬁 *dâmân*, AV. 33, 6. 𐬞𐬀𐬨̂𐬁 *dâmân*, AV. 15, 12. Hn. 2, 23. Pers. دام, Z. nom. 𐬞𐬀𐬨𐬎𐬹.

𐬞𐬀𐬨 *gâm*, AV. 2, 24. 4, 7. 7-10, 1. 17, 27, 28. GF. 2, 20, 22. Hn. 2, 33, 34. 3, 33. s. a footstep, a step, a stride, a pace. Pers. گام, Z. 𐬞𐬀𐬫𐬎𐬹.

𐬞𐬀𐬨 *jâm*, AV. 2, 29, 30. s. a cup, a goblet, a flagon, a drinking-vessel, a bowl. Pers. جام; comp. Z. 𐬞𐬀𐬫𐬎𐬹 'glass' in the compound 𐬞𐬀𐬫𐬎𐬹𐬙𐬀𐬭𐬌𐬨𐬀𐬫𐬎𐬹 'from a glass-manufacturer', Vend. 8, 85.; Huz. syn. 𐬨𐬀𐬙𐬀𐬙 *mánman*.

𐬞𐬀𐬨𐬀𐬯𐬀𐬞 *Jâmâsp*, AV. 11, 3, 16. pr. n. the chief highpriest who is said to have succeeded Zaratûsht in the time of king Vishtâsp (see AV. p. 160, note 2); his name is still often adopted by Parsis. Z. 𐬞𐬀𐬨𐬀𐬯𐬀𐬱𐬀𐬫𐬎𐬹, Pers. جاماسب.

Z. 𐬌𐬵𐬀𐬱 *yahmâi*, AV. 4, 11. rel. dat. sing. to whom, to which.

𐬌𐬀𐬥𐬌𐬀𐬙𐬀𐬨𐬀𐬞 *yâmtûntanŏ* (trad. *jâmtûnatan*) v. to arrive, to reach, to attain, to come; to happen, to occur, to befall; pres. 2d sing. 𐬌𐬀𐬥𐬌𐬀𐬙𐬀𐬨𐬌𐬵 *yâmtûnîh*, GF. 2, 6.; pres. 3d sing. 𐬌𐬀𐬥𐬌𐬀𐬙𐬀𐬨𐬌𐬵𐬌𐬙 *yâmtûnêd*, AV. 1, 26, 27, 40. 16, 12. 17, 8. 54, 3. 78, 4. 87, 9. GF. 2, 5, 31. 3, 35. Hn. 1, 10., 𐬵𐬀𐬭𐬎𐬹 𐬐𐬀𐬵𐬌𐬥𐬌𐬀𐬙𐬀𐬨𐬌𐬵𐬌𐬙𐬎𐬹 *frâz yâmtûnêdŏ*, N. 76, 3. 77, 6. 126, 2. reaches forth, extends; fut. 3d sing. 𐬌𐬀𐬥𐬌𐬀𐬙𐬀𐬨𐬌𐬵𐬌𐬙 — 𐬠𐬀𐬭𐬀 *barâ* — *yâmtûnêd*, Hn. 1, 35a. Sas. pret. יְהַמְתּוּנְת *yehamtûnt*, Chald. מְטָא, Syr. مَطَا; the form appears to be aph., but without change of meaning, and the Sas. aph. is formed (in all the instances yet identified) by prefixing ה *ha* which, according to this example, is retained after the pref. י *ye*, as happens occasionally with the Heb. hiph.; if the Sas. has been correctly identified, this verb ought to be read *yehamtûntanŏ*; Pâz. syn. 𐬐𐬀𐬵𐬀𐬙𐬀𐬨𐬀𐬞 *rasîdanŏ*.

𐬞𐬀𐬨𐬀𐬐 *jâmak*, AV. 15, 6. GF. 1, 21, 23. s. a dress, a garment, clothes, covering; see 𐬀𐬵𐬌𐬞𐬀𐬨𐬀𐬐 *avî-jâmak*. Pers. جامه, Huz. syn. 𐬐𐬀𐬭𐬀𐬵 *tôpâ*.

𐬀𐬵 *jân*, AV. 4, 19. 17, 5. 68, 16. Hn. 2, 4. s. life, vitality, animation. Pers. جان; Huz. syn. 𐬀𐬵𐬌 *khayâ*.

𐬌𐬵 *-ishn*, 𐬌𐬵𐬀 *-ishnŏ*, abst. suf. affixed to crude verbs to form future participles, as 𐬐𐬀𐬌𐬵 *kânishn*, 'to be done', which however (like the inf.) are almost always used as abstract substantives, in the sense of 'what is to be done', 'an action' (see 𐬀𐬵𐬌𐬵, 𐬀𐬵𐬌𐬵 *âmûrzishn*, 𐬀𐬵𐬌𐬵 *khûrishn*, 𐬀𐬵𐬌𐬵𐬀𐬵𐬌𐬵 *andâzishnŏ*, 𐬀𐬵𐬌𐬵 *burishnŏ*, etc.); it is sometimes written 𐬀𐬵𐬌 *-îshn*, or 𐬀𐬵𐬌𐬀 *-îshnŏ*. Pers. ـشن, ـش, or ـشت.

𐬀𐬵 *-gân*, 𐬀𐬵𐬀 *-gânŏ*, a variant of the pl. suf. 𐬀𐬵 *-ân*, occasionally used (in addition to the 𐬐 *k*) when the sing. ends in 𐬐 *k* (see 𐬀𐬵𐬌𐬵𐬀𐬵𐬀 *patîyârakgânŏ*, 𐬀𐬵𐬌𐬵𐬀𐬵 *rûbânîkgân*, and 𐬀𐬵𐬌𐬵𐬀𐬵 *rûdîkgân*); in all such cases the 𐬐 *k* is superfluous, as it is repeated in the suf. 𐬀𐬵 *-gân*, or *-kân*, and the final 𐬀𐬵𐬀 *-kaân* merely expresses the Pers. final ـگان.

𐬀𐬵𐬌𐬵𐬀𐬵𐬌𐬵𐬀 *shnâyîdanŏ*, v. to esteem, to respect, to honor, to heed; pres. 1st sing. 𐬀𐬵𐬌𐬵𐬀𐬵𐬌 *shnâyêm*, AV. 101, 8. Z. *khshnu*. In this particular instance it may have the meaning of Pers. شنایيدن 'to hear'.

𐬀𐬵𐬌𐬵𐬀𐬵𐬌𐬵 *shnâyînishn*, AV. 13, 6, 7. s. praise, propitiation, commendation, applause, eulogy, honor, homage. 𐬀𐬵𐬌𐬵𐬀 *shnâyîn* (crd. of 𐬀𐬵𐬌𐬵𐬀𐬵𐬌𐬵𐬀 *shnâyînîdanŏ*) + abst. suf. 𐬌𐬵 *-ishn*.

𐬀𐬵𐬌𐬵𐬀𐬵𐬌𐬵𐬀 *shnâyînîdanŏ*, v. to pay attention, to propitiate, to honor, to praise, to eulogize; past part. 𐬀𐬵𐬌𐬵𐬀𐬵𐬌𐬵𐬀𐬵 *shnâyînîd*, AV. 4, 27 13, 5. Hn. 2, 29. Caus. of 𐬀𐬵𐬌𐬵𐬀𐬵𐬌𐬵𐬀 *shnâyîdanŏ*.

𐬀𐬵𐬌𐬵𐬀 *dânâk*, AV. 3, 22. adj. knowing, intelligent, sagacious, wise, learned; pl. used as a s. 𐬀𐬵𐬌𐬵𐬀𐬵 *dânâkân*, AV. 1, 9. 𐬀𐬵𐬌𐬵𐬀𐬵𐬀 *dânâkânŏ*, AV. 101, 9. the wise, sages. 𐬀𐬵 *dân* (crd. of 𐬀𐬵𐬌𐬵𐬀𐬵𐬀 *dânistanŏ*) + adj. suf. 𐬀𐬵 *-âk*; Pers. دانا.

𐬛𐬀𐬥𐬀𐬑𐬌𐬵 *dânâkîh*, Dk. 149, 2. s. knowledge, wisdom, experience, learning. 𐬛𐬀𐬥𐬀𐬑 *dânâk* + abst. suf. 𐬌𐬵 *-îh*; Pers. دانائی.

𐬯𐬀𐬥𐬀 *shanayâ*, or *shanâk*, AV. 29, 2. s. a tongue. Probably contracted from *lishānâk*; Heb. לָשׁוֹן, Chald. לִשָׁנָא, Syr. ܠܫܳܢ, ܠܫܳܢܳ, Ar. لِسَانٌ, As. *lishanu*; Pâz. syn. 𐬯𐬀𐬴𐬎𐬥 *hûzvân*.

𐬯𐬀𐬥𐬀𐬑𐬀𐬎𐬀𐬭𐬵 *shnâyaḍârîh*, Hn. 1, 9. s. propitiation, reverence, honor, homage, eulogy. 𐬯𐬀𐬥𐬀𐬑𐬀𐬎𐬀𐬭 *shnâyaḍâr* (either for 𐬯𐬀𐬥𐬀𐬑𐬀𐬎𐬀𐬭 *shnâyîḍâr* from 𐬯𐬀𐬥𐬀𐬑𐬌𐬎𐬀𐬭 *shnâyîḍanŏ*, or for 𐬯𐬀𐬥𐬀𐬑𐬌𐬥𐬌𐬎𐬀𐬭 *shnâyînîḍâr* from 𐬯𐬀𐬥𐬀𐬑𐬌𐬥𐬌𐬎𐬌𐬎𐬀𐬥𐬎 *shnâyînîḍanŏ*) + abst. suf. 𐬌𐬵 *-îh*.

𐬯𐬀𐬵𐬀𐬙𐬀𐬥𐬎 *shûftanŏ*, v. to disturb, to disperse, to worry, to devastate, to ravage, to ruin, to destroy; see 𐬯𐬀𐬥𐬀𐬵𐬀𐬙𐬀𐬥𐬎 *vashûftanŏ*; pres. 3d pl. 𐬯𐬀𐬵𐬀𐬙𐬌𐬥𐬌𐬛 *shûpand*, or *shôpand*, AV. 18, 19. Comp. Pers. شو کردن 'to annihilate', آشفتن 'to disturb', etc., Z. *khshufs*, Sans. *kshubh*.

𐬯𐬀𐬥𐬀𐬑𐬌𐬵 *shanat*, or *shnat*, (trad. *shût*) AV. 1, 2. 18, 54, 11. GF. 1, 4, 9. 2, 51. 5, 3, 4. 6, 1, 4. s. a year; the Pârsî year consists of twelve months (see 𐬉𐬌𐬛𐬀𐬥𐬀 *bidanâ*) of thirty days each (see 𐬌𐬵 *yôm*), and of five supplementary days (see 𐬌𐬎 *gâs*) following the last month, and which are named after the five *gâthas*, or sacred hymns; these five days are also called collectively 𐬭𐬀𐬯𐬀𐬭𐬎𐬌𐬑𐬀𐬴 *fravarḍîkân*, 'those of the *fravashis*', because ceremonies relating to the spirits of the departed should be performed on them. The whole year, therefore, consists of 365 days, and commences now on the 21st of September, according to the reckoning of the great majority of the Indian Pârsîs, or on the 22d of August (one month, of thirty days, earlier) according to the reckoning of the Persian Pârsîs, which has been followed by a small minority of those in India since the 17th June A.D. 1745 (see Avîjeh-Dîn by Mullâ Fîroj, p. 12-14); as, however, the Pârsî year does not vary in length, the date of its commencement retrogrades one day in the European year, every time a leap-year occurs, and it has so retrograded from the 16th of June

A.D. 632, in A.Y. 1, to the 22d of August A.D. 1872, in A.Y. 1242; while the later new-year's day, of the 21st of September, is said to have been occasioned by the ancestors of the Indian Pârsîs introducing an intercalary month into one of the years after they parted from their Persian brethren, which it had been customary to do once in every 120 years in order to rectify the calendar. Heb. שָׁנָה, Chald. שְׁנָא, שְׁנַת, Syr. ܫܢܬܐ, ܫܢܐ, Ar. سَنَةٌ; Pâz. syn. 𐬛𐬀𐬎 *sâl*.

𐬯𐬀𐬌𐬑𐬀𐬠 *shanatak*, or *shnatak*, substituted for 𐬯𐬀𐬌 *shanat* in GF.1,4. by K20, adj. (appended to num.) years old, years of age. 𐬯𐬀𐬌 *shanat* + adj. suf. 𐬠 *-ak;* Pâz. syn. 𐬛𐬎𐬠 *sâlak*.

𐬯𐬀𐬎𐬭𐬀𐬌𐬑𐬀𐬌𐬑𐬀𐬥𐬎 *shôchrûntanŏ*, v. to extort, to plunder, to ravage, to seize; past part. 𐬯𐬀𐬎𐬭𐬀𐬌𐬑𐬀𐬌 *shôchrûnd*, AV. 27,7. Probably a shaphel form; comp. Chald. עָצַר 'to press, squeeze', Syr. ܥܨܪ 'to press, gather', Ar. غَصَرَ 'to detain'; Pâz. syn. 𐬀𐬯𐬎𐬀𐬥𐬎 *avôrdanŏ*.

𐬛𐬀𐬌 *dânar* (trad. *jâvar*) s. a time, an occasion, an opportunity, a repetition; 𐬛𐬀𐬌 𐬛𐬀𐬌 *dânar dânar*, AV. 81,3. at various times, from time to time. Z. وذاذ. It is possible that the word 𐬛𐬀𐬭 *dâr* (trad. *jâr*) which explains this word in the Pahl.-Pâz. Glos. 18,8., is merely a miswriting of 𐬛𐬀𐬭 *vâr* = 𐬛𐬀𐬭 *bâr*.

𐬛𐬀𐬌𐬯𐬀𐬌𐬑𐬀𐬥𐬎 *dânistanŏ*, v. to know, to understand, to comprehend, to be aware of; past part. 𐬛𐬀𐬌𐬯𐬀𐬌 *dânist*, GF. 4,25. Pers. دانستن, anc. P. *dân*, Z. *zan*, Sans. *jnâ*; Huz. syn. 𐬭𐬀𐬎𐬀𐬌𐬑𐬀𐬥𐬎 *khavîtânastanŏ*.

𐬛𐬀𐬌𐬛𐬀𐬯 *shûsar*, AV. 70, 88,3. s. semen. Z. سوسر.

𐬛𐬀𐬌𐬯𐬀𐬌𐬑𐬀𐬯 *dânishnŏ*, GF. 3,94. 𐬛𐬀𐬌𐬯𐬀𐬌𐬑𐬀𐬯 *dânishnŏ*, Dk. 151,3. s. knowledge, learning, science. 𐬛𐬀𐬌 *dân* (crd. of 𐬛𐬀𐬌𐬯𐬀𐬌 *dânistanŏ*) + abst. suf. 𐬑𐬀𐬯 *-ishnŏ*; Pers. دانش.

𐬯𐬁 *shlam* (trad. *shûm*) GF. 5,5. Hn. 3,40. s. health, welfare, prosperity, peace, salutation. Heb. שָׁלוֹם, Chald. שְׁלָם, Syr. ܫܠܡ, Ar.

𐬯𐬀𐬎𐬀𐬌; Pâz. syn. 𐬛𐬀𐬭𐬎 *drûd*. This word might also be read *shnom*, and be traced to Z. 𐬯𐬀𐬌𐬎𐬀𐬌𐬵𐬀𐬙𐬌𐬙 'contentment, joy'.

𐬵𐬀𐬙𐬎 *dahûm*, GF. 2, 52. num. tenth; sometimes expressed by the cipher 𐬵𐬁𐬉𐬎. — 𐬛𐬎 *dah* (Pers. ده) + ord. suf. 𐬵𐬁 *-ûm*; Pers. دهم.

𐬉𐬙𐬁 *jânûk*, s. a knee; see 𐬁𐬙𐬁 𐬐𐬁𐬙𐬉 *frâz-jânûk*. Pers. زانو, Z. 𐬐𐬀𐬉𐬌, Sans. *jânu*.

𐬯𐬵𐬀𐬙𐬉 *shnûmanŏ*, N. 77, 3. s. propitiation, conciliation, satisfaction; the sentence is incompletely extracted, and in the MS. it runs thus: *va shnûmanŏ-i apām vîspaêshām*. Z. dat. 𐬯𐬌𐬯𐬀𐬌𐬵𐬀𐬙𐬌𐬙𐬌𐬙.

𐬌𐬉𐬙𐬌𐬙 *ychevûntanŏ* (trad. *jânûnatan*) AV. 5, 11. 18, 9. 61, 7. GF. 3, 45, 52. v. to be, to become, to exist; (contracted into) 𐬌𐬙𐬌𐬙 *yehevûnd*, AV. 46, 7. Past part. 𐬌𐬙𐬌𐬙 *yehevûnd*, AV. 1, 2, 14, 18–20, 29. 2, 2, 29. 3, 47, 5. 4, 28–30, 32. 7, 9. 9, 56, 4. 13, 9, 11. 16, 3. 17, 21–23. 61, 6, 7. 68, 9, 13. 75, 2. 78, 8. 99, 9, 10. GF. 2, 8, 12. 3, 62, 63, 83. 4, 25. Hn. 2, 25, 30. 𐬌𐬉𐬙𐬌𐬙 *yehevûntô*, Dk. 149, 3., 𐬌𐬙𐬌𐬙 𐬐𐬀𐬭𐬀 *barâ yehevûnd*, GF. 3, 83. become thoroughly, been quite. Pret. 𐬌𐬙𐬌𐬙 *yehevûnd*, AV. 1, 12, 22. 2, 57, 1. 4, 4, 14. 6, 60, 70, 78, 7. 7, 36, 3. 9, 82, 4. 12, 23, 79, 8. 13, 10. 18, 11. 32, 62, 101, 5. 33, 38, 63, 81, 85, 6. 68, 15–17, 23. 95, 2. GF. 1, 6, 7. 3, 15, 49, 74, 80. 5, 4. Hn. 2, 5, 37. 3, 37. 𐬌𐬉𐬙𐬌𐬙 *yehevûntô*, Dk. 151, 8. N. 78, 9., 𐬌𐬙𐬌𐬙 𐬐𐬀𐬭𐬀 *barâ yehevûnd*, GF. 2, 7. became thoroughly, was quite; 𐬌𐬙𐬌𐬙 𐬭𐬀𐬵𐬭𐬀 *lakhvâr yehevûnd*, AV. 5, 1. became again; 𐬌𐬙𐬌𐬙 — 𐬯𐬀𐬙 — *-shân — yehevûnd*, AV. 1, 13. 77, 6. there was for them, they had; — 𐬨𐬀𐬙 — 𐬌𐬙𐬌𐬙 *-mân — yehevûnd*, AV. 68, 4. there was for us, we had; (used as an aux. to form a pluperfect) 𐬌𐬙𐬌𐬙 *yehevûnd*, AV. 68, 24. 89, 8. had, (to form a pas. pret.) 𐬌𐬙𐬌𐬙 *yehevûnd*, AV. 89, 6. 𐬌𐬉𐬙𐬌𐬙 *ychevûntô*, Dk. 149, 2. was, were. Pres. 3d sing. 𐬌𐬙𐬌𐬙𐬎 *yehevûnêd*, AV. 53, 9. 54, 10. 101, 20. GF. 1, 4, 18, 27. 2, 32, 36, 40. 3, 71. 4, 19. 5, 2–4. Hn. 1, 2, 2, 3, 36. Dk. 151, 2. N. 78, 8; (used as an aux. to form a pas. pres.)

AV. 2, 16. Hn. 1, 14, 15. is. Pres. 3d pl. 𐬀𐬵𐬌𐬎𐬀𐬌 *yehevûnd*, GF. 3, 59.; (used as an aux. to form a pas. pres.) Hn. 1, 6. are. Fut. 1st sing. 𐬀𐬵𐬌𐬎𐬀𐬌 𐬀𐬵𐬌 *barâ yehevûnam*, GF. 3, 54, 55.; fut. 3d sing. 𐬀𐬵𐬌𐬎𐬀𐬌𐬍 𐬀𐬵𐬌 *barâ yehevûnêd*, GF. 3, 40. 4, 18. Hn. 1, 38a. Imper. 2d sing. 𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬵 *yehevûnâsh*, GF. 2, 3, 18, 21, 24, 28, 33, 38, 43, 50, 53, 56, 63, 66. 3, 2, 13, 18, 28, 37, 42, 65, 87, 90, 93, 96.; imper. 2d pl. 𐬀𐬵𐬌𐬎𐬀𐬌𐬍 *yehevûnêd*, AV. 101, 20. Conj. 3d sing. 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍 *yehevûnâd*, AV. 3, 13. 101, 28. GF. 1, 1. 6, 3, 6.; (used as an aux. to form a pas. conj.) GF. 5, 6. may he be, let him be. Sas. 𐫁𐫁𐫂𐫁𐫁 *yehevûn*, Heb. הָוָה, Chald. הֱוָא, Syr. ܗܘܐ; Pâz. syn. 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍 *bûdanŏ*.

𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬵𐬌 *yehevûnishnŏ*, Dk. 151, 6. s. being, existence. 𐬀𐬵𐬌 *yehevûn* (crd. of 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍𐬌 *yehevûntanŏ*) + abst. suf. 𐬀𐬵𐬌 *-ishnŏ;* Pâz. syn. 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍 *bûyishn.*

𐬀𐬵𐬌 *shûî*, AV. 13, 1, 8. 24, 6. 26, 5. 63, 8. 69, 10. 71, 9. 83, 4. 85, 7. GF. 3, 45, 52. 𐬀𐬵𐬌 *shûî*, AV. 62, 5. 63, 6. 69, 8. 70, 6, 7. 78, 7. 82, 5. Hn. 2, 39. s. a husband. Pers. شوی, or شو.

𐬀𐬵𐬌 𐬀𐬵𐬌𐬎𐬀𐬌 *shûî mônd*, AV. 60, 6. adj. having a husband, married, wedded. 𐬀𐬵𐬌 *shûî* + pos. suf. 𐬀𐬵𐬌𐬎𐬀 *mônd* (= 𐬀𐬵𐬌𐬎𐬀 *mand*).

𐬀𐬵𐬌 *gês*, AV. 34, 5. s. a curl, a ringlet, a side-lock of hair. Pers. گیس, or گیسو, Z. 𐬀𐬵𐬌𐬎𐬀𐬌.

𐬀𐬵𐬌𐬎𐬀𐬌 *Dâîtîh*, see 𐬀𐬵𐬌𐬎𐬀𐬌 𐬀𐬵𐬌𐬎𐬀𐬌 *Chakât-i Dâîtîh*.

𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬵𐬌 *yâîtûnishn*, AV. 68, 17. s. income, support, sustenance, maintenance. 𐬀𐬵𐬌𐬎𐬀𐬌 *yâîtûn* (crd. of 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍𐬌 *yâîtûntanŏ* = 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍𐬌 *yâtûntanŏ*, or 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍𐬌 *yâîtyûntanŏ*, see Pahl.-Pâz. Glos. p. 16, 2, 6.) + abst. suf. 𐬀𐬵𐬌 *-ishn.*

𐬀𐬵𐬌𐬎𐬀𐬌 *Dâîtîk*, see 𐬀𐬵𐬌𐬎𐬀𐬌 𐬀𐬵𐬌𐬎𐬀𐬌 *Chakât-i Dâîtîk.*

𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍𐬌 *yâîtyûntanŏ* (trad. *jâîtagûntan*) GF. 1, 21, 28. 3, 9. Dk. 151, 9. v. to bring, to fetch, to conduct, to lead; past part. 𐬀𐬵𐬌𐬎𐬀𐬌𐬀𐬍

yâityûnḍ, AV. 3, 23. 15, 12. GF. 4, 23.; 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 𐬨𐬀𐬭𐬀 *barâ yâityûnḍ*, AV. 47, 6. led away, seduced; 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 𐬥𐬀𐬵𐬌 *nahîchak yâityûnḍ*, AV. 1, 42. lots were drawn. Pret. 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 *yâityûnḍ*, 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 *yâityûntô*, Dk. 152, 2.; 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 𐬨𐬀𐬭𐬀 *barâ yâityûnḍ*, AV. 101, 2. brought forth, led on; 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 𐬫𐬀𐬌 *madam yâityûnḍ*, AV. 1, 8. brought on, instigated. Pres. 1st sing. 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 *yâityûnam*, AV. 1, 41.; pres. 3d sing. 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 *yâityûnêḍ*, AV. 1, 24.; pres. 1st pl. 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 *yâityûnêm*, AV. 1, 26.; pres. 3d pl. 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 *lakhvâr yâityûnd*, AV. 85, 3. they bring back, turn back. Imper. 2d pl. 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌 *yâityûnêḍ*, AV. 3, 22. Heb. hiph. הֵתָיא, Chald. aph. אַיְתִי, הַיְתִי, Syr. aph. ܐܰܬܶܐ, Ar. آتَى; Pâz. syn. 𐬀𐬵𐬀𐬥𐬀𐬭𐬌𐬙𐬀𐬥𐬀 *âvôrḍanŏ*. According to the general Sas. rule for aph. forms, this verb ought to be read *ychêtyûntanŏ*.

𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌𐬯𐬌𐬥 *yâityûnishn* (trad. *jâitagûneshn*) GF. 2, 68. s. bringing, fetching, inhaling (the breath). 𐬬𐬀𐬱𐬌𐬬𐬀𐬵 *yâityûn* (crd. of 𐬬𐬀𐬱𐬌𐬬𐬀𐬵𐬌𐬙𐬀𐬥𐬀 *yâityûntanŏ*) + abst. suf. 𐬯𐬌𐬥 *-ishn*.

𐬬𐬀𐬭 *shîr*, AV. 87, 8. 94, 6. 95, 5. 𐬬𐬀𐬭 *shîr*, AV. 87, 7. 94, 5. s. milk. Pers. شیر, Z. 𐬯𐬀𐬭𐬌𐬫, Sans. *kshîra*; Huz. syn. 𐬯𐬀𐬤𐬀 *khaldâ* (originally 𐬯𐬀𐬤𐬁𐬨𐬀 *khalbâ*, البا in Burhân-i qâti').

𐬬𐬀𐬭𐬌𐬥 *shîrîn*, 𐬬𐬀𐬭𐬌𐬥𐬌𐬙𐬀 *shîrînŏ*, adj. sweet, luscious, delicious, palatable, pleasant, agreeable, fresh (water); comp. 𐬬𐬀𐬭𐬌𐬥𐬌𐬙𐬀𐬵𐬀𐬭 *shîrînŏtar*, GF. 3, 24, 31. Pers. شیرین.

𐬛𐬀𐬴𐬌𐬥 *dahîshn*, s. I.) AV. 17, 19. a gift, a grant, a donation, a gratuity, a present. II.) GF. 3, 94. creation, production, formation; see 𐬛𐬀𐬴𐬌𐬥 *dahishn*; pl. 𐬛𐬀𐬴𐬌𐬥𐬀𐬥 *dahîshnân*, AV. 13, 5. 17, 17. — 𐬛𐬀𐬴 *dah* (crd. of 𐬛𐬀𐬴𐬌𐬙𐬀𐬥𐬀 *dâḍanŏ*) + abst. suf. 𐬯𐬌𐬥 *-îshn*; Pers. دهش 'a gift'; Huz. syn. 𐬬𐬀𐬱𐬀𐬥𐬌𐬯𐬌𐬥 *yehabûnishn*.

𐬛𐬀𐬴𐬌𐬯𐬌𐬥𐬌𐬭 *dahîshnîh*, see 𐬀𐬵𐬛𐬀𐬴𐬌𐬯𐬌𐬥𐬌𐬭 *ûzdahîshnîh*.

𐬛𐬀𐬴𐬌𐬵 *dahîk*, AV. 1, 4. s. ravage; havoc, devastation. Comp. Pers.

𐬎𐬀 'annoyance', 𐬎𐬌𐬵𐬌𐬀 'combat', Z. 𐬎𐬌𐬵𐬌𐬎𐬎, Sans. *das* 'to sting', *dâs* 'to injure'.

𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬎 *shedkûntanŏ* (trad. *shîkûnatan*) v. to leave, to forsake, to cease, to release, to let go, to let fall, to drop, to hang; past part. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱 *shedkûnḍ*, AV. 19, 8. 24, 46, 6. 88, 3., 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱 𐬨𐬀𐬌 *madam shedkûnḍ*, AV. 15, 5. let go on, allowed. Pret. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱 *shedkûnḍ*, AV. 59, 5. 95, 6., 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱 𐬀𐬭𐬎 *barâ shedkûnḍ*, AV. 2, 86. left off, discontinued. Pres. 3d sing. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬉𐬴 *shedkûnêḍ*, GF. 3, 70.; pres. 3d pl. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬀̊𐬭𐬎 *barâ shedkûnd*, AV. 16, 7. they let fall, shed, 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬀̊𐬭 𐬨𐬀𐬌 *madam shedkûnd*, AV. 54, 11. they let go on, release. Fut. 3d sing. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬉𐬴𐬭𐬎 *barâ shedkûnêḍ*, GF. 3, 53.; fut. 3d pl. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬀̊𐬭 𐬭𐬎 *barâ shedkûnd*, AV. 18, 11. Conj. 3d pl. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬀𐬴𐬭𐬎 *shedkûnâñd*, Dk. 151, 1. 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬀𐬴𐬭𐬎 *barâ shedkûnâñd*, Dk. 152, 6. they should allow. Chald. שְׁבַק, Syr. ܫܒܩ; Pâz. syn. 𐬵𐬀𐬌𐬵𐬀𐬱𐬎 *hishtanŏ*. The original form was 𐬱𐬀𐬅𐬵𐬀𐬌𐬵𐬀𐬱𐬎 *shebkûntanŏ* (see Pahl.-Pâz. Glos. 16, 9.) which has probably been corrupted into 𐬱𐬀𐬎𐬵𐬀𐬌𐬵𐬀𐬱𐬎 *shedkûntanŏ*, through the intermediate form 𐬱𐬀𐬅𐬵𐬀𐬌𐬵𐬀𐬱𐬎 *shevkûntanŏ*.

𐬛𐬀𐬵𐬀𐬉𐬨𐬀𐬱 *dahyûpat*, AV. 1, 5, 13. GF. 2, 57. s. a ruler, a governor, a sovereign, a king; pl. 𐬛𐬀𐬵𐬀𐬉𐬨𐬀𐬱𐬀𐬴𐬙 *dahyûpatân*, GF. 2, 13, 59, 60. 𐬛𐬀𐬵𐬀𐬉𐬨𐬀𐬱𐬀𐬴𐬎 *dahyûpatânŏ*, AV. 14, 7. GF. 2, 58. Z. 𐬛𐬀𐬵𐬀𐬉𐬰𐬀𐬎 (Gâth. 𐬛𐬀𐬵𐬀𐬉𐬰𐬀𐬱, an. P. nom. *dahyâush*) + 𐬛𐬀𐬵𐬀𐬉𐬰𐬀𐬙; Pâz. *dahevad*.

𐬛𐬀𐬵𐬀𐬉𐬨𐬀𐬱𐬀𐬵𐬌 *dahyûpatîh*, AV. 7, 9, 8. s. rulership, government, sovereignty. 𐬛𐬀𐬵𐬀𐬉𐬨𐬀𐬱 *dahyûpat*, + abst. suf. 𐬵𐬌 *-îh*.

𐬑𐬀𐬵𐬉𐬨𐬀𐬭𐬎 *Gâyômarḍ*, AV. 11, 16. pr. n. the first man and progenitor of the human race; see 𐬑𐬀𐬵𐬉𐬨𐬀𐬭𐬎 *Gâyêhê-marḍ*. Z. nom. 𐬑𐬀𐬵𐬉𐬨𐬀𐬙 𐬰𐬀𐬑𐬀𐬙, Pers. گیومرث, کیومرث, or کیومرت.

𐬰𐬀𐬎 *shîvan*, AV. 16, 7, 9, 11. 57, 4. s. lamentation, wailing, mourning. Pers. شیون.

𐭧𐭩𐭥𐭥𐭮𐭩𐭮 *shîvônîḍanŏ*, Dk. 149, 4. v. to mix, to mingle, to combine, to incorporate. Comp. Pers. شیوانیدن 'to mix', شیوندهٔ 'mixed'. This reading wants confirmation, but it is perhaps as probable as supposing the word to be a corruption of 𐭧𐭩𐭥𐭮𐭥𐭩𐭮𐭩𐭮-𐭩 *yakhsenunînîḍanŏ*, caus. of 𐭧𐭩𐭥𐭮𐭥𐭩𐭮-𐭩 *yakhsenuntanŏ*, 'to keep, to preserve'.

𐭣 *gh.*

𐭣 *gh* is the tenth letter of the Pahlavî alphabet, and occurs in very few words; in 𐭠𐭩𐭣 *aîgh* it corresponds to Sas. 𐌳 *k*; in 𐭩𐭣 *ghal*, to Ch. Pahl. כ and Chald. *y*, א; in 𐭣𐭠 *bagh*, 𐭩𐭣𐭥 *rôghan*, 𐭠𐭣 *magh*, and 𐭱𐭠𐭢𐭣 *vaghḍân*, to Z. 𐬒; in 𐭠𐭣 *1000* and 𐭩𐭣𐭩𐭣 perhaps to Ar. غ; and very few other occurrences of this letter can be quoted. In words from Z. it is sometimes changed into 𐭢 *k*, and in 𐭠𐭩𐭣 *aîgh* it is occasionally omitted.

𐭩𐭣 *ghal*, Hn. 1, 2. 2, 35. 3, 20. pron. that, that one, he, she, it, him, her; (also prep.) to, unto, for, (usually before verbs, like Z. 𐬬𐬀𐬵, or 𐬬𐬀). It is a harsher pronunciation of 𐭥𐭩 *val*, 'to', which is also often used for 𐭱𐭩 *valman*, 'that'; in Ch. Pahl. *kal* stands for Sas. 𐌥𐌀 *val*, 'to'; Pâz. syn. (hardly used as a pron. in Pahl.) *ôi* and *ô*. See 𐭥𐭩 *val* and 𐭱𐭩 *valman*.

𐭢 *k*, 𐭤 *10.*

𐭢 is the eleventh letter of the Pahlavî alphabet, and the usual equivalent of Sas. 𐌳, Pers. ک and final ه, Z. 𐬒, and Chald. כ, ק. It ought not to join a succeeding letter, but it is often found so joined and then it cannot be distinguished from 𐭣 *g*, as in 𐭮𐭢 = 𐭮𐭢 *kân*, 𐭥 = 𐭥𐭢 *kar*, 𐭩𐭮 = 𐭩𐭢 *kîh*, 𐭯 = 𐭯𐭢 *kûn*, etc.; which change of form may perhaps have led to the Persian pronunciation of the suffixes

-gân, *-gar*, *-gî*, *-gûn* (= *-gîn* and *-gin*), etc. When و *k* is joined by a preceding letter it remains unaltered, except after ک *g* and د *y*, *d*, when it is often changed into د, as in کد = کو and ید = دو; in MSS. it is sometimes marked with two diacritical dots above, when the writer thinks it ought to be pronounced *g*. The cipher و *10* is classed with this letter, as its form is often nearly the same.

و *-ak*, ۱۹ *-akŏ*, adj. suf. affixed to substantives to form adjectives (see اوزیشو *barâzishak*, اوشم *bar-hamak*, اومیپو *pâyînak*, اومشت *tîshnak*, اوشچ *chashmak*, اونجو *ranjak*, اوسالد *sâlak*, اوستهمبو *stahambak*, اومنش *shanatak*, etc.); it is also sometimes added to past participles, especially when they are used as adjectives, or substantives, (see اوستاذد *astâḍak*, اوسترذکو *aûsturḍak*, اوفرختو *farâkhtak*, اوزاذو *zâḍak*, اوشکفتو *shikûftak*, etc.); and perhaps to present participles, when used in a similar manner (see اوزیوند *zîvandak*). Pers. ـک.

و *X*, or *10*, AV. 73, 2. GF. 2, 65, 76. 3, 64. Hn. 1, 11. num. ciph. ten; it is generally circumflexed, and often written like Z. ـو, from which it is probably derived, being the initial of Z. وسدس 'ten'; when prefixed to the ciphers ـر, or ـس, it sometimes joins them, as in the forms ـور *XII* and ـوس *XIII*. Pâz. syn. (rare in Pahl.) ـده *dah*.

ودر *XII*, or *12*, GF. 2, 51. num. ciph. twelve; sometimes written ـور ـو — ۰ *X* + ـر *II*; Pâz. syn. دوازده *dvâzdah*.

وسلا *kâr*, AV. 1, 32. 3, 17. 32, 5. 75, 6. 77, 7, 9. 100, 8. 101, 21. GF. 2, 5, 64. 4, 6, 13, 19. Hn. 1, 4. Dk. 145, 5. 149, 8. N. 77, 8. s. an action, a deed, work, labor, performance, efficiency, use, an affair, occupation, a task, business, duty (as distinguished from اوزاوی *kirfak*, 'meritorious deeds'). Pers. کار, Z. Sans. *kâra*.

وسلا *kâr*, GF. 3, 73, 82. s. ploughing, tillage, cultivation. Pers. کار (crd. of کشتن, Z. *karsh*, Sans. *kṛish*).

وسدد *kâlâ*, AV. 42, 2. 53, 4. 54, 7. 64, 10. وسطد *kâlâ*, AV. 2, 5. 43, 2. s. a noise, a sound, an uproar, clamor, a voice, a cry, a scream, a shriek. Heb. קוֹל, Chald. קָלָא, Syr. ܩܠ, ܩܠܐ, Ar. قَالَ, قَوْلٌ, 'an utterance'; Pâz. syn. اسزد *vâng*.

وسلم *kârḍ*, AV. 64, 5, 12. 74, 2. GF. 2, 27, 29, 30. 3, 23, 30. 4, 27. s. a knife. Pers. كارد, Z. وسلمسد.

وسلد *kârîh*, see وسلد مپ *gadman-kârîh* and وسلد-وسن *vanâskârîh*.

وسلسرد *kârvânîk*, adj. a variant of the following; pl. وسلسردس *kârvânîkân*, AV. 67, 10. in K20.

وسلوسرد *kârûvânîk*, adj. belonging to a caravan, or company of travelling merchants; pl. used as a s. وسلوسردس *kârûvânîkân*, AV. 67, 68, 10. 93, 5. travelling traders, travellers. وسلوس *kârûvân* (Pers. كاروان, or كاربان) + adj. suf. د *-îk*.

وسلوسا *kârîzâr*, Dk. 149, 1. s. a battle, a conflict, a contest, a war. Pers. كارزار.

وسرسو *kâstak*, AV. 80, 6. p. p. used as adj. diminished, lessened, leficient, short in quantity. Pers. كاسته.

Z. وسعسدسعم *kaḥmâichîḍ*, AV. 4, 11. pron. dat. sing. to whomver, to everyone.

وسپ۱۲ *Kâm-dînô*, GF. 6, 5. pr. n. a Parsi man's name in the 4th century A.D. وسپ *kâm*, 'a wish' (Pers. كام, anc. P. Z. Sans. *kâma*) - ۱۲ *dînô*.

وسم *kâmak*, AV. 4, 25. 17, 15, 18. 55, 63, 87, 95, 7. 100, 4. GF. 2, 41, 3, 75. 6, 3, 6. Hn. 2, 5, 10, 26-28. s. a wish, a liking, a desire, a will, intention. Pers. كامه, Z. وسعسد, anc. P. Sans. *kâma*.

وسم ۵سم *kâmak-hômand*, adj. wishful, willing, desirous, coveting,

intending; see 𐬀𐬵𐬀𐬨𐬌 𐬐𐬀𐬨 *akâmak-hômand*. — 𐬐𐬀𐬨 *kâmak* + pos. suf. 𐬀𐬵𐬀𐬨𐬌 *hômand*.

𐬐𐬀𐬨 𐬀𐬵𐬀𐬨𐬌𐬎𐬌 *kâmak-hômandyîsh*, AV. 1, 40. adv. wishfully, willingly, voluntarily, intentionally. 𐬐𐬀𐬨 𐬀𐬵𐬀𐬨𐬌 *kâmak-hômand* + adv. suf. 𐬎𐬌 *-yîsh*.

𐬐𐬀𐬨𐬀𐬎 *kâmakîh*, see 𐬐𐬀𐬨𐬀𐬎 𐬵𐬀𐬎𐬎𐬀𐬱𐬀𐬎 *khvâstakŏ-kâmakîh* and 𐬐𐬀𐬨𐬀𐬎 𐬀𐬭𐬌 *varenô-kâmakîh*.

𐬐 𐬎𐬌𐬎 *XV*, or *15*, AV. 22, 7. GF. 1, 4, 9. num. ciph. fifteen; see 𐬐 𐬛𐬛, and it is sometimes written 𐬎𐬌𐬎𐬀. — 𐬐 *X* + 𐬎𐬌 *III* + 𐬎 *II*; Pâz. syn. 𐬐𐬀𐬙𐬎𐬌 *pânjdah*.

𐬐𐬎𐬌𐬎 *XVIII*, or *18*, GF. 6, 1. num. ciph. eighteen; sometimes written 𐬎𐬌𐬎𐬀. — 𐬐 *X* + 𐬎𐬌 *IV* + 𐬎𐬌 *IV*; Pâz. syn. 𐬛𐬀𐬵𐬛𐬀𐬨 *hashtdah*.

𐬐𐬀𐬵 *kabed*, I.) AV. 1, 15, 22. 5, 19, 3. 14, 9, 11. 15, 9, 12, 21. 16, 3, 7. 31, 33, 6. 47, 1, 7. 49, 8. 52, 5. 53, 69, 83, 4. 55, 1. 81, 7. GF. 3, 36. Hn. 1, 4. Dk. 145, 9. 149, 2. adj. much, many, more. II.) AV. 15, 40, 41, 54, 6. 16, 9. 30, 33, 58, 82, 100, 5. 55, 4, 6, 8. 57, 90, 97, 4. 60, 6, 8. 71, 7. adv. much, very, often, repeatedly; 𐬐𐬀𐬵 𐬎𐬀𐬭𐬀𐬛𐬌𐬙 *hâvandich kabed*, AV. 99, 1. as many more too; see 𐬐𐬀𐬵 *kaved*. Comp. Heb. Chald. כָּבֵד 'heavy, numerous'; Pâz. syn. 𐬛𐬌 *vas*.

𐬐𐬀𐬵 𐬱𐬀𐬛𐬀𐬨𐬌 *kabed-anâkîh*, AV. 10, 4. adj. very evil, very mischievous, much distressed. 𐬐𐬀𐬵 *kabed* + 𐬱𐬀𐬛𐬀𐬨𐬌 *anâkîh*.

𐬐𐬀𐬵 𐬙𐬀𐬵𐬀𐬎 *kabed-pahnâk*, AV. 4, 7. adj. very wide, very broad. 𐬐𐬀𐬵 *kabed* + 𐬙𐬀𐬵𐬀𐬎 *pahnâk*.

𐬐𐬀𐬵 𐬛𐬀𐬭𐬛 *kabed dard*, AV. 54, 1. 99, 2. adj. very painful, agonizing, excruciating. 𐬐𐬀𐬵 *kabed* + 𐬛𐬀𐬭𐬛 *dard*.

𐬐𐬀𐬙𐬎 *kapûd*, AV. 10, 13. adj. blue. Pers. کبود, گوود, or گوُد.

وهیو *kafíz*, AV. 27, 2, 5. 67, 9. 80, 6. s. a measure of capacity, a bushel, less than half a Bombay *phara*; see وهیوا *kófíz*. Pers. کفیز, گویز, or گویژ; Huz. syn. ول *vas*.

وهمد *kadâr*, Hn. 1, 2, 11, 16, 21, 26, 31, 36. 3, 4. interrog. pron. which? what? Z. وهمدسد, Sans. *katara*.

وهمدسد *kadârchâî* (trad. *kadârzá*) AV. 4, 11. Hn. 1, 10. 2, 5. pron. whatever else, anyone whatever, anyone else. Comp. Z. وهمدسد + مدم; it is probably a compound of وهمد *kadâr* + ق *-ich* (anc. P. *chiy*, Z. مدم, Sans. *chit*) + سد *aĉ*, or *khad*, 'one'; and if so, it should be read *kadârich-aĉ*; comp. دسک *zakâî*.

وهم *kadâm*, AV. 7, 37, 4. 8, 13, 42, 3. 9, 16, 5. 17, 7. GF. 2, 41, 52, 62. 3, 35, 86, 92. interrog. pron. which? what? وهم اف *mûn kadâm*, AV. 47, 3. who and which? Pers. کدام, Z. *ka* + sup. ŝuf. *-tema*, Sans. *katama*.

وهمدمم *ketrûntanŏ*, v. to remain, to stay, to abide, to continue; also written وهمدمم *ketrûntanŏ*; past part. وهمدم *ketrûntô*, Dk. 50, 8. وهمدم سد *barâ ketrûnd*, AV. 101, 10. remained, stood still; pret. وهمدم *ketrûnd*, AV. 89, 10.; fut. 3d sing. وهمدمم سد *barâ ketrûnêd*, AV. 2, 19. Heb. כָּתַר 'to wait', Chald. כְּתַר, Syr. ܟܬܪ; Pâz. syn. ماندن *mândan*.

وهم *katas*, AV. 15, 12. s. a conduit, a channel, an aqueduct. Comp. Pers. کت, 'a subterraneous canal'.

وهم *kadak*, s. a house, a dwelling, a habitation; see the following. Pers. کده, or کد; comp. Z. وهمد.

وهموهم *kadak-khûdâ*, or وهموهمسد *kadak-khûdâî*, s. a master of a house, a householder; pl. وهموهموهم *kadak-khûdâân*, AV. 1, 10. وهموهم وهم *kadak-khûdâyân*, AV. 15, 10. — وهم *kadak* + وهمس *khûdâ* (= وهمس *khûdâî*); Pers. کدخدا.

ـدك kaḍak-bânûkîh, GF. 3, 44, 51, 57. s. the duties of the mistress of a house, housewifery. ـدك kaḍak + ـنوبان bânûk (Pers. کدبانو) + abst. suf. ـيه -îh.

ـلدنتن ketrûntanŏ, v. see ـلدنتن ketrûntanŏ; fut. 3d sing. ـلدنتن ـره barâ ketrûnêḍ, GF. 4, 18.

ـكر, or ـك, -kar, adj. suf. affixed to substantives, and sometimes to adjectives, to form adjectives implying action (as in ـكر afsôs-kar, ـكر bazak-kar, ـكر bazankar, ـكر pîrûzkar, ـكر vazak-kar, ـكر yazishnkar, etc.); and sometimes the adjective has become a substantive (as in ـكر dâtôkar), which it does always when the plural suffix is added. Comp. Pers. ـگر, anc. P. Z. Sans. -kara.

ـلب kalbâ, AV. 18, 13. 43, 3. 48, 2, 7. ـلب kalbâ, GF. 2, 19, 49, 51. s. a dog; pl. ـلبان kalbâân, AV. 48, 3. 76, 2. ـلبان kalbâân, AV. 84, 2. Heb. כֶּלֶב, Chald. כַּלְבָּא, Syr. ܟܠܒܐ, Ar. كَلْبٌ; Pâz. syn. ـدگ sag.

ـلب ـزبان kalbâ-zûbân, AV. 63, 6. adj. 'dog-tongued', snarling, snappish, abusive, scurrilous. ـلب kalbâ + ـزبان zûbân.

ـكرپ kerp, AV. 4, 18, 20, 22. Hn. 2, 23, 24. s. a body, a shape, a figure, a form. Z. inst. ـكرپـيه.

ـكرپيه kerpîh, see ـكرپيه ـمار mâr-kerpîh.

ـهزار 10,000, Hn. 1, 26. num. ciph. ten thousand, a myriad. ـه 10 × ـهزار 1000; Pâz. syn. ـبور bêvar.

ـكرم kirm, AV. 33, 45, 81, 2. 69, 4. 71, 73, 3. s. a worm, a maggot, a caterpillar, insects. Pers. کرم, Sans. kṛimi.

ـكرمه karîtâ, or kirîtâ, s. a fortress, a citadel, a city; ـكرمه ـنپست karîtâ-nipist, AV. 1, 7. the fortress of writings, or the city writ-

ings, the archives. Heb. קְרִיָה const. קִרְיַת, Chald. קִרְיָא emph. קִרְיְתָא, Syr. ܩܪܝܬܐ, Ar. قَرْيَةٌ.

وكدوسرا *karîtûntanŏ*, v. to call, to exclaim, to term, to designate, to convoke, to summon, to invoke, to recite, to read; also written وكدوسرا *karîtûntanŏ*; past part. وكدوسرا *karîtûnḍ*, AV. 1, 28.; pres. 2d pl. وكدوسرا *karîtûnêḍ*, AV. 10, 10.; pres. 3d pl. وكدوسرا *karîtûnḍ*, AV. 6, 5. 9, 2. 65, 4. GF. 2, 25, 60.; fut. 3d sing. وكدوسرا رسد *barâ karîtûnêḍ*, GF. 5, 1. Heb. קָרָא, Chald. קְרָא, Syr. ܩܪܐ, Ar. قَرَأَ; Pâz. syn. وسوسا *khvândanŏ*.

وك *kas*, AV. 67, 9. 80, 6. adj. small, little, less, deficient, inferior. Pers. کَ, Z. وكدد; Huz. syn. وڈ *kaḍ*.

وكدك *kasp*, Hn. 1, 11, 21, 31. وكس *kasp*, Hn. 1, 36. s. value, worth, price. Comp. Heb. כֶּסֶף 'silver, money', Chald. כַּסְפָּא, Syr. ܟܣܦ, ܟܣܦܐ; Pâz. syn. ودا *arj*.

وكدكد وكدكد *XV*, or *15*, Hn. 2, 23. num. ciph. fifteen; a rare form of وسر. — و *X* + وكدكد *III* + وكد *II*; Pâz. syn. وكدوسك *pânjdah*.

وك *kash*, AV. 1, 37. 2, 21. 67, 8. s. the armpit, the side, the flank, the loin, (sometimes) the breast. Pers. کش, Z. وكدوسك, Sans. *kaksha*.

وك *kash*, crd. v. used as adj. drawing, pulling, dragging, hauling, bearing; (or perhaps used as a s.) one who is pulling, a dragger; pl. used as a s. وكوسا *kashân*, AV. 58, 2. the pulling ones, the draggers. Crd. of وكوسا *kashîḍanŏ*; Pers. کش, Z. وكدوسك.

وكدكدرا *Kaî-Khûsrôbô*, GF. 6, 2. in K20, pr. n. 'a famous prince', the third of the Kayânian kings, whose name is still frequently adopted by the Parsis. وك *Kaî* + وكدكدرا *khûsrôbô*, (= وكدكدرا *hû-srôb*); Pers. کی خسرو, or کیخسرو, Z. nom. وكدكدك.

𐬐𐬀𐬱𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *kashîḍanŏ*, AV. 49, 4. v. to draw, to pull, to drag, to haul, to extend, to stretch, to carry, to bear, to support; past part. 𐬐𐬀𐬱𐬌𐬙 *kashîḍ*, AV. 26, 40, 51, 2.; pret. 𐬐𐬀𐬱𐬌𐬙 *kashîḍ*, AV. 49, 4.; pres. 3d pl. 𐬐𐬀𐬱𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *kashênd*, AV. 96, 2. Pers. کشیدن, Z. *kash*, *karsh*; Huz. syn. 𐬐𐬀𐬵𐬎𐬎𐬀𐬥𐬀𐬌𐬙 *yezderûntanŏ*.

𐬐𐬀𐬱𐬌𐬙𐬀𐬥𐬀𐬌𐬙𐬌𐬙 *kashînîḍanŏ*, v. to cause to draw, to make drag, to drive, to impel, to compel; pres. 3d pl. 𐬐𐬀𐬱𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *kashînand*, AV. 68, 2. (which may, however, be only a variant of 𐬐𐬀𐬱𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *kashênd*, see the preceding). Caus. of 𐬐𐬀𐬱𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *kashîḍanŏ*; Pers. کشانیدن.

𐬐𐬀𐬱 *kakâ*, AV. 35, 2. GF. 2, 23. s. a tooth, the teeth. Chald. כַּכָּא; Pâz. syn. 𐬛𐬀𐬥𐬀𐬌𐬙 *dandân*.

𐬐𐬀 *kem*, AV. 16, 10. adj. little, less, few, scarce, deficient, defective; see 𐬐𐬀𐬨𐬌 *kêm*. Pers. کم, anc. P. *kamana*, Z. 𐬐𐬀𐬫𐬀𐬱𐬀𐬙.

𐬐𐬀𐬫𐬀𐬱 *kamâr*, AV. 21, 2. Hn. 3, 3. s. a head, or skull (of evil beings), a pate. Z. 𐬐𐬀𐬫𐬀𐬱𐬀𐬎𐬎𐬀; comp. Pers. کمر 'a cupola', Sans. *kam*, 'a head'.

𐬐𐬀 *-kun*, adj. suf. a variant of 𐬐𐬀𐬥 *-kûn* and 𐬐𐬀𐬵 *-gûn* (see 𐬐𐬀𐬥𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *hamô-kûn*, 𐬐𐬀𐬥𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *bîmkun*, and 𐬐𐬀𐬱𐬌𐬙𐬀𐬥𐬀𐬌𐬙 *rêshkun*).

𐬐𐬀𐬱 *kolâ*, AV. 1, 43. 2, 2, 10, 14. 68, 4. 101, 8, 23. GF. 1, 10. Hn. 2, 16. Dk. 151, 2, 9. adj. all, every; 𐬐𐬀𐬱 𐬌𐬙 *kolâ II*, AV. 6, 11. 52, 7. 69, 79, 2. 71, 73, 76, 3. all the two, both; 𐬐𐬀𐬱 𐬛𐬛𐬌𐬙 *kolâ khadîh*, AV. 18, 9, 10. 54, 8. everyone, every individual; 𐬐𐬀𐬱 𐬵𐬀𐬥𐬀𐬱𐬀 *kolâ khadû-bâr*, AV. 22, 7. every single time; 𐬐𐬀𐬱 𐬉𐬵𐬀𐬙𐬀𐬴 *kolâ jînâk*, AV. 18, 12. every place, everywhere; (used as pron). 𐬐𐬀𐬱 𐬫𐬀𐬥𐬀𐬙 *kolâ maman*, AV. 3, 14, 24. Dk. 150, 5. everything which, whatever, whatsoever; 𐬐𐬀𐬱 𐬥𐬌𐬙 *kolâ mûn*, AV. 6, 9. 18, 8. GF. 1, 6. 2, 5. everyone who. Heb. כֹּל, Chald. כֹּל, כֻּלָּא, Syr. ܟܠ, ܟܠܐ, Ar. كُلٌّ; Pâz. syn. (rare in Pahl.) 𐬐𐬀𐬱 *har*.

𐬐𐬀𐬰 *kôf*, AV. 18, 12. 40, 78, 2, 3. 44, 50, 2. 49, 4. 87, 3, 8. 95, 1. GF. 3, 4, 22, 29. s. a hill, a mountain. Pers. كوه, or كوپ, anc. P. *kaufa*, Z. 𐬐𐬀𐬎𐬎𐬀.

𐬐𐬀𐬰𐬌𐬐𐬀𐬥 *kûftanŏ*, v. to strike, to beat, to smite, to thrash, to pound, to bruise, to trample; pret. 𐬐𐬀𐬰 𐬐𐬌𐬎 *frâz kûft*, AV. 31, 3. beat on, smote; pres. 3d pl. 𐬐𐬀𐬰𐬌𐬐𐬀𐬥𐬎 *kûfand*, AV. 41, 3. Pers. كوفتن, or كُفتن.

𐬐𐬀𐬰𐬉𐬐𐬀𐬴 *kirfak*, AV. 6, 7-9. 7, 9. 8, 6. 13, 10. 14, 5. 101, 21. GF. 2, 5, 64. 4, 6, 13. 5, 2. Hn. 1, 35*a*, 38*a*. s. a meritorious action as enjoined by the Mazdayasnian religion, a good action, good works (as distinguished from 𐬐𐬀𐬉 *kâr*, 'an ordinary action, or duty'). Sas. 𑀓𑀭𑁆𑀫 *kirf*, Pers. كِرفه; Pâz. *kerba*.

𐬐𐬀𐬰𐬀𐬴 *kôfiz*, AV. 96, 2. s. a variant of 𐬐𐬀𐬴 *kafiz*.

𐬐𐬀𐬰𐬙𐬀𐬉𐬎 *karḍâr*, s. a doer, an actor, a maker, a performer, a causer; see 𐬐𐬀𐬰𐬙𐬀𐬉𐬎 𐬀𐬥𐬀𐬴-*karḍâr*. Pl. 𐬐𐬀𐬰𐬙𐬀𐬉𐬥𐬀𐬱 *karḍârân*, AV. 11, 15. From 𐬐𐬀𐬰𐬙𐬀𐬥𐬀 *karḍanŏ*.

𐬐𐬀𐬰𐬙𐬀𐬢 *karḍâm*, AV. 41, 3. 52, 2. s. an axe, a hatchet. Heb. קַרְדֹּם; comp. Ar. قَدُّوم, كِرْتِيم, كِرْزِيم, كَرْزَم, كِرْزِين, كِرْزَن, and كَرْزَن.

𐬐𐬀𐬰𐬙𐬀𐬴 *karḍak*, AV. 1, 26. 𐬐𐬀𐬰𐬙𐬀𐬴𐬊 *karḍakŏ*, Dk. 144, 10. p. p. used as s. what is done, an action, a performance, operation, use. Pers. كرده; Sas. pl. 𑀓𑀭𑁆𑀢𑀓𑀸𑀦𑁆, or 𑀓𑀭𑁆𑀢𑀓𑀸𑀦𑁆, *kartakân*.

𐬐𐬀𐬰𐬙𐬀𐬴 *kûḍak*, AV. 44, 6. 59, 5. 64, 9, 10, 12. 78, 3, 4, 9. 87, 7-9. 94, 5, 6. 95, 5. s. a child, an infant. Pers. كوده.

𐬐𐬀𐬰𐬀𐬴 *kûtak*, GF. 2, 27, 29, 30. adj. short, small. Pers. كوته, or كوتاه; Z. 𐬐𐬀𐬰𐬀𐬴𐬎𐬎𐬀.

𐬐𐬀𐬰𐬉𐬙𐬀𐬴 *kirḍak*, GF. 4, 20. s. an enigma. Pers. كِردك.

𐬐𐬀𐬰𐬙𐬀𐬥𐬊 *karḍanŏ*, AV. 1, 3. 3, 17. 13, 10. 67, 8. GF. 2, 37, 39. 4, 14.

Dk. 145, 1. 150, 10. 152, 1. N. 77, 2. v. to do, to make, to perform, to offer (prayer, or praise), to practice, to use, to exercise, to accomplish, to execute, to provide, to fulfil, to commit, to cause, to effect, to construct, to form, to act; to set, or put, (in, on, or to, anything); past part. 𐬉𐬌𐬎 *karḍ*, AV. 1, 6, 29. 2, 3, 5, 16. 4, 28-30, 32. 7, 7, 8. 8, 28-30, 35, 45, 51, 67, 73, 84, 97, 5. 9, 49, 8. 12, 19, 24, 47, 71, 81, 89, 96, 99, 7. 13, 22, 27, 31, 36, 44, 53, 62, 65, 66, 69, 70, 87, 6. 14, 3, 15. 16, 9, 10. 17, 21-23. 25, 5, 6. 55, 57, 76, 80, 4. 60, 2. 63, 6, 8. 64, 78, 9. 68, 18, 20. 77, 4, 7. 79, 6, 9. 88, 6, 7. GF. 2, 12, 44-46. 3, 62. Hn. 2, 28-30, 32. 𐬉𐬌𐬎𐬀 *karṭô*, AV. 7, 13, 63, 7. Hn. 2, 26. Dk. 149, 6.; 𐬉𐬌𐬎 𐬫𐬁 *barâ karḍ*, AV. 1, 17. GF. 4, 27. Hn. 2, 31. quite made, accomplished, set on; see 𐬉𐬌𐬎 𐬵𐬌𐬱 *khûp-karḍ*, 𐬉𐬌𐬎 𐬰𐬀𐬭 *zarîn-karḍ*, and 𐬉𐬌𐬎𐬀 𐬛𐬀𐬥 *Dînô-kartô*. Pret. 𐬉𐬌𐬎 *karḍ*, AV. 1, 37. 2, 29. 15, 10, 11. 17, 16, 17, 19, 20. 19, 26, 48, 49, 78, 5. 20, 21; 25, 27, 29, 30, 33, 34, 38, 45, 46, 51, 58, 59, 62, 66, 84, 86, 93, 95, 96, 3. 22, 24, 36, 40, 41, 44, 60, 63, 81, 85, 87-89, 4. 23, 2, 4, 7. 28, 3, 6. 31, 4, 7. 32, 52, 3, 5. 43, 2, 4. 50, 3, 4. 55, 72, 82, 83, 90, 92, 97, 98, 100, 2. 64, 6. 67, 8. 68, 10. 71, 5, 9. 91, 2, 4. 94, 3, 5. 𐬉𐬌𐬎𐬀 *kartô*, AV. 101, 18.; 𐬉𐬌𐬎 𐬫𐬁 *barâ karḍ*, AV. 1, 1. quite made; 𐬉𐬌𐬎 — 𐬬𐬌𐬥 *yîn* — *karḍ*, AV. 42, 5. (probably) begat in, (and GF. 2, 45. perhaps contains a similar idea). Fut. part. 𐬉𐬌𐬎𐬀𐬐𐬌𐬱𐬀 *kûnishnŏ*, N. 77, 7. 𐬉𐬌𐬎𐬀𐬐𐬌𐬱𐬀 𐬫𐬁 *barâ kûnishnŏ*, N. 78, 4. to be quite done, to be completed. Pers. کردن; Sas. p. p. 𐭪𐭫𐭣, or 𐭪𐭫𐭠, *kart* and 𐭪𐭫𐭲𐭣, or 𐭪𐭫𐭠𐭲, *kartî*; anc. P. Z. *kar*, Sans. *kṛi;* Huz. syn. 𐬀𐬵𐬀𐬌𐬥𐬀𐬙 *vâdûntanŏ*, which is generally used for the present, while 𐬉𐬌𐬎𐬀𐬙 *karḍanŏ* is mostly used for the past tenses, in Pahlavî.

𐬉𐬌𐬩𐬀 *kûst*, s. a side, a direction, a quarter, a part; 𐬉𐬌𐬩𐬀 𐬀𐬤 𐬉𐬌𐬩𐬀 *kûst val kûst*, AV. 89, 1. 94, 2. from side to side. Comp. Pers. کشت 'the loin, the side'.

𐬉𐬌𐬩𐬀𐬛𐬌 *kûstîk*, AV. 68, 3. s. the sacred thread of 72 woollen strands, or yarns, which is passed three times round the waist by Pârsîs of both sexes, and is tied with four knots. Pers. کستی; at first, probably,

an adj. meaning 'belonging to the waist', comp. Pers. کُشت, کشت 'loins, waist'.

𐬐𐬀𐬱𐬙𐬀𐬥𐬌 *kûshtanŏ*, substituted for 𐬐𐬀𐬱𐬙𐬀𐬥𐬌 *neksûnd* in AV. 1, 9. by B. N., v. to kill, to slay, to slaughter. Pers. کُشتن, Z. *kush*; Huz. syn. 𐬐𐬀𐬱𐬙𐬀𐬥𐬌 *neksûntanŏ*.

𐬐𐬀𐬱𐬰𐬌 *kûshishn*, AV. 30, 5. s. killing, slaughter, butchery, massacre, murder. 𐬐𐬀𐬱 *kûsh* (crd. of 𐬐𐬀𐬱𐬙𐬀𐬥𐬌 *kûshtanŏ*) + abst. suf. 𐬰𐬌 *-ishn*; Pers. کُشِش.

𐬐𐬀 *kevan*, AV. 19, 23, 55, 9. 39, 6. 40, 42, 7. 68, 5, 21. 77, 10. 87, 8, 9. 89, 10, 11. 99, 11. GF. 3, 47, 62, 63. 4, 2. Dk. 149, 4. 152, 5. adv. now, at present, yet, still. Chald. כְּעַן; Pâz. syn. 𐬐𐬀𐬐 *nûn*.

𐬐𐬀 *kûn*, AV. 77, 2. s. the backside, posteriors, buttocks, the fundament; see 𐬐𐬀 𐬀𐬎𐬌 *avâz-kûn*. Pers. کون, or کُن; Huz. syn. 𐬱𐬀𐬑𐬙𐬀𐬥 *shatman*.

𐬐𐬀 *-kûn*, adj. suf. affixed to substantives to form adjectives, and equivalent to 'making, causing' (see 𐬭𐬉𐬱𐬐𐬀 *rêshkûn* and 𐬯𐬀𐬐𐬀 *sahmkûn*); also written 𐬐 *-kun* and 𐬐𐬌 *-gûn*. Crd. of 𐬐𐬀𐬙𐬀𐬥𐬌 *kardanŏ*; comp. Pers. ـکُنین.

𐬐𐬀𐬙𐬀𐬌 *kevanich*, Dk. 151, 3. adv. with conj. now also, now even; see 𐬐𐬀𐬙𐬀𐬌 *kevanîch*. — 𐬐𐬀 *kevan* + 𐬌 *-ich*.

𐬐𐬀𐬰𐬌 *kûnishn*, I.) AV. 1, 30. 4, 24. 17, 12, 14, 18. 89, 11. 𐬐𐬀𐬰𐬙𐬀𐬥𐬌 *kûnishnŏ*, AV. 4, 18, 23, 25. 17, 15. Hn. 2, 22. N. 76, 10. s. a doing, a deed, an action, a performance; see 𐬰𐬀𐬐𐬀𐬰𐬌 *hû-kûnishn* and 𐬛𐬌𐬐𐬀𐬰𐬌 *dûsh-kûnishn*. II.) 𐬐𐬀𐬰𐬙𐬀𐬥𐬌 *kûnishnŏ*, fut. part. of 𐬐𐬀𐬙𐬀𐬥𐬌 *kardanŏ*. — 𐬐𐬀 *kûn* (crd. of 𐬐𐬀𐬙𐬀𐬥𐬌 *kardanŏ*) + abst. suf. 𐬰𐬌 *-ishn*; Pers. کُنِشن, or کُنِش; Huz. syn. 𐬀𐬛𐬀𐬐𐬀𐬰𐬌 *vâdûnishn*.

𐬐𐬀𐬙𐬀𐬭𐬎 *kûn-marz*, AV. 19, 71, 7. s. unnatural carnal intercourse,

sodomy, pæderastism. 𐬐𐬀 *kûn* + 𐬨𐬀𐬭𐬵 *marz* (Pers. مرز, crd. of 𐬐𐬀𐬨𐬀𐬭𐬵𐬌𐬛𐬀𐬯𐬆 *marzîdanŏ*).

𐬐𐬀𐬯𐬀𐬌 *kevanîch*, GF. 3, 62, 63. adv. with conj. now also, now even, now indeed; see 𐬐𐬀𐬯𐬀𐬌 *kevanich*. — 𐬐𐬀 *kevan* + 𐬌 *-îch*.

𐬐𐬀𐬛 *kaved*, AV. 58, 82, 5. in K20, a variant of 𐬐𐬀𐬛 *kabed*.

𐬐𐬀𐬛 *kand*, p. p. of 𐬐𐬀𐬛 *kandan*.

𐬐𐬀𐬯𐬀𐬌𐬐𐬀𐬯𐬀𐬌 *karîtûntanŏ*, v. a variant of 𐬐𐬀𐬭𐬌𐬐𐬀𐬯𐬀𐬌 *karîtûntanŏ*; past part. 𐬐𐬀𐬯𐬀𐬌𐬐𐬀𐬯𐬀𐬌 *karîtûnḍ*, AV. 32, 1.

𐬐𐬀𐬯𐬀𐬴 *kanîk*, AV. 4, 18, 21, 22. Hn. 2, 23. s. a maiden, a damsel, a girl, a maid, a virgin. Z. 𐬐𐬀𐬯𐬀𐬴𐬎𐬎, Sans. *kanyikâ*, comp. Pers. کنیز and کنیزك.

𐬐𐬀𐬛 *kandan*, v. to dig, to excavate, to extract, to scoop out, to root out; past part. 𐬐𐬀𐬛 *kand*, AV. 81, 1. Pers. کندن, anc. P. Z. *kan*, Sans. *khan*; Huz. syn. 𐬐𐬀𐬭𐬌𐬐𐬀𐬯𐬀𐬌 *khefrûntanŏ*.

𐬐𐬀𐬌 *Kaî*, GF. 2, 71. pr. n. a royal title of the Kayânian kings of Persia; see 𐬐𐬀𐬌𐬎𐬎𐬭𐬎𐬎 *Kaî-Khûsrôbô*, and 𐬐𐬀𐬌𐬎𐬎𐬭𐬎𐬎𐬌𐬯𐬀𐬎𐬎 *Kaî-Vishtâsp*. Pers. کی, Z. nom. 𐬐𐬀𐬌𐬎, Sans. *kavi*.

𐬐𐬀𐬛𐬎 *kadbâ*, I.) AV. 49, 7. 51, 5. 79, 9. 91, 4. GF. 3, 46, 55. 𐬐𐬀𐬛𐬎 *kadbâ*, GF. 3, 54, 68. adj. false, lying, fallacious, deceitful, unjust. II.) AV. 33, 5. 90, 97, 4. 𐬐𐬀𐬛𐬎 *kadbâ*, GF. 3, 48. s. a lie, a falsehood. Heb. כָּזָב 'a lie', Chald. כְּדָבָא, Syr. ܟܕܒܐ, Ar. كَذِبٌ; Pâz. syn. 𐬛𐬭𐬀𐬵 *drôgh*.

𐬐𐬌𐬯 *kêf*, AV. 23, 3. s. foam, froth. Pers. کَیَف, or کَف, Z. 𐬐𐬀𐬨, Sans. *kapha*.

𐬐𐬀𐬭𐬌𐬐𐬌𐬯 *kîrûkîh*, Dk. 151, 7. s. a memorial, a memorandum, a record. 𐬐𐬀𐬭𐬌𐬐 *kîrûk* (Pers. کیرو 'memory') + abst. suf. 𐬯 *-îh*.

𐬐𐬌𐬯𐬎 *kêsh*, AV. 1, 15. 𐬐𐬌𐬯 *kêsh*, AV. 47, 7. s. a religion, a form of worship, a creed, a sect; comp. 𐬯𐬎𐬌𐬯𐬎𐬌𐬯 *pôryô-ḍkêshîh*. Pl.

𐬐𐬀𐬱𐬀𐬥 *kêshân*, AV. 1, 17. Pers. كيش, Z. 𐬐𐬀𐬱𐬀𐬥𐬌𐬯𐬀𐬎𐬀, Sans. *dîkshâ*.

𐬐𐬀𐬱𐬎𐬯𐬀𐬭 *kêshvar*, AV. 53, 5. Hn. 1, 31. s. a region, a continent, one of the seven divisions of the earth's surface, which are said to be separated by seas and mountains impassable by man without spiritual aid. The central *kêshvar*, 𐬐𐬀𐬱𐬎𐬯𐬀𐬭 *Khvanîras*, contains the countries best known to the Iranians, and is said to be as large as the other six united; the eastern *kêshvar* is 𐬐𐬀𐬱 *Savah*; the western, 𐬐𐬀𐬱𐬌, or 𐬐𐬀𐬱𐬌, *Arzah*; the two northern, 𐬐𐬀𐬱𐬎𐬯𐬀𐬭 *Vôrûbaresht* and 𐬐𐬀𐬱𐬎𐬯𐬀𐬭 *Vôrujaresht*; and the two southern, 𐬐𐬀𐬱𐬎𐬯𐬀𐬭 *Fradadafsh* and 𐬐𐬀𐬱𐬎𐬯𐬀𐬭 *Vîdadafsh* (see Bund. 14, 5-13. 20, 15-19.). Pers. كِشور, Z. 𐬐𐬀𐬱𐬎𐬯𐬀𐬭𐬌𐬯𐬀𐬎𐬀.

𐬐𐬀𐬱𐬎𐬯𐬀𐬭𐬌𐬵 *kêshvarîk*, adj. belonging to the *kêshvars*, or regions of the earth, terrestrial, worldly, earthly; pl. used as a s. 𐬐𐬀𐬱𐬎𐬯𐬀𐬭𐬌𐬵𐬀𐬥𐬵 *kêshvarîkânŏ*, Dk. 151, 13. the earthly, the inhabitants of the world. 𐬐𐬀𐬱𐬎𐬯𐬀𐬭 *kêshvar* + adj. suf. 𐬌𐬵 *-îk*.

𐬐𐬀𐬵 *kêm*, adj. little, less, few; see 𐬐𐬀 *kem*. Comp. 𐬐𐬀𐬵𐬙𐬀𐬭 *kêmtar*, AV. 18, 12. lesser, smaller.

𐬐𐬀 *kîn*, or *kên*, AV. 1, 10. s. hatred, enmity, malice. Pers. كين, Sas. (?) *kên*, Z. 𐬐𐬌𐬥𐬌𐬯𐬀𐬎𐬀.

𐬐𐬌𐬭𐬀 *kirâ* (trad. *kinâ*) AV. 15, 1. 74, 5. s. a sheep, a goat, one of a flock, or herd, a domestic animal. Comp. Heb. כֶּבֶשׂ 'a lamb, or sheep'; Pâz. syn. 𐬵𐬀𐬎𐬌𐬥𐬌, or 𐬵𐬀𐬎𐬌𐬭𐬌, *gôspend*.

𐬐𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬯𐬀 *Kaî-Vishtâsp*, AV. 11, 3. 𐬐𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬯𐬀 *Kaî-Vishtâsp*, AV. 11, 16. pr. n. the fifth of the Kayânian kings, in whose reign the Mazdayasnian religion was taught by Zarathushtra; he should not be confounded with the later Vishtâspa who was father of Darius. Z. 𐬐𐬀𐬵𐬎𐬌𐬯𐬎𐬀𐬯𐬀𐬵𐬀𐬥𐬌𐬯𐬀𐬎𐬀, Pers. گشتاسپ, کی.

𐭬 *m.*

𐭬 *m* is the twelfth letter of the Pahlavî alphabet, and the usual equivalent of Sas. ם, Pers. م, Z. 𐬨, and Chald. מ, ם. When not final, it is always joined to the succeeding letter without any change of form, as in the compounds: 𐭥𐭬 *mâh*, 𐭡𐭬 *mâm*, 𐭠𐭬 *mân*, 𐭬 *man*, 𐭩𐭬 *madam*, etc. When joined by a preceding letter, the junction is nearly always made at the top, so as to force the bottom of the 𐭬 *m* below the line, as in the compounds: 𐭡 *ham*, 𐭫 *ram*, 𐭩 *zam*, 𐭮 *sam*, 𐭮 *sham*, 𐭬𐭬 *maman*, 𐭯 *yam*, etc.

𐭬 *-am*, pron. suf. of 1st pers. sing. me, my; of (to, for, by, or through) me; it is usually affixed to an adv., or conj., at the beginning of a clause in the sentence (see 𐭬𐭮 *afam*, 𐭬𐭠𐭮 *adînam*, 𐭬𐭫𐭯𐭡 *amatam*, 𐭬𐭢𐭠 *aîgham*, 𐭯𐭩 *zyam*, 𐭬𐭬𐭬 *mamanam*, and 𐭬𐭥𐭬 *mûnam*), or to a prep. in the middle of a clause; it also occurs occasionally unattached in the forms 𐭬𐭠 *am*, or 𐭬 *am*, like the other pron. suf. 𐭡 *-at* and 𐭮 *-ash*. Pers. ـم, anc. P. gen. dat. *-maiy*, abl. *-ma*.

𐭬 *-am*, suf. of pres. 1st sing. of verbs (see 𐭬𐭥𐭩𐭠 *khefrûnam*, 𐭬𐭥𐭠𐭠𐭮𐭠 *khadîtûnam*, 𐭬𐭥𐭠𐭫𐭮𐭠 *hankhetûnam*, 𐭬𐭬𐭮𐭠 *hômanam*, 𐭬𐭥𐭠𐭫𐭠 *khavîtûnam*, 𐭬𐭥𐭠𐭮𐭥𐭠 *bavîhûnam*, 𐭬𐭥𐭠𐭩𐭠 *pezkûnam*, 𐭬𐭠𐭠𐭮 *pûrsam*, 𐭬𐭥𐭩𐭫𐭩𐭠 *zektelûnam*, 𐭬𐭥𐭠𐭫𐭠 *sâtûnam*, 𐭬𐭥𐭠𐭮 *yehabûnam*, 𐭬𐭥𐭠𐭫𐭠 *yâtûnam*, etc.); in Pâz. verbs the suf. is often 𐭬𐭥 *-ôm* (see 𐭬𐭮𐭠𐭩𐭮𐭥 *andêshôm*, 𐭬𐭩𐭬𐭬𐭫𐭥 *padmûǰôm*, 𐭬𐭥𐭮𐭥 *tûbânôm*, 𐭬𐭠𐭠𐭮𐭥 *rasîdôm*, etc.) and occasionally 𐭬𐭠 *-êm* (see 𐭬𐭠𐭠𐭮𐭠 *pûrsêm*). Pers. ـم, anc. P. Z. Sans. *-mi*.

𐭥𐭬 *mâh*, AV. 8, 1, 5, 7. 15, 19. 72, 6. s. the moon; the twelfth day of each Pârsî month. Pers. ماه and مه, Z. 𐬨𐬀𐬵𐬀 and 𐬨𐬀𐬵𐬀𐬌, Sans. *mâs*; Huz. syn. 𐭥𐭫𐭥 *kûkâ* and 𐭫𐭥𐭩𐭬 *kamrayâ*.

𐬨𐬀𐬵 *mâh*, GF. 2, 49. (and 2, 51. in most MSS.) s. a month; (for the names of the twelve months in the Pârsî year, see 𐬉𐬌𐬙𐬀𐬌 *bidanâ*). Pers. ماه, anc. P. *mâha*, Z. 𐬨𐬀𐬎𐬎, Sans. *mâs* and *mâsa*; Huz. syn. 𐬉𐬌𐬙𐬀𐬌 *bidanâ*.

𐬨𐬀𐬵 Hn. 2, 35. probably a contraction of 𐬨𐬀𐬵𐬌 *mâyâ*, or *mâyah*, s. cohabitation, sexual intercourse; see 𐬨𐬀𐬵𐬌𐬎 *mâyûd*. Comp. Pers. مایه; it explains Z. 𐬨𐬀𐬵𐬌𐬎.

𐬨𐬀𐬵𐬨𐬀𐬵𐬌𐬚 *mâhmânîh*, Hn. 2, 33. s. see 𐬨𐬀𐬵𐬨𐬀𐬵𐬌𐬚 *mahmânîh*.

𐬨𐬌𐬀𐬵 *mîyân*, AV. 1, 10. 25, 2. 53, 3. 68, 24. 91, 4. 𐬨𐬌𐬀𐬵𐬀𐬀𐬉 *mîyânak*, N. 78, 7. 126, 5. 𐬨𐬌𐬀𐬵𐬀𐬵 *mîyânô*, N. 77, 8. s. the middle, the midst, the centre, the waist; mediation; see 𐬨𐬌𐬀𐬵 *miyân*; (sometimes used as prep.) between, among. Pers. میان and میانه, Z. 𐬨𐬌𐬎𐬎𐬀𐬀𐬌𐬙.

𐬨𐬌𐬀𐬵𐬎𐬀𐬵𐬐𐬌𐬵 *mîyânjîkîh*, AV. 67, 7. s. mediation, interposition, interference, arbitration, administration. 𐬨𐬌𐬀𐬵𐬎𐬀𐬵𐬐𐬌𐬵 *mîyânjîk* (comp. Pers. میانجی) + abst. suf. 𐬌𐬵 *-îh*.

𐬨𐬀𐬵𐬎𐬀𐬵𐬐𐬀𐬵 *mâdîkân*, GF. 1, 1. 6, 1, 4. 𐬨𐬀𐬵𐬎𐬀𐬵𐬐𐬀𐬵𐬀𐬵 *mâdîkânô*, GF. 5, 1. adj. pl. used as a s. a narrative, an account, a description, an explanation, a history, a tale (a term applied to nearly all the Nasks); also written 𐬨𐬀𐬵𐬎𐬀𐬵𐬐𐬀𐬵.

𐬨𐬀𐬌 *mâr*, AV. 19, 28, 81, 86, 2. 36, 2, 3. 37, 50, 71, 3. 60, 8. 69, 4. GF. 5, 2. s. a snake, a serpent; pl. 𐬨𐬀𐬌𐬀𐬵 *mârân*, AV. 19, 3. 56, 90, 1. 71, 2. 𐬨𐬀𐬌𐬀𐬵𐬀𐬵 *mârânô*, AV. 66, 2. N. 77, 2. Pers. مار.

𐬨𐬀𐬌𐬫𐬀𐬉𐬐𐬌𐬵 *mâr-kerpîh*, AV. 36, 7. s. a serpent form. 𐬨𐬀𐬌 *mâr* + 𐬫𐬀𐬉 *kerp* (comp. Pers. مارتن), to which compound adj. is added the abst. suf. 𐬌𐬵 *-îh*.

𐬨𐬀𐬌𐬃𐬀𐬉 *mâlman*, AV. 2, 29. adj. full, filled with, laden with, complete, perfect. Heb. מָלֵא, Chald. מְלֵי, מְלִי, Syr. ܡܠܐ, Ar. مَلَأَ, مَلْآنُ, As. *mala*; Pâz. syn. 𐬨𐬀𐬉 *pûr*.

𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬀𐬵 *Mâzdayasn*, adj. Mazda-worshiping, belonging to the worship of Ahura-mazda, or to the religion of the Parsis, Zoroastrian; also written 𐬨𐬀𐬵𐬌𐬎𐬌𐬵. Pl. used as a s. 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬀𐬵𐬨𐬀𐬥 *Mâzdayasnân*, AV. 2, 17, 21. 3, 10. 5, 8. 10, 7. 12, 8. 101, 28. 𐬨𐬀𐬵𐬌𐬎𐬌𐬵𐬀𐬵𐬌𐬨𐬀𐬥 *Mâzdayasnân*, AV. 1, 42. 2, 8, 36. 3, 5, 6, 13. 13, 9. 101, 14. 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬀𐬵𐬨𐬀𐬥 *Mâzdayasnân*, AV. 1, 39. 68, 9. 𐬨𐬀𐬵𐬌𐬎𐬌𐬵𐬀𐬵𐬌𐬨𐬀𐬥𐬀 *Mâzdayasnânŏ*, AV. 2, 6. 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬀𐬵𐬨𐬀𐬥𐬀 *Mâzdayasnânŏ*, AV. 101, 5. the Mazdayasnians, the worshipers of Ahura-mazda. Sas. 𑋐𑋡𑋣𑋔𑋐 *Mazdayasn*, Z. 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬀𐬵𐬌𐬨𐬀𐬥𐬀 and 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬀𐬵𐬌𐬨𐬀𐬥𐬀𐬌.

𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬁 *mâsrabar*, adj. scripture-bearing, knowing the scriptures by heart, able to recite all the religious formulas; also written 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬨𐬀𐬥𐬁 *mânsrabar*. Pl. used as a s. 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬵𐬁𐬨𐬀𐬥 *mâsrabarân*, AV. 14, 1. those who know the scriptures by heart. 𐬨𐬀𐬵𐬌𐬎𐬀𐬎𐬁 *mâsra* (Z. 𐬨𐬀𐬵𐬌𐬭𐬀, Sans. *mantra*) + 𐬁 *bar* (crd. of 𐬉𐬀𐬎𐬁 *bûrdanŏ*).

𐬨𐬀𐬵𐬌𐬥𐬀𐬨𐬀𐬥𐬌𐬵 *mahmânîh*, AV. 7-9, 1. s. hospitality, lodging and entertainment, board and lodging; see 𐬨𐬀𐬵𐬌𐬥𐬀𐬨𐬀𐬥𐬌𐬵 *mâhmânîh*. Pers. مهمانی.

𐬨𐬀𐬥 *mân*, AV. 2, 24. s. an abode, a dwelling, a residence, a house; (also) a family, see 𐬛𐬌𐬵𐬀𐬎𐬀𐬨𐬀𐬥 *dûdak-mân*. Pers. مان, Z. 𐬨𐬀𐬵𐬀𐬥 (Gâth. 𐬨𐬀𐬵𐬀𐬥𐬌𐬵).

𐬨𐬀𐬥 *-mân*, 𐬨𐬀𐬥𐬀 *-mânŏ*, pron. suf. of 1st pers. pl. us, our; of (to, for, by, or through) us; it is usually affixed to an adv., or conj., at the beginning of a clause in the sentence (see 𐬀𐬨𐬀𐬥 *afmân*, 𐬀𐬨𐬀𐬱𐬨𐬀𐬥 *amatmân*, 𐬀𐬨𐬀𐬴𐬨𐬀𐬥 *aîghmân*, 𐬨𐬀𐬥 *zyamân*, 𐬨𐬀𐬉𐬨𐬀𐬥 *mûnmân*, and 𐬨𐬀𐬛𐬁𐬨𐬀𐬥 *vadmân*), or to a prep. in the middle of a clause; it may also perhaps be occasionally found unattached, like the sing. pron. suf. 𐬀 *-am*, 𐬌 *-at*, and 𐬎 *-ash*. Pers. ـمان; 𐬀 *-am* + pl. suf. 𐬨 *-ân*.

𐬨𐬀𐬥𐬯𐬀𐬵 *mânpân*, s. a housekeeper, a householder, the head of a family; pl. 𐬨𐬀𐬥𐬯𐬀𐬵𐬨𐬀𐬥 *mânpânân*, AV. 48, 7. — 𐬨𐬀𐬥 *mân* + 𐬯𐬀𐬵 *pân* (Pers. بان, or وان).

𐬱𐬀𐬭𐬯𐬌𐬎𐬀𐬥 *Mârspendân*, AV. 1, 16. patron. adj. the Mârspendan; the son, or descendant, of Mârspend. 𐬱𐬀𐬭𐬯𐬌𐬎 *Mârspend* + patron. suf. 𐬥 *-ân.*

𐬱𐬀𐬭𐬯𐬌𐬎, or 𐬱𐬀𐬭𐬯𐬌𐬵, *Mârspend*, GF. 1, 7. pr. n. an old Pârsî name, especially that of the father, or forefather, of the famous 𐬀𐬑𐬀𐬭𐬀-𐬯𐬀𐬇 *Âtarô-pâd* who was prime minister of Shapur II.; (also) the 29th day of each Parsi month; likewise written 𐬱𐬀𐬭𐬯𐬌𐬎𐬭𐬀𐬯𐬎, or 𐬱𐬀𐬭𐬯𐬌𐬵𐬭𐬀𐬯𐬎, *Mânsraspend.* Pers. مارسفند, or مهراسفند, Z. 𐬨𐬀𐬢𐬀𐬵𐬀𐬯𐬌𐬎𐬀 . 𐬥𐬌𐬯𐬌𐬎𐬀 'the beneficent religious formula'.

𐬨𐬀𐬥𐬯𐬌𐬎𐬭𐬀𐬥 *mânsrabar*, adj. a variant of 𐬨𐬀𐬯𐬌𐬎𐬭𐬀𐬥 *mâsrabar*; pl. 𐬨𐬀𐬥𐬯𐬌𐬎𐬭𐬀𐬥𐬀𐬥 *mânsrabarân*, AV. 14, 1. in K20.

𐬨𐬀𐬥𐬌𐬱𐬀 *mânishn*, 𐬨𐬀𐬥𐬌𐬱𐬀𐬢 *mânishnŏ*, s. an abode, a dwelling, a residence, a habitation; see 𐬨𐬀𐬥𐬌𐬱𐬀𐬢 𐬨𐬎𐬁𐬭𐬀𐬵𐬌𐬐 *Mûjrâyîk-mânishnŏ*. — 𐬨𐬀𐬥 *mân* (crd. of 𐬨𐬀𐬥𐬌𐬯 *mândan*, Pers. ماندن) + abst. suf. 𐬱𐬀 *-ishn.*

𐬨𐬀𐬥𐬌𐬱𐬀 𐬥𐬀𐬴𐬌𐬥 *mânishn-hômand*, Hn. 2, 3, 35. adj. having dwellings, provided with habitations. 𐬨𐬀𐬥𐬌𐬱𐬀 *mânishn* + pos. suf. 𐬥𐬀𐬴𐬌𐬥 *hômand.*

𐬨𐬀𐬭𐬎𐬀𐬥𐬯𐬌𐬎𐬀𐬥𐬢 *Mârôspendânŏ*, Dk. 104, 6. 𐬨𐬀𐬭𐬎𐬀𐬥𐬯𐬌𐬎𐬀𐬥𐬢 *Mârôspendânŏ*, Dk. 144, 7. patron. adj. variants of 𐬱𐬀𐬭𐬯𐬌𐬎𐬀𐬥 *Mârspendân.*

𐬨𐬀𐬵𐬌𐬐𐬀𐬯𐬌𐬎𐬀𐬯𐬎 *makhîtântanŏ* (trad. *mâîtûnatan*) v. to strike, to beat, to smite, to flog, to drive (a nail, or peg), to vanquish, to destroy; past part. 𐬨𐬀𐬵𐬌𐬐𐬀𐬯𐬌𐬎 *makhîtând*, AV. 57, 4. 60, 8. 74, 75, 2. 79, 5. 92, 1. 98, 6. GF. 5, 6. Hn. 2, 28.; pret. 𐬨𐬀𐬵𐬌𐬐𐬀𐬯𐬌𐬎 *makhîtând*, AV. 31, 50, 8.; pres. 3d pl. 𐬨𐬀𐬵𐬌𐬐𐬀𐬯𐬌𐬎𐬀 *makhîtând*, AV. 28, 58, 2. Heb. מָחָא, מָחָה, Chald. מְחָא, Syr. ܡܚܳܐ, Ar. مَحَا 'to destroy'; Pâz. syn. 𐬵𐬀𐬛𐬀𐬯𐬎 *zadanŏ.*

𐬵𐬀𐬛𐬌𐬯𐬌𐬎 *Mazdayast*, 𐬵𐬀𐬛𐬌𐬯𐬌𐬎𐬭𐬀 *Mazdayastô*, Dk. 149, 2. 151, 3, 11. adj. a variant of 𐬨𐬀𐬵𐬛𐬌𐬯𐬌𐬎 *Mâzdayasn.* Either 𐬵 = Z. 𐬵𐬀𐬫𐬀 (as in 𐬀𐬫𐬀𐬭𐬨𐬵𐬀 *Aûharmazd*) and 𐬯𐬌𐬎 *yast* (Z. 𐬬𐬀𐬱𐬌𐬎) is substi-

tuted for 𐬌𐬎𐬱 *yasn* (Z. 𐬌𐬎𐬱𐬀𐬐𐬀); or 𐬎𐬴 = Z. 𐬎𐬀𐬵 (comp. 𐬎𐬀𐬌𐬵 = Z. 𐬎𐬀𐬌𐬎𐬀𐬐𐬀), 𐬌 = Z. 𐬎, and 𐬎𐬌 = 𐬌𐬎 was originally a mere mal-formation of 𐬌𐬎 (the change of 𐬎 into 𐬌, and *vice versa*, being not uncommon in MSS.). The word 𐬎𐬌𐬨𐬎𐬴 is also sometimes *mahîst*, 'greatest' (see Bund. 13, 18. 14, 6. 22, 1. 43, 3, 4. etc.), anc. P. *mathishta*, Z. 𐬨𐬀𐬌𐬌𐬀𐬎𐬎𐬀, Sans. *mahishṭha*.

𐬨𐬀𐬎𐬴 *mâyûḍ*, Hn. 1, 10. s. sexual intercourse, copulation, conception. Comp. Pers. مایه; it explains Z. 𐬨𐬀𐬎𐬎𐬀𐬐𐬀. Perhaps a better reading would be *mâyavaḍ*, 'what has generative effect'.

𐬨𐬀𐬎𐬴 𐬨𐬀𐬌𐬎𐬴 𐬵𐬀𐬌 *mâyûvaḍ-hômand*, Hn. 3, 35. 𐬨𐬀𐬎𐬴 𐬨𐬀𐬌𐬎𐬴 𐬵𐬀𐬌 *mâyûvatô-hômand*, Hn. 2, 35. adj. having what procreates, provided with breeding creatures. 𐬨𐬀𐬎𐬴 *mâyû* (= 𐬨𐬀𐬎𐬴, or 𐬨𐬀𐬵𐬴, *mâyâ*) + 𐬨𐬌 *vaḍ* (Z. 𐬨𐬎𐬀) + pos. suf. 𐬵𐬀𐬌 *hômand*; Z. 𐬨𐬀𐬵𐬎𐬀𐬐𐬀𐬵𐬀𐬐𐬀.

𐬨𐬀𐬨𐬴 *matâ*, AV. 15, 10. s. a province, a district, a town, a village. Chald. מָתָא, Syr. مُدَّا, As. *mat;* Pâz. syn. 𐬛𐬌 *dih*.

𐬨𐬀𐬎𐬴 *maḍanŏ*, v. to come, to arrive, to attain, to reach, to happen; past part. 𐬨𐬌𐬴 *maḍ*, AV. 2, 4. 4, 12. 8, 6. 49, 8. 68, 24. 89, 8. GF. 2, 45. 3, 10.; (used as adj.) AV. 15, 3. appointed, proper; 𐬨𐬌𐬴 𐬀𐬵𐬵 *barâ maḍ*, AV. 10, 3. Hn. 2, 35. 3, 34. come out, come forth; 𐬨𐬌𐬴 𐬯𐬀𐬵 *frâz maḍ*, AV. 4, 7, 8. 6, 19, 20, 1. 12, 1, 9. 16, 2. 𐬨𐬀𐬎𐬴 𐬯𐬀𐬵 *frâz maḍŏ*, Dk. 150, 9. come up, advanced, come up to, arrived at. Pret. 𐬨𐬌𐬴 *maḍ*, GF. 1, 4. 3, 53. Hn. 2, 29.; 𐬨𐬌𐬴 𐬀𐬵𐬵 *barâ maḍ*, AV. 4, 2. came out, came forth; 𐬨𐬌𐬴 𐬯𐬀𐬵 *frâz maḍ*, AV. 4, 27. 17, 19. GF. 4, 21. came up, arrived; 𐬨𐬌𐬨 𐬨𐬀𐬎𐬴 *maḍam maḍŏ*, Dk. 150, 13. came on, advanced. Pers. آمدن, anc. P. Z. Sans. *gam;* Huz. syn. 𐬀𐬎𐬀𐬐𐬀𐬵𐬀𐬐𐬀𐬵𐬀𐬐𐬀 *yâtûntanŏ* and 𐬀𐬎𐬀𐬐𐬀𐬵𐬀𐬐𐬀𐬵𐬀𐬐𐬀 *yâîtûntanŏ*.

𐬀𐬎𐬴 *Mitrô* (trad. *Matûn*) AV. 5, 3. pr. n. the yazad, or angel, of the sun's light, whose name is given to the 16th day of each Parsi month. Z. nom. 𐬨𐬀𐬐𐬀𐬵𐬀𐬐𐬀, anc. P. *Mithra*, Sans. *mitra*, 'the sun', Pers. مهر.

𐬨𐬀𐬭 *mitrô* (trad. *matûn*) AV. 52, 6, 7. 85, 7. s. a promise, an agreement, a covenant, a contract, an engagement. Z. nom. 𐬨𐬀𐬭𐬎𐬌; comp. Sans. *mitra*, 'a friend', Pers. مهر, 'friendship'.

𐬨𐬀𐬭𐬎𐬌𐬀𐬵𐬀𐬥 *Mitrô-âpân*, GF. 6, 2, 5. pr. n. 'honoring Mithra' (?), a Pârsî man's name, still in use in the form Meharvânji. 𐬨𐬀𐬭 *Mitrô* + 𐬀𐬵 *âpân* (= crd. of Pers. آبانیدن 'to praise', Z. Sans. *van*); Pers. مهربان.

𐬨𐬀𐬭𐬎𐬌𐬀𐬥𐬀𐬵𐬀𐬴𐬀𐬐 *Mitrô-panâhk*, GF. 6, 2. pr. n. a Pârsî man's name in the 13th century A.D. 𐬨𐬀𐬭 *Mitrô*, or *mitrô*, + 𐬀𐬥𐬀𐬵𐬀𐬴 *panâhk* (= 𐬀𐬥𐬀𐬵𐬀𐬴 *panâh*).

𐬨𐬀𐬭 𐬛𐬭𐬌𐬐 *mitrô-drûj*, AV. 52, 5. adj. used as s. promise-breaking, a breach of promise. 𐬨𐬀𐬭 *mitrô* + 𐬛𐬭𐬌𐬐 *drûj* (crd. of 𐬛𐬭𐬌𐬑𐬀𐬐𐬌 *drûkhtanŏ*); Z. acc. 𐬛𐬭𐬌𐬑𐬀𐬐𐬌𐬀𐬵𐬀𐬥 . 𐬨𐬀𐬭𐬎𐬌.

𐬨𐬀𐬭 𐬛𐬭𐬌𐬐𐬌𐬎 *mitrô-drûjîh*, AV. 70, 6. GF. 4, 20. s. promise-breaking, a denial of an agreement. The preceding + abst. suf. 𐬌𐬎 *-îh*.

𐬨𐬀𐬭 *mar*, AV. 1, 20. s. a number, a total, a sum, an account, a calculation; 𐬨𐬀𐬭 𐬌𐬎 𐬐 *min zak mar* may mean either 'out of that number', or 'on that account' (comp. Mkh. 10, 4.). Pers. مر.

𐬨𐬀𐬭 *mar*, GF. 1, 24. 2, 3, 18, 21, 24, 28, 33, 38, 43, 50, 53, 56, 63, 66. 3, 2, 13, 18–21, 28, 37, 42, 53, 65, 70, 76, 82, 87, 90, 93, 96. s. a destroyer, a malefactor, a criminal, a felon. Z. 𐬨𐬀𐬭𐬛𐬀𐬭𐬛𐬀𐬎𐬌 'deadly'.

𐬨𐬁𐬭 *mard*, substituted for 𐬎𐬁𐬥𐬀 *gabrâ* in AV. 31, 36, 46, 68, 1. 38, 58, 5. by K20, and in GF. 2, 8. by K26, 𐬨𐬁𐬭𐬛𐬌 *mardŏ*, similarly substituted in AV. 22, 6. 27, 5. by K20, s. a man, a male human being; pl. 𐬨𐬁𐬭𐬛𐬀𐬵 *mardân*, see 𐬨𐬀𐬜𐬌𐬵𐬀𐬭𐬛𐬀𐬵 *magôî-mardân*. Pers. مرد, anc. P. *martiya*, Z. 𐬨𐬀𐬭𐬌𐬎𐬌𐬀𐬎𐬌 'a mortal', and 𐬨𐬀𐬭𐬛𐬀𐬭𐬛𐬀𐬎𐬌, Sans. *martya*; Huz. syn. 𐬎𐬁𐬥𐬀 *gabrâ*.

𐬫𐬀𐬭𐬛𐬌𐬥𐬀𐬢 *mardûm*, AV. 1, 28. 6, 15, 2. 37, 47, 1. 41, 66, 6. 42, 1, 3. 48, 7. 49, 89, 8. 55, 4. GF. 1, 4, 8. 2, 44-46, 52. s. a human being, a man, mankind, people, a male human being (in AV. 37, 1. 41, 6. 48, 7. GF. 2, 45.); pl. 𐬫𐬀𐬭𐬛𐬌𐬥𐬀𐬢𐬀𐬥 *mardûmân*, AV. 1, 12, 18, 25. 15, 27, 6. 16, 7. 20, 49, 2. 29, 47, 5. 36, 75, 3. 37, 4, 6. 73, 8. 92, 4. 101, 20. GF. 2, 37. 𐬫𐬀𐬭𐬛𐬌𐬥𐬀𐬢𐬀𐬥𐬌𐬚 *mardûmânŏ*, AV. 28, 6. 39, 2. GF. 1, 15. 2, 75, 76. 3, 30. Pers. مردم; Huz. syn. 𐬀𐬯𐬎𐬯𐬀𐬑𐬀 *anshûtâ*.

𐬫𐬀𐬭𐬛𐬀𐬚 *murdanŏ*, v. to die; a variant of 𐬫𐬀𐬭𐬛𐬀𐬚 *mûrdanŏ*; past part. 𐬫𐬭𐬛 *murd*, substituted for 𐬫𐬌𐬭𐬛 *mûrd* in AV. 55, 1. by K 20.

𐬫𐬭𐬛𐬯𐬀𐬥 *Marzpân*, GF. 6, 2. pr. n. a Pârsî man's name. Pers. مرزبان.

𐬫𐬭𐬛𐬰𐬀 *marzishn*, s. sexual intercourse, cohabitation; see the following. 𐬫𐬭𐬛 *marz* (crd. of 𐬫𐬭𐬛𐬌𐬰𐬀𐬛𐬀𐬚 *marzîdanŏ*) + abst. suf. 𐬰 *-ishn*.

𐬫𐬭𐬛𐬰𐬌𐬰𐬌𐬯 *marzishnîh*, see 𐬫𐬭𐬛𐬰𐬌𐬰𐬌𐬯 𐬀𐬎𐬀𐬭𐬌𐬚𐬌𐬯 *avârûnŏ-marzishnîh*.

𐬫𐬭𐬛𐬰𐬌𐬰𐬌𐬐 *marzishnîk*, see 𐬫𐬭𐬛𐬰𐬌𐬰𐬌𐬐 𐬀𐬎𐬀𐬭𐬌𐬚 *avârûn-marzishnîk*.

𐬫𐬭𐬛𐬌𐬰𐬀𐬛𐬀𐬚 *marzîdanŏ*, v. to have sexual intercourse, to cohabit; pret. 𐬫𐬭𐬛𐬌𐬰𐬀𐬛 *marzîd*, AV. 88, 2.; crd. 𐬫𐬭𐬛 *marz*, see 𐬴𐬀𐬫𐬭𐬛 *kûn-marz* and 𐬛𐬀𐬰𐬑𐬀𐬥 𐬫𐬭𐬛 *dashtân-marz*. Comp. Pers. مرز 'coition', Z. *marez*, 'to sweep', Sans. *mṛij*, 'to cleanse'.

𐬫𐬭𐬛 𐬀𐬭𐬎𐬀𐬥 *marg-arjân*, AV. 55, 4. adj. death-deserving, worthy of death, capital (crime), mortal (sin); also written 𐬫𐬭𐬛𐬀𐬭𐬎𐬀𐬥 *marg-arjân*. 𐬫𐬭𐬛 *marg* + 𐬀𐬭𐬎𐬀𐬥 *arjân*.

𐬫𐬭𐬴 *marak*, AV. 54, 6. s. a number, a total, a sum. Pers. مرء. It may perhaps be here (and occasionally elsewhere) an adj., 'numerous', from 𐬫𐬭 *mar*; but it is usually a s.

𐬫𐬭𐬴𐬀 *malkâ*, GF. 6, 4. Dk. 144, 8, 10. 149, 1. 150, 11. 151, 4, 13. s. a king, a monarch, a sovereign; pl. 𐬫𐬭𐬴𐬀𐬥 *malkâân*, GF. 6, 4. 𐬫𐬭𐬴𐬀𐬥𐬌𐬚 *malkâânŏ*, Dk. 144, 8, 10. 150, 11. 151, 4, 13. Sas. 𑍐𑍂𑍞𑍂 *malkâ*, pl.

𐬫𐬀𐬵𐬀𐬀𐬥 *malkân;* Heb. מַלְכָּה, Chald. מַלְכָּא, Syr. ܡܲܠܟܳܐ, Ar. مَلِكٌ, مَالِكٌ; Pâz. syn. 𐬱𐬀𐬀𐬥 *shâh.*

𐬫𐬀𐬭𐬎𐬀𐬭𐬌𐬙 *marvârîḍ*, GF. 2, 13. s. a pearl. Pers. مروارید.

𐬫𐬀𐬭𐬉𐬙𐬌𐬙𐬀𐬭 *marenchînîḍâr* (trad. *marôchînîḍâr*) s. a destroyer, a devastator, a ravager, a murderer; see 𐬫𐬀𐬭𐬉𐬙𐬌𐬙𐬀𐬭 𐬐𐬀𐬥 *gêhân-marenchînîḍâr.* From the following.

𐬫𐬀𐬭𐬉𐬙𐬌𐬙𐬀𐬥 *marenchînîḍanŏ* (trad. *marôchînîḍan*) v. to destroy, to devastate, to ravage, to murder; past part. 𐬫𐬀𐬭𐬉𐬙𐬌𐬙 *marenchînîḍ*, AV. 47, 6. Z. *mareñch*; comp. Sans. *mṛî.*

𐬫𐬀𐬭𐬀𐬇 *marg*, s. death; see 𐬐𐬌𐬭𐬀𐬇 *pûr-marg* and 𐬫𐬀𐬭𐬇𐬌𐬭𐬀𐬐 *marg-arjân.* Pers. مرگ, Z. 𐬫𐬀𐬭𐬇𐬎𐬀𐬵.

𐬫𐬀𐬭𐬇𐬌𐬵 *margîh*, AV. 21, 2. s. death. 𐬫𐬀𐬭𐬇 *marg* + abst. suf. 𐬌𐬵 *-îh.*

𐬫𐬀𐬰𐬌𐬵 *mozd*, AV. 93, 6. s. hire, wages, pay, a salary, remuneration, a reward, a price; see 𐬫𐬀𐬰𐬌𐬵 *môzd.* Pers. مُزد, Z. 𐬫𐬀𐬰𐬌𐬵𐬎𐬀𐬵, see Pahl.-Pâz. Glos. p. 156.

𐬫𐬀𐬰𐬇 *mazg*, AV. 46, 80, 81, 2. 91, 1. s. the brain, brains, marrow. Pers. مغز, Z. 𐬫𐬀𐬰𐬇𐬎𐬀𐬵, Sans. *majjâ*, 'marrow'.

𐬫𐬀𐬰𐬌𐬭𐬀𐬥𐬀𐬥 (trad.) *mazdûntanŏ*, v. to sell, to dispose of; past part. 𐬫𐬀𐬰𐬌𐬭𐬀𐬥 *mazdûnḍ*, AV. 27, 6. 80, 7. Probably to be read *mezadnuntanŏ*, corrupted from 𐬫𐬀𐬨𐬌𐬭𐬀𐬥𐬀𐬥 *mezabnuntanŏ* (perhaps through the intermediate form 𐬫𐬀𐬨𐬌𐬭𐬀𐬥𐬀𐬥 *mezavnuntanŏ*) which is derived from the part. of a pael form, such as Chald. זַבֵּן, Syr. ܙܰܒّܶ, 'to sell' (comp. Ar. زَبَنَ); whilst 𐬫𐬀𐬭𐬌𐬭𐬀𐬥𐬀𐬥 *zednuntanŏ*, 'to buy', similarly corrupted from 𐬫𐬀𐬭𐬌𐬭𐬀𐬥𐬀𐬥 *zebnuntanŏ*, is the peal, or qal, form of the same verb, which means 'to buy' in Chald. and Syr. Pâz. syn. 𐬐𐬀𐬭𐬵𐬀𐬥𐬀𐬥 *frôkhtanŏ.*

𐬨𐬀𐬰 *mas*, AV. 4, 25. 12, 18. 14, 1, 17. 15, 6, 13. Hn. 1, 11, 16, 21, 26, 31, 36. 2, 26, 27, 31. adj. great, grand, superior, (often used for the comp.)

greater, (and sometimes for the sup.) greatest; pl. used as a s. 𐬨𐬀𐬱𐬀𐬵 *masân*, AV. 1, 10. the great, the grandees, the nobles. Pers. مه, anc. P. *math* (in *mathishta*, 'greatest'), Z. 𐬨𐬀𐬱𐬀𐬙 and 𐬨𐬀𐬱, Sans. *mahat*, *mahâ*.

𐬨𐬀𐬱𐬀𐬐𐬭𐬀𐬵 *mastôrg*, AV. 46, 2. s. a skull. Z. 𐬨𐬀𐬱𐬀𐬙𐬐𐬭𐬀𐬵; comp. Sans. *mastaka*.

𐬨𐬌𐬌𐬨 *masîh*, AV. 12, 15. s. greatness, grandeur, superiority. 𐬨𐬌𐬨 *mas* + abst. suf. 𐬌 *-îh*; Pers. مهی.

𐬨𐬌𐬨 *mîkh*, AV. 67, 71, 4. 69, 2. 79, 5. 92, 1. 99, 3. s. a nail, a spike, a pin, a peg, a stake. Pers. میخ.

𐬨𐬌𐬨 *mayâ*, I.) AV. 3, 19. 4, 26. 10, 13. 13, 20, 38, 58, 72, 98, 5. 14, 15. 15, 3, 13. 17, 17. 23, 6, 8. 27, 75, 6. 37, 6, 7. 41, 7. GF. 2, 70. 3, 19–21. Hn. 1, 6. N. 77, 1. s. water, a liquid (in AV. 1, 7.); 𐬨𐬌𐬨𐬎 *mayâich*, Hn. 2, 29. the water also. II.) GF. 3, 38, 39. pr. n. the female yazad, or angel, of water, the *Ardvî-sûra Anâhita* of the Âbân Yasht, whose name *Anâhita* is applied to the planet Venus; here the Huz. 𐬨𐬌𐬨 *mayâ* has been substituted for the Pâz. 𐬀𐬯 *âv* which would be her more correct appellation. Heb. מַ, מַי, Chald. מַיָּא, Syr. ܡܰܝ̈ܳܐ, Ar. مَاء, As. *mîc*; Pâz. syn. 𐬀𐬯 *âv*.

𐬨𐬌𐬨𐬴𐬎 *myâzd*, AV. 3, 20. in K20, a variant of 𐬨𐬌𐬎𐬴𐬎 *myazd*.

𐬨𐬌𐬨𐬌𐬎 *mayâîh*, AV. 98, 5. s. an aquatic region, or state; wateriness, liquidity. 𐬨𐬌𐬨 *mayâ* + abst. suf. 𐬌 *-îh*; Pâz. syn. 𐬀𐬯𐬌 *âvîh*. It is probably, however, a miswriting of 𐬨𐬌𐬨𐬀𐬎 *mayâik* 'watery, aquatic', = 𐬨𐬌𐬨 *mayâ* + adj. suf. 𐬀𐬎 *-îk*; Pâz. syn. 𐬀𐬯𐬀𐬎 *âvîk* (see Bund. 48, 4.).

𐬨𐬌𐬌𐬨 *mishgâ* (trad. *mashyâ*) AV. 84, 5. s. oil, clarified butter, liquor, essence, extract, or infusion. Chald. מִשְׁחָא, Syr. ܡܫܚܳܐ; Pâz. syn. 𐭫𐭥𐭩𐭥 *rôghan*.

𐬨𐬀𐬨𐬀𐬵𐬀𐬎 *mishgâîh* (trad. *mashyâî*) Hn. 2,38. s. oiliness, unctuousness, liquor, essence. 𐬨𐬀𐬨𐬀 *mishgâ* + abst. suf. 𐬎 *-îh*.

𐬨𐬀𐬌 *miyân*, AV. 11,2. 15,10. also 25,2. in H17, s. the middle, mediation; see 𐬨𐬀𐬌 *mîyân*.

𐬨𐬀𐬎 *magh*, GF. 3,69. s. stones in regular succession in certain intervales used as a seat during the ceremony of purification. Z. 𐬨𐬀𐬎𐬎.

𐬨𐬀𐬐𐬀𐬎 *makas*, AV. 69,4. s. a fly. Pers. مگس, Z. 𐬨𐬀𐬐𐬀𐬎𐬎, Sans. *makshikâ*.

𐬨𐬀𐬎𐬛𐬁𐬭𐬀𐬐𐬀𐬎 *mekadlûntanŏ* (trad. *makdarûntan*) v. to receive, to accept, to admit, to entertain, to allow, to acknowledge, to assent to, to approve; past part. 𐬨𐬀𐬎𐬛𐬁𐬭𐬀𐬐𐬌 *mekadlûnd*, AV. 1,1. 101,18. 𐬨𐬀𐬎𐬛𐬁𐬭𐬀𐬐𐬌 *mekadlûnḍ*, AV. 43,6. Corrupted from 𐬨𐬀𐬎𐬛𐬁𐬭𐬀𐬯𐬀𐬐𐬎 *mekablûntanŏ*, (see Pahl.-Pâz. Glos. p. 16,11., perhaps through the intermediate form 𐬨𐬀𐬎𐬛𐬁𐬭𐬀𐬯𐬀𐬐𐬎 *mekavlûntanŏ*) which is derived from the part. of a piel form, such as Heb. קִבֵּל, Chald. קַבֵּל, Syr. ܩܒܶܠ, comp. Ar. قَبَّلَ; Pâz. syn. 𐬨𐬀𐬛𐬀𐬭𐬀𐬐𐬀𐬎 *padîrâftanŏ*.

𐬨𐬀𐬨 *maman*, I.) AV. 19, 48, 49, 67, 71, 73, 78,5. 20, 21, 25, 27-30, 32-34, 38, 45, 46, 51, 52, 58, 59, 62, 66, 84, 86, 93-96,3. 22-24, 31, 36, 40, 41, 43, 44, 50, 60, 63, 76, 77, 80, 81, 85, 87-89,4. 55, 72, 82, 83, 90-92, 97, 98,2. 64, 65, 69, 79,6. 99,7. GF. 2,17,20,23,32,37,55,65. 3,1,12,17,22-25, 64,89. N. 76,3. 77,6. 126,3. interrog. pron. which? what?; 𐬵𐬀𐬌 𐬨𐬀𐬨 *maman râî*, AV. 6,3. 68,18. 100,3. for what? wherefore? why?; 𐬨𐬀𐬨 𐬨𐬀 *min maman*, GF. 3,41. from what? whence? II.) GF. 3,19. rel. which, (perhaps a miswriting for 𐬨𐬀 *mûn*); 𐬨𐬀𐬨 𐬵𐬀𐬌 *kolâ maman*, AV. 3,24. Dk. 150,5. all which, everything which, whatsoever. III.) AV. 2,6, 53,9. 4,26. 10,5. 16,12. 52,7. 68,6. 101,7,23. GF. 1,24. 2,4,11,19,22,25, 29,30,34,39,40,44,51,54,57,64,67. 3,3,5,14,19,20,23,39,43,66,68,71,78,79,82, 88,91,94,97. 4,9,15,22. Hn. 1,7. 2,3,37. Dk. 151,3. adv. or conj. for, as, since, because; GF. 3,36,45,54,55. Dk. 150,7. even, too, yet, also,

moreover, besides, however. Sas. 𐬨𐬀𐬨 *maman;* see Pahl.-Pâz. Glos. p. 154; Pâz. syn. *chi*, and sometimes 𐬨 *-ich* is substituted for 𐬨𐬀𐬨 *maman* and *vice versa*.

𐬨𐬀𐬨𐬌 *mamanat*, I.) adv. or conj. with suf. for (as, since, or because) of (to, for, by, or through) thee; for (as, since, or because) thy, or thee. II.) rel. with suf. 𐬨𐬀𐬨𐬌 𐬴𐬀𐬎 *kolâ mamanat*, AV. 3, 14. whatever of (to, for, by, or through) thee; whatsoever thy, or thee. 𐬨𐬀𐬨 *maman* + pron. suf. 𐬌 *-at* of 2d pers. sing.; Pâz. syn. *chit*.

𐬱𐬨𐬀𐬨 *mamanash*, Hn. 2, 3, 38. adv. or conj. with suf. for (as, since, or because) of (to, for, by, or through) him (her, or it); for (as, since, or because) his, her, its, him, or it. 𐬨𐬀𐬨 *maman* + pron. suf. 𐬱 *-ash* of 3d pers. sing.; Pâz. syn. *chish*.

𐬵𐬨𐬀𐬨 *mamanam*, AV. 101, 11. adv. or conj. with suf. for (as, since, or because) of (to, for, by, or through) me; for (as, since, or because) my, or me. 𐬨𐬀𐬨 *maman* + pron. suf. 𐬵 *-am* of 1st pers. sing.; Pâz. syn. *chim*.

𐬨 *min*, AV. 1, 24, 29, 32, 34. 2, 14, 15. 3, 1, 3, 6, 8-11. 4, 11, 17, 21; 27. 5, 12, 13. 6, 3, 12. etc. prep. from, out of, (sometimes) by, through, with; AV. 1, 28. 17, 13. GF. 2, 17, 20, 23. 3, 21. Hn. 1, 2. of; AV. 64, 10. 68, 23, 24. GF. 2, 9. 4, 19. owing to, because of; AV. 42, 7. for; (with a comp.) AV. 4, 22. 11, 4. 17, 13. GF. 3, 22-27, 29-34. Hn. 1, 11, 16, 21, 26, 31, 36. 3, 38. than; (with a sup.) AV. 12, 9. 17, 11. 101, 13. Hn. 2, 20, 24. 3, 19. of; 𐬨 𐬀𐬵𐬱 *akhar min*, AV. 4, 34. GF. 3, 34. Hn. 1, 18. 2, 3, 38, 39. later than, after; 𐬌𐬴 𐬨 𐬀𐬵𐬱 *akhar min zak*, AV. 1, 12. 10, 6. later than that, after that, afterwards; 𐬨 𐬀𐬫 *barâ min*, Hn. 1, 10, 31, 38. Dk. 144, 3. apart from, besides, away from, without; 𐬨 𐬭𐬀𐬌 *levîn min*, AV. 2, 15. earlier than, before; 𐬀𐬵𐬱 𐬨 *min akhar*, AV. 16, 7, 9. after, on account of; AV. 49, 50, 3. from behind; AV. 53, 11. in the rear; 𐬯𐬀 𐬨 *min aîgh*, Hn. 2, 21. N. 76, 2. 77, 5. from where? from what? whence?; 𐬨 𐬀𐬫𐬌𐬌 *min babâ-i*, GF. 2, 64. from the way of, by means of; 𐬭𐬌𐬥 𐬨 *min levînŏ*, AV. 53, 10. of the front, in front; 𐬌𐬴 𐬨 *min zak*, GF. 1, 15.

Hn. 2, 36. owing to that, because; 𐬨 𐬎𐬌𐬴 𐬨 *min zak mar*, AV. 1, 20. of that number, (or) on that account, therefore; 𐬨 𐬨 *min maman*, GF. 3, 41. from what? whence? Sas. 𐬨 *min*, Heb. Chald. מִן, Syr. ܡܶܢ, Ar. مِنْ; Pâz. syn. 𐬀𐬵 *az*.

𐬨 *mâ*, AV. 34, 5. s. hair; see 𐬨𐬀𐬌 *mûî* and 𐬨𐬀𐬎 *mûd*. Pers. مو, or موی.

𐬨𐬀𐬎𐬌𐬨𐬁𐬌𐬵𐬨 *Mûjrâyîk-mânishnŏ*, AV. 1, 4, 8. adj. of Egyptian residence, residing in Egypt. 𐬨𐬀𐬎𐬌𐬨𐬁 *Mûjrâî* (anc. P. *Mudrâya*, Heb. מִצְרַיִם) + adj. suf. 𐬌𐬵 *-îk* + 𐬨𐬌𐬵𐬌𐬵𐬨 *mânishnŏ*.

𐬨 *môr*, AV. 60, 8. 69, 4. s. an ant. Pers. مور, Z. 𐬨𐬀𐬭𐬀𐬎𐬀; comp. Sans. *vamrâ, vamrî*.

𐬨𐬀𐬭𐬎𐬀𐬵 *mûrḍak*, GF. 3, 71. and substituted for 𐬎𐬀𐬭𐬎𐬀𐬵 *vaḍarḍak* in AV. 16, 9. by K20, p. p. used as adj. dead, deceased, defunct, being dead; pl. used as a s. 𐬨𐬀𐬭𐬎𐬀𐬵𐬀𐬵𐬌𐬵 *mûrḍakân*, AV. 3, 6. 𐬨𐬀𐬭𐬎𐬀𐬵𐬀𐬵𐬌𐬵𐬨 *mûrḍakânŏ*, AV. 2, 15. the dead (specially applied to the wicked, as contrasted with 𐬎𐬀𐬭𐬎𐬀𐬵 *vaḍarḍak* applied to the righteous). Pers. مُرده.

𐬨𐬀𐬭𐬎𐬀𐬵𐬨 *mûrḍanŏ*, v. to die, to expire (specially applied to the wicked); see 𐬨𐬀𐬭𐬎𐬀𐬵𐬨 *murḍanŏ*; past part. 𐬨𐬀𐬭𐬎𐬀𐬵 𐬭𐬎𐬀𐬵 *frôḍ mûrḍ*, AV. 55, 1. died away, expired; pret. 𐬨𐬀𐬭𐬎𐬀𐬵 𐬭𐬎𐬀𐬵 *frôḍ mûrḍ*, AV. 17, 5. expired. Pers. مُردن, anc. P.-Z. *mar*, Sans. *mṛi;* Huz. syn. 𐬌𐬨𐬌𐬨𐬀𐬵𐬨 *yemîtûntanŏ*.

𐬨𐬀𐬭𐬎𐬀𐬵 *mûrûk*, GF. 2, 25. s. a bird, a fowl. Pers. مُرغ, Z. 𐬨𐬀𐬭𐬎𐬀𐬵𐬀𐬵𐬌𐬵.

𐬨𐬀𐬎𐬌𐬵 *môzd*, AV. 39, 5. s. hire, wages, pay, a salary, remuneration, a reward, a price; see 𐬨𐬀𐬎𐬌𐬵 *mozd*. Pers. مُزد, Z. 𐬨𐬀𐬎𐬌𐬵𐬀𐬵𐬌𐬵.

𐬨𐬀𐬎𐬌𐬵𐬀𐬵𐬨𐬀𐬭 *môzdôbar*, adj. used as s. one who carries away wages, one who works for hire, an employee, a workman, an artizan, a laborer; pl. 𐬨𐬀𐬎𐬌𐬵𐬀𐬵𐬨𐬀𐬭𐬀𐬵𐬌𐬵 *môzdôbarân*, AV. 39, 5. — 𐬨𐬀𐬎𐬌𐬵𐬀𐬵 *môzdô* (= 𐬨𐬀𐬎𐬌𐬵 *môzd*) + 𐬨𐬀𐬭 *bar* (crd. of 𐬨𐬀𐬭𐬎𐬀𐬵𐬨 *bûrḍanŏ*); Pers. مُزدبر.

מוגבראי *môg-gabrâ*, GF. 2, 11. s. a Magian man, one of the Magi; see מגואיגבראי *magôî-gabrâ*.

מוסת *mûst*, GF. 3, 8, 11, 14, 16. s. the palm of the hand, the grasp, the fist. Pers. مُشت, Z. מוּשְׁתִּי, Sans. *mushṭi*.

מוסתיה *mûstîh*, GF. 3, 7. s. a handful. מוסת *mûst* + abst. suf. יה *-îh*; Pers. مُشتی.

מלי *milayâ* (trad. *môdâ*) AV. 1, 22. 40, 6. GF. 2, 7. Hn. 1, 33. s. a word, a saying, a speech, a discourse, tidings. Heb. Chald. מִלָּה, emph. pl. מִלַּיָּא, Syr. ܡܶܠ̈ܰܐ; Pâz. syn. נכשן *sakhun*, or נכשון *sakhûn*.

מנש *minash*, AV. 3, 17. 93, 6. Hn. 2, 37. prep. with suf. from (with, by, or through) him (her, or it); therefrom, thereby, therewith. מן *min* + pron. suf. ש *-ash* of 3d pers. sing.; Pâz. syn. אזש *azash*.

מנשן *minishn*, or *mainishn*, s. a variant of מנישן *mînishn*, or *maînishn*; see הומנשן *hû-minishn*.

מוק *mûk*, s. an outer boot, a shoe; see חדמוק *khadû-mûk*. Ar. مُوق (borrowed from Pers.); comp. Z. מוּדְמֻכְתִּי 'shod', Sans. *pratimukta*, 'clothed'.

מון *mûn* (trad. *mavan*) I.) rel. (generally used conjunctively) AV. 1, 29, 32. 4, 11, 14, 27. 5, 5. 6, 2. 10, 9. 12, 2, 5. 15, 13. 16, 5. 17, 9, 16, 19. 23, 24, 2. etc. who, that; AV. 2, 12. 17, 19. 54, 10. Hn. 1, 4. etc. one who, he (she, or they) who, whoever; AV. 5, 8. 10, 12, 14. 12, 8. 53, 5. GF. 2, 17, 20, 22, 36, 39, 64, 67. etc. which, that; 27, 38, 41, 52, 58, 71, 2. whom, to whom; AV. 6, 11. 19, 5. 20, 21, 3. 22-24, 4. etc. whose, of whom; AV. 64, 11. GF. 3, 17, 19. of one who, of those who, of what; AV. 19, 2. 54, 3. of which; מון איתי *âît mûn*, AV. 1, 35. there is (or are) who, some; מון כולא *kolâ mûn*, GF. 1, 6. 2, 5. all who, everyone who; אזש — מון *mûn — azash*, AV. 15, 22. that from (with, by, or through) it, with which; אובש — מון *mûn — aûbash*, AV. 67, 7. that to him (her, or it), to whom (or which); פדש מון *mûn padash*, AV. 1, 16. that on

him, on whom; 𐬀𐬌𐬎 —- 𐬨𐬀𐬥 *mûn — frâz*, AV. 18, 7. upon which; 𐬨𐬀𐬥 𐬙𐬀𐬌𐬥𐬀𐬎𐬀𐬨 *mûn mandavam*, GF. 3, 53. which thing; 𐬌𐬎 — 𐬨𐬀𐬥 *mûn — yîn*, AV. 2, 11. 16, 3. in which, on which; 𐬨𐬀𐬥 𐬯𐬀𐬙𐬀𐬥 *mûnshân mûn*, AV. 94, 1. who by them whose, by whom their; in GF. 3, 17, 66, 91. perhaps 𐬨𐬀𐬥 *mûn* is substituted for 𐬀𐬙𐬌 *amat*, and in GF. 1, 9. for 𐬨𐬀𐬨 *maman*. II.) interrog. AV. 4, 22. 6, 8, 74, 75, 3. 9, 16, 65, 5. 17, 13. 66, 73, 77, 80, 4. GF. 3, 26, 27. Hn. 2, 24. who? AV. 17, 7. what? or who? AV. 61, 3. 70, 4. 79, 6. which? what? of whom? who? Hn. 3, 4. whom? to whom? 𐬨𐬀𐬥 𐬰𐬀𐬴-𐬌 *zak-i mûn*, AV. 26, 39, 3. 56, 57, 2. 67, 69, 5. 76, 4. 99, 6. that (or those) of whom? whose? 𐬨𐬀𐬥 𐬨 *min mûn*, Hn. 3, 4. from whom? 𐬀𐬙𐬌𐬛 𐬨𐬀𐬥 *mûn kadâm*, AV. 47, 3. who and which? (the conj. 𐬬 *va* being often omitted in duads); 𐬨𐬀𐬥 𐬌 *i mûn*, AV. 17, 35, 3. of whom? whose? Heb. מִי, Chald. מַן, מָן, Syr. ܡܢ, ܡܶ, ܡܸ, Ar. مَنْ; Pâz. syn. 𐬫𐬌 *kê* (see 𐬀𐬙𐬌 *amat*).

𐬨𐬀𐬥𐬀𐬑 *mûnat*, Hn. 2, 25. rel. with suf. who (which, or that) of (to, for, by, or through) thee; who (which, or that) thy, or thee. 𐬨𐬀𐬥 *mûn* + pron. suf. 𐬑 *-at* of 2d pers. sing.; Pâz. syn. *ket*.

𐬨𐬀𐬥𐬌𐬚 *mûnich*, AV. 15, 13. Hn. 2, 29. rel. with conj. who (which, or that) also (even, or too). 𐬨𐬀𐬥 *mûn* + 𐬚 *-ich*.

𐬨𐬀𐬥𐬱 *mûnash*, AV. 4, 20. 6, 9, 10. 18, 8. 19, 71, 78, 7. 20, 21, 35, 45, 2, 5. 22, 40, 2, 6. 23, 24, 31, 36, 43, 44, 50, 63, 84, 85, 87, 88, 6. 26, 2. 27, 29, 30, 33, 34, 38, 39, 46, 51, 62, 84, 96, 5. 28, 1, 5. 48, 2, 7. 79, 2, 8. 82, 83, 4. Hn. 2, 25, 37. rel. with suf. who (which, or that) of (to, for, by, or through) him (her, or it); who (which, or that) his (her, its, him, or it); whose, whom; of (or by) whom (or which). 𐬨𐬀𐬥 *mûn* + pron. suf. 𐬱 *-ash* of 3d pers. sing.; Pâz. syn. *kesh*.

𐬨𐬀𐬥𐬯𐬀𐬙𐬀𐬥 *mûnshân*, AV. 6, 7. 7, 49, 73, 2, 7. 8, 42, 5. 9, 4, 8. 12, 7, 15. 13, 74, 75, 1, 5. 14, 3, 4, 11, 19. 15, 1, 7, 10, 19. 16, 9, 10. 17, 68, 2. 25, 47, 61, 2, 5. 37, 2, 6. 55-57, 72, 92, 1, 4. 65, 69, 2, 8. 66, 80, 89, 6. 70, 76, 77, 1, 6.

90, 93, 94, 1. 97, 98, 4. 99, 7, 9. GF. 2, 12. 𐬨𐬀𐬯𐬌𐬥𐬀𐬯𐬀𐬐 *mûnshânŏ*, AV. 12, 18. 14, 7. 80, 1. 99, 3. rel. with suf. who (which, or that) of (to, for, by, or through) them; who (which, or that) their, or them; whose, whom; of (by, or to) whom. There appears to be no sufficient reason for supposing that 𐬨𐬀𐬯𐬌𐬥𐬀𐬯 *mûnshân* is ever used merely as a pl. of 𐬨𐬀𐬯 *mûn*, although some sentences might readily be mistranslated in accordance with that view. When the verb is understood, or is used in the pret. or p. p., 𐬨𐬀𐬯𐬌𐬥𐬀𐬯 *mûnshân* clearly means either 'that their, whose', or 'that by them, by whom'; the phrase 𐬨𐬀𐬯𐬌𐬥𐬀𐬯 𐬀𐬱𐬀𐬵𐬀𐬯𐬎 *mûnshân ni-kûnsâr*, AV. 37, 2. 70, 74, 80, 93, 1. means 'that their head downwards, or whose head downwards'; when the verb is pl., it agrees either with the antecedent of 𐬨𐬀𐬯 *mûn*, or with a nom. understood, as in 13, 1. 'that consider their husbands', in 15, 7. 'that walk among those of them who are brilliant', in 15, 10. 'that they have seated them on it', in 55, 1. 'that suffer their torment', in 68, 2. 'that they drag them', in 75, 1. 'that have been thrown under the feet of their cattle', and in 99, 9. 'that have been disobedient unto their rulers'. 𐬨𐬀𐬯 *mûn* + pron. suf. 𐬥𐬀𐬯 *-shân* of 3d pers. pl.; Pâz. syn. *keshă*.

𐬨𐬀𐬯𐬀𐬥 *mûnam*, AV. 4, 22. 11, 18, 4. 17, 13. 68, 20. Hn. 2, 21. 3, 20. rel. with suf. who (which, or that) of (to, for, by, or through) me; who (which, or that) my, or me. 𐬨𐬀𐬯 *mûn* + pron. suf. 𐬀𐬥 *-am* of 1st pers. sing.; Pâz. syn. *kem*.

𐬨𐬀𐬯𐬀𐬥𐬀𐬯 *mûnmân*, AV. 2, 13. rel. with suf. who (which, or that) of (to, for, by, or through) us; who (which, or that) our, or us. 𐬨𐬀𐬯 *mûn* + pron. suf. 𐬨𐬀𐬴 *-mân* of 1st pers. pl.; Pâz. syn. *kemă*.

𐬨𐬀𐬯𐬌𐬙𐬀𐬐 *-mônd*, pos. suf. a variant of 𐬨𐬀𐬙𐬀𐬐 *-mand*; see 𐬱𐬌𐬥𐬌𐬙𐬀𐬐 *shûî-mônd*.

𐬨𐬀𐬙𐬀𐬍 *mang*, AV. 1, 38. 2, 22, 29, 31. s. a narcotic, henbane (*hyoscyamus*), 'the seed of which, imported from Cabul, or Persia, is sold in Bombay as *Khurâsânî ajwân*' (see Dalzell and Gibson's Supplement to the Bombay Flora, 1861, p. 62). Pers. منگ.

𐬨𐬀𐬰 *mûî*, AV. 34, 6. 54, 5. 𐬨𐬀𐬰𐬙 *mûî*, AV. 23, 3. 96, 2. s. hair; see 𐬰 *mû* and 𐬨𐬀𐬰𐬌 *mûd*. Pers. موی, or مو.

𐬨𐬀𐬰𐬌 *mûd*, AV. 73, 7. s. hair; see 𐬰 *mû* and 𐬨𐬀𐬰 *mûî*.

𐬨𐬀𐬰𐬌 *-mand*, pos. suf. affixed to substantives to form adjectives implying possession of the thing expressed by the substantive; see 𐬱𐬭𐬌𐬨𐬀𐬰𐬌𐬱 *khvahîshnmand*. Pers. ـمند, Z. 𐬨𐬀𐬰𐬌—, Sans. *-mat;* Huz. syn. 𐬨𐬀𐬰𐬌𐬱 *hômand*.

𐬨𐬀𐬰𐬔 *mûyak*, AV. 16, 7, 9, 11. 57, 4. s. weeping, crying, wailing, lamentation, (perhaps) tearing the hair. Pers. موییدن.

𐬨𐬀𐬰𐬌𐬨 *mandavam*, or *mindavam* (trad. *mandûm*) AV. 1, 14. 2, 8. 46, 5. Dk. 144, 5. 𐬨𐬀𐬰𐬌𐬨𐬙 *mandavam*, AV. 17, 19. 27, 80, 7. 68, 6. GF. 2, 6, 17, 23, 37, 55. 3, 53. Hn. 2, 28. s. a thing, something, anything, a matter, an affair, a concern, property; 𐬌𐬨𐬀𐬰𐬌𐬨𐬙 *mandavamîch*, AV. 89, 7. GF. 3, 58. 4, 18. even anything, anything whatever. Chald. מִדְּעָם, מִנְּדְעָם; Pâz. syn. 𐬌𐬯𐬌𐬵 *chîsh* (Mkh. *this*).

𐬨𐬌𐬵𐬯𐬌𐬵𐬨 *mêzishnîk*, adj. making water, voiding urine; 𐬨 لدم 𐬨𐬌𐬵𐬯𐬌𐬵𐬯𐬙 *min ragelman mêzishnîk*, AV. 25, 6. making water on foot, or whilst standing, which is forbidden on account of its causing the pollution of more ground than is necessary, and risking the pollution of the feet. 𐬌𐬵 *mêz* (crd. of 𐬌𐬵𐬯𐬌𐬵𐬨 *mêzîdanŏ*, II.) + abst. suf. 𐬯 *-ishn* + adj. suf. 𐬙 *-îk* (which is, however, probably a mere substitute for the abst. suf. 𐬌 *-îh*, added to the compound adj. 𐬯 لدم 𐬨 𐬯𐬌𐬵𐬯𐬌𐬵𐬨 *pavan-ragelman-mêzishn*).

𐬯𐬌𐬵𐬨 *mîzak*, or *mêzak*, s. taste, flavor, relish, savor; in the comp. adj. phrase 𐬯𐬌𐬵𐬨 𐬯 𐬯𐬌𐬵𐬨𐬀𐬭 *pavan-mîzaktar*, GF. 2, 62, 64. with more taste, more in flavor, more relishable, more savory. Pers. مزه.

𐬯𐬌𐬵𐬯𐬀𐬵 *mîvûk*, AV. 71, 2. s. a sting, a fang. Comp. Pers. موک.

𐬨𐬀𐬨𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *mêzîḍanŏ*, v. to taste, to sip, to suck; past part. 𐬨𐬀𐬨𐬀𐬵𐬀𐬌 *mêzîḍ*, AV. 73, 2. Pers. مَیزیدن, or مزیدن.

𐬨𐬀𐬨𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *mêzîḍanŏ*, v. to make water, to void urine; crd. 𐬨𐬀 *mêz*, see 𐬨𐬀𐬨𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈𐬵𐬀𐬈 *mêzishnîk*. Pers. میزیدن, or میختن, Z. *miz*, Sans. *mih*.

𐬨𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *mîrishnîh*, see 𐬨𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 𐬉𐬀𐬵𐬌 *frôḍ-mîrishnîh*.

𐬨𐬀𐬎𐬎𐬀𐬈 *myazd*, AV. 3, 20. s. a sacred repast, of which Pârsîs of all classes partake at certain festivals, after the recitation of the prescribed prayers and benedictions for the consecration of the bread, fruit, and wine, which constitute the feast [Dest.] (see AV. p. 147, note); also written 𐬨𐬀𐬎𐬎𐬀𐬵𐬀𐬈 *myâzd*. Pers. مَیَزد 'a banquet', Z. 𐬨𐬀𐬎𐬎𐬀𐬵𐬀𐬈.

𐬨𐬀𐬵𐬀𐬈 *mêsh*, GF. 3, 25, 32. s. a sheep, a ram. Pers. میش, Z. 𐬨𐬀𐬵𐬀𐬈𐬵𐬀𐬈, Sans. *mesha*; Huz. syn. 𐬀𐬭𐬭𐬌 *arrûn*.

𐬨𐬀, or 𐬨𐬀𐬌, *madam*, prep. I.) before s. and pron. AV. 1, 7, 16, 22. 2, 16, 19. 14, 57, 71, 4. 19, 8. 34, 91, 5, 6. 40, 3, 6. 44, 76, 3. 52, 7. 64, 3, 11. 68, 15. 72, 6. 92, 94, 1. GF. 1, 23, 24, 26, 29. 2, 9, 10. 3, 4, 56, 69. 4, 19. Hn. 1, 4. 2, 6, 16, 18. 3, 5. on, upon, up, above, over, about, into, along with, with, unto, at; 𐬨𐬀𐬌 𐬀𐬵𐬀𐬈 *madam âkâs*, AV. 101, 20. acquainted about, aware of; 𐬨𐬀𐬌 𐬋𐬭 *madam val*, AV. 1, 36. 10, 4, 9, 12, 14. 54, 4. Hn. 2, 3, 36. on to, upon, up to, unto, into. II.) used adverbially with v. AV. 1, 18, 8. 3, 3. 4, 16. 15, 5. 31, 93, 2. 42, 6. 54, 5, 11. 98, 1. GF. 1, 21, 28. 4, 23. Hn. 2, 19, 37. 3, 18, 37. see 𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *khâstanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬈 *hankhetûnâḍanŏ*, 𐬨𐬀𐬉𐬀𐬵𐬀𐬉𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *padîraftanŏ*, 𐬨𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *ramîtûntanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *rîḍanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *sâtûntanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *yakhsenuntanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *dâshtanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *yâityûntanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *shedkûntanŏ*, 𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *vâyîḍanŏ*, and 𐬵𐬀𐬈𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *vazlûntanŏ*. Sas. 𐬨𐬀𐬎 *madam* (?); but its etymology is uncertain, as it is not satisfactory to compare it with Heb. Chald. מִעִם 'away from'; Pâz. syn. (rare in Pahl.) 𐬀𐬵 *avar*.

𐬨𐬀𐬨𐬀𐬵𐬀𐬌𐬌𐬀𐬥𐬀𐬈 *medammânastanŏ*, v. to seem, to appear, to be like, to

like, to be of opinion, to deem, to consider; pret. 𐬨𐬀𐬙𐬌𐬥𐬀𐬱𐬀𐬯𐬀𐬱𐬌𐬙𐬀𐬨 *medammûnast*, AV. 4, 16. 12, 6, 10, 13, 17, 19. 13, 12. 14, 2, 6, 10, 13, 18, 21. 15, 8, 15, 17. 17, 64, 11. 54, 2.; pres. 3d sing. 𐬨𐬀𐬙𐬌𐬥𐬀𐬱𐬀𐬯𐬀𐬱𐬌𐬙𐬀𐬨 *medammûnêd*, AV. 1, 38. 4, 25. 17, 15. GF. 2, 42, 48. Hn. 2, 18, 19, 21, 22, 26, 27. 3, 17, 18, 20.; pres. 2d pl. 𐬨𐬀𐬙𐬌𐬥𐬀𐬱𐬀𐬯𐬀𐬱𐬌𐬙𐬀𐬨 *medammûnêd*, GF. 2, 15. Probably contracted from the part. of a piel form, such as Heb. דִּמָּה, Chald. דִּמָּה, Syr. ܕܡܶܐ; Pâz. syn. 𐬛𐬀𐬯𐬀𐬯𐬀𐬱𐬀𐬙𐬀𐬨 *sahastanŏ* (Z. *sad*).

𐬨𐬀𐬙𐬀𐬯𐬀𐬨 *magôpat*, GF. 6, 5. s. a Pârsî priest who is chiefly engaged in the performance of ceremonies, a *môbad*; pl. 𐬨𐬀𐬙𐬀𐬯𐬀𐬨𐬀𐬱𐬀𐬙 *magôpatân*, AV. 1, 9. 2, 36. Sas. 𐬨𐬀𐬙𐬀𐬯𐬀𐬨 *magôpat*; 𐬨𐬀𐬙 *magô* (Z. nom. 𐬨𐬀𐬙𐬎𐬵𐬀𐬙𐬀𐬎) + 𐬨𐬀 *pat* (Z. 𐬯𐬀𐬎𐬎𐬀, Sans. *pati*, Pers. پَد, پُد, پِد).

𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬯𐬀𐬨 *magôî-gabrâ*, Dk. 149, 4. s. a Magian man, one of the Magi; also written 𐬨𐬀𐬙𐬀𐬱𐬀𐬙. — 𐬨𐬀𐬙 *magôî* (Z. 𐬨𐬀𐬙𐬎𐬵𐬀𐬙𐬀𐬎, or 𐬨𐬀𐬙𐬎, anc. P. *magu*, Pers. مُغ) + 𐬎𐬀𐬱𐬀 *gabrâ*; Pâz. syn. 𐬨𐬀𐬙𐬀𐬱𐬀𐬨𐬀𐬙 *magôî-mard*.

𐬨𐬀𐬙𐬀𐬱𐬀𐬙 *mînishn*, or *maînishn*, AV. 1, 30. 4, 24. GF. 3, 5, 70. 𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 *mînishnŏ*, GF. 3, 75. Hn. 1, 4. s. thinking, a thought, an idea, the mind, the disposition; also written 𐬨𐬀𐬙𐬀𐬙 *minishn*; see 𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 *hû-mînishn*, 𐬨𐬀𐬙𐬀𐬱𐬀𐬙 𐬯𐬀𐬱𐬀𐬙 *Vohûman-mînishn*, and 𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 *dûsh-mînishn*. — 𐬨𐬀𐬙 *mîn* (crd. of 𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬯𐬀𐬨 *mînîdanŏ*) + abst. suf. 𐬨𐬀𐬙 *-ishn*; Pers. منِشن, or منِش. Modern writers are apt to confound this word with 𐬨𐬀𐬙𐬀𐬱𐬀𐬯𐬀𐬨 *mînavadânŏ* (pl. of 𐬨𐬀𐬙𐬀𐬱𐬀𐬯𐬀𐬨 *mînavad*) by inserting a superfluous 𐬱 *ŏ*.

𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 *mînishnîh*, or *maînishnîh*, see 𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 *hû-ravâkh-mînishnîh*.

𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 *mînishnyîsh*, or *maînishnyîsh*, see 𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 𐬨𐬀𐬙 *Yadadân-mînishnyîsh*.

𐬨𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬱𐬀𐬙 *mînishnîk*, Hn. 1, 4. adj. thinking, thoughtful, mental, natural. 𐬨𐬀𐬙𐬀𐬱𐬀𐬙 *mînishn* + adj. suf. 𐬨 *-îk*; Pers. منِشی.

مینو

مینوَد *mînavad*, or *maînivad*, (trad. *madônad*) AV. 2, 24. 14, 15. 61, 5. GF. 2, 2, 4, 14. Hn. 1, 2, 1. s. a spirit, a spiritual being; spiritual, or immaterial, existence; an invisible state, heaven (as contrasted with گیتی *stih*, 'the world'); see گرزمان خدای مینوَد *Ganrâk-mînavad*. Pl. مینوَدان *mînavadân*, AV. 3, 11. 13, 7. 101, 13. مینودان *mînavadân*, Hn. 2, 3, 36. مینوَدانَ *mînavadânŏ*, AV. 1, 24. 5, 4. GF. 1, 26. Probably derived from an anc. P. word *mainivat*, equivalent to Z. مَنَنْهَ, Sas. مِنُ *minû*, Pâz. *mainyô*, Pers. مینو, or مِنو, 'heaven'; it may be objected to this supposition that a final *t* in anc. Pers. or Z. becomes a Pahl. د *d* only when it follows *n*, so that *maînivad* must either be a corruption of *maînivand*, or ought to be read *maînand* (comp. اَوَند *and* from Z. *avand*); but the alternative reading *mînûî* is liable to still greater objection, and departs more widely from tradition.

مینوَدوینشنیه *mînavad-vênishnîh*, or *maînivad-vênishnîh*, Dk. 144, 4. s. the discerning of spirits, beholding the spiritual world, heavenly visions. مینوَد *mînavad* + ویناشن *vênishn* (Pers. بینش, anc. P. *vain*, Z. *vaên*), to which compound adj. is added the abst. suf. یه *-îh*.

مینیتَنَ *mînîdanŏ*, or *maînîdanŏ*, v. to think, to mind, to heed, to attend to, to regard, to care for, to like, to respect; past part. مینیت *mînîd*, AV. 68, 8.; pret. تَر مینیت *tar mînîd*, AV. 26, 62, 5. thought contemptuously of, scorned, despised; pres. 3d sing. مینیذ *mînêd*, AV. 18, 10.; pres. 2d pl. مینیذ *mînêd*, AV. 100, 4. Anc. P. Z. Sans. *man*.

مگومرت *magôî-mard*, s. a Magian man, one of the Magi; pl. مگومردان *magôî-mardân*, AV. 1, 19. — مگو *magôî* (Z. مَغَوَنْهَ, or مَغَهَ, anc. P. *magu*, Pers. مُغ) + مرت *mard*; Huz. syn. مگوگبر *magôî-gabrâ*.

١ *n*, *v*, *û*, *ô*, *ŏ*, *r*, or *l*.

١ *n*, *v*, *û*, *ô*, *r*, or *l*, is the thirteenth letter of the Pahlavî alphabet, and the usual equivalent of Sas. ऽ, ऽ, Pers. ن, و, Z. ١, ١, ١, ١, ١, ١, ١, ١, ١, and Chald. ١, ١, ١; it also sometimes corresponds to a medial Sas. ऽ, Pers. ر, ل, ب, ك, Z. ١, and Chald. ١, ١. When initial, it stands almost always for *n*, or *v*; and when used as an apparently unnecessary final, it is represented by *ŏ*. When it is a vowel, it is read *û* unless the Z., or Chald., equivalent indicates some other vowel, in which case it is read *ô*. Its form remains unaltered, in all situations, as it does not join a succeeding letter; but when joined by a preceding letter, the junction is always made at the top, which tends either to reduce the size of the ١, or to force it below the line, as in most of the compounds: ١٠٠٠٠, ١٠٠٠, ١٠٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠, ١٠٠٠٠, ١٠٠٠, ١٠٠, ١٠, ١٠٠, ١٠, ١٠, ١٠, ١٠, ١٠, etc. In hasty writing, the ١ is occasionally turned at the bottom and joined to the succeeding letter, being converted into ١ *î*, *ê*, or ١ *d*; owing to this irregularity (which is analogous to the frequent junction of ١, ١, and ١, with a succeeding letter in Persian MSS.) we find ١٠٠٠٠١٠١ *Srôsh-yasharîbŏ* occurring thrice in H6 for ١٠٠٠٠١٠١ *Srôsh-yasharûbŏ* (see note to AV. 3, 10.), and ١٠١٠٠١ *baresêm-chînŏ* in K20 for ١٠١٠٠١ *baresôm-chînŏ*, (see note to GF. 4, 27.); and several instances in which ١ *b* has probably become ١ *v* and then been changed into ١ *d* by this irregular junction, will be found mentioned in the remarks on the letter ١.

١ *va*, conj. (nearly always attached to the word which follows it, in MSS.) and, also; (it connects phrases and sentences, as in) AV. 1, 2, 3, 6-15, 17-19, etc. (as well as words, as in) AV. 1, 6, 7, 10, 12, 17, 19, etc.

(and is repeated before each word, or phrase, when several are connected together, as in) AV. 1,4,9,13,15,26. etc. (It is sometimes omitted, as between substantives repeated to give them a distributive meaning) see تشت *tasht*, دانر *dânar*, and گونک *gûnak*, (and in other cases where it might be expected, as in) AV. 2,26. 3,17. 4,27. 16,7,11. 17,19. 21,2. 50,3. 59,5. 60,8. 64,2. 101,21. GF. 1,28. 2,30. etc. (these omissions may sometimes be accidental, but it seems to be a general rule that when only two phrases, or words, are coupled together, it is optional to omit the conj. Occasionally this conj. has a disjunctive meaning, as in) AV. 8,6. 48,4. 54,7. 68,10. 91,6. 100,4. etc. but, yet. Sas. **2** *va*, Pers. و, Heb. Chald. ו, ו, Syr. ܘ, Ar. و, As. *va*.

نهادنو *nihâḍanŏ*, v. to put, to place, to set, to deposit, to lay, to put out, to protrude; past part. نهاد *nihâḍ*, AV. 66,2. Pers. نهادن, Z. p. p. ادیهستن, Sans. *ni* + *dhâ*; Huz. syn. هنکهتونادنو *hankhetûnâḍanŏ*.

واختنو *vâkhtanŏ*, v. to ornament, to beautify, to enamel, to paint, to rouge; past part. واخت *vâkht*, AV. 73,7. Comp. Pers. باخ, پاخ, 'decorated', باختکه 'plaster', Z. ویدیستن 'embroidered'

نیاز *nîyâz*, s. see نیوذ *nîyâẓ*.

نیازان *nîyâzân*, AV. 88,7. pr. p. wanting, wishing, longing, craving, desirous, solicitous; نیازان کردنو *nîyâzân kardanŏ*, to make desirous, to tempt, to seduce. نیاز *nîyâz* + pr. p. suf. ان *-ân*; the pr. p. of a v. نیازیذنو *nîyâzîḍanŏ*, 'to want, beg' (Pers. نیازیدن). Pâz. writers read it *vîâvă*.

ویابان *vîyâvân*, AV. 53,2,3. adj. pl. used as a s. places without water, a desert, a wilderness, a barren waste. Pers. بیابان, Z. ویابستن and ویابستن.

نیازانینیذنو *nîyâzânînîḍanŏ*, v. to make desirous, to instigate, to

tempt, to mislead, to seduce; pret. 𐬀𐬌𐬨𐬎𐬎𐬌𐬥𐬀𐬌𐬥 *nîyâzânînîḍ*, AV. 1, 4. 71, 9. Denom. from 𐬀𐬌𐬨𐬎𐬎 *nîyâzân*.

𐬀𐬌𐬨𐬎𐬭𐬀𐬨 *Vâhrâm*, AV. 5, 8. pr. n. a yazad, or angel, who is said to be a promoter of successful war, and is a personification of victory; his name is given to the planet Mars, and also to the 20th day of each Pârsî month; it was likewise assumed by several kings of the Sasanian dynasty, and is still common among the Pârsîs in the form Behrâmji; it is also written 𐬀𐬭𐬎𐬭𐬀𐬨 *Verehrâm* and 𐬀𐬭𐬎𐬭𐬁 *Verehrân*, which are older forms of the word. Pers. بهرام, Sas. ꤁ꤢꤛꤢꤙꤢꤢ, or ꤁ꤢꤛꤢꤙꤢꤛ, *Verehrân*, Z. 𐬬𐬁𐬭𐬀𐬎𐬭𐬀𐬨, Sans. *Vritrahan*.

𐬀𐬌𐬨𐬎𐬭𐬀𐬨𐬌𐬥 *Vâhrâmân*, AV. 55, 5. patron. adj. Vâhrâm's; of, belonging to, or descended from, Vâhrâm; an epithet of the most sacred fire, which is also often written without the suffix. 𐬀𐬌𐬨𐬎𐬭𐬀𐬨 *Vâhrâm* + patron. suf. 𐬌𐬥 *-ân*.

𐬀𐬌𐬨𐬵 *vahâk*, AV. 27, 6. s. a price, a charge, cost, value, worth. Pers. بها.

𐬌𐬥𐬀 *nihân*, adj. hidden, concealed; see 𐬌𐬥𐬁 *nîhân*.

𐬀𐬌𐬥𐬁𐬌𐬥𐬌𐬰 *nihânyîsh*, AV. 63, 8. adv. secretly, clandestinely, privately. 𐬌𐬥𐬀 *nihân* + adv. suf. 𐬰𐬌𐬰 *-yîsh*.

𐬀𐬌𐬥𐬵𐬀 *nâkhûn*, AV. 50, 2. a finger-nail, a claw. Pers. ناخون, or ناخُن, Sans. *nakha*.

𐬀𐬌𐬨𐬯𐬌𐬯 *nîshîv*, AV. 49, 8. s. a descent, lowliness, humiliation, degradation. Pers. نشیب, نِشیب, شیب, or شیو. Or it may be merely a corruption of 𐬀𐬌𐬨𐬎 *nîyâz*, 'want', as assumed in the text.

𐬀𐬌𐬨𐬎𐬀𐬌𐬰𐬯𐬵 *nîyâyishnŏ*, Hn. 3, 4. s. praise, thanksgiving, benediction; often written 𐬀𐬌𐬨𐬎𐬀𐬌𐬰𐬯 *niyâyishn*. Pers. نِیایش.

𐬀𐬌𐬨𐬛 *vâḍ*, AV. 4, 17. 17, 10-12. 18, 8. 93, 2. GF. 2, 31. Hn. 2, 19, 21, 22.

3, 18, 20. s. a wind, a breeze, a gale, air; it is personified as a yazad, or angel, whose name is given to the 22d day of each Parsi month. Pl. اسمس *vâḍân*, Hn. 2, 20. 3, 19. Pers. باد, or واد, Z. وادسمنـ, Sans. *vâta;* Huz. syn. کدنـ *zîkâ.*

اس *vâj*, AV. 2, 31. 3, 20. 23, 6. s. a short prayer, or formula, usually muttered, especially that used before and after meals; a grace, a blessing; اس اشمهاا *vâj vakhdântanŏ*, اس ذلمهاا *vâj gereftanŏ*, to take possession of the grace (by muttering a portion before eating, or acting), to mutter grace, to ask a blessing; اس رانـ تزمهاا *vâj barâ gûftanŏ*, to release the grace (by speaking out the remainder after eating, or acting), to say grace, to return thanks. Pers. باز, or باج, Z. nom. pl. واسمنـ, واسمج, 'words', Sans. *vâch.*

اس *vâz*, AV. 54, 3. s. an arm, the fore-arm, an arm's length, a cubit, (perhaps) a fathom. Pers. باز, باز, بازو, or بازه, Z. رسرد, Sans. *bâhu*, or *bâha.*

اسو *vâchak*, N. 78, 8. s. a word, a saying. Z. nom. واسمج, Sans. *vachas* and *vâchaka.*

اسلس *vârân*, AV. 55, 1. اسلسر *vârânŏ*, GF. 3, 32. s. rain. Pers. باران, Z. واسلنـ, Sans. *vâr*, *vâri*, 'water', *varsha*, 'rain'; Huz. syn. مهلسـ *mitrâ.*

اسلس *nâlân*, AV. 75, 2. pr. p. groaning, moaning, lamenting, wailing. Pers. نالان, pr. p. of نالیدن.

اسلوهاا *vârîḍanŏ*, v. to rain, to pour down, to fall (as rain); pret. اسلوم *vârîḍ*, AV. 77, 3. Pers. باریدن, Z. *vâr.*

اسلسر *vâlînŏ*, AV. 17, 5. in H 18, K 20, a variant of رسلسر *bâlînŏ.*

اسرومهلسرس *vâstryôsh*, s. a cultivator, an agriculturist, a husbandman, a farmer, an individual of the third class, or caste, of the Maz-

dayasnian community; pl. 𐬯𐬀𐬎𐬹𐬭𐬌𐬱𐬀𐬯𐬀𐬦 *vâstryôshân*, AV. 14, 14. Z. nom. 𐬯𐬀𐬎𐬹𐬭𐬌𐬱𐬀𐬯𐬀𐬦𐬎𐬵 .

𐬯𐬀𐬌𐬎 *vâyîḍanŏ*, v. to blow (as the wind); pres. 3d sing. 𐬯𐬀𐬌𐬎 *vâyêḍ*, Hn. 2, 21. 3, 20. 𐬯𐬀𐬌𐬎 𐬨𐬀𐬙 *madam vâyêḍ*, Hn. 2, 19. 3, 18. blows over, on, or up. Z. *vâ*.

𐬯𐬀𐬴𐬎𐬌𐬱𐬀 *vakhsishnŏ*, Dk. 151, 6. for 𐬯𐬀𐬴𐬎𐬌𐬴𐬀 *vakhshîshnŏ*, s. growth, increase, enlargement, development, augmentation. 𐬯𐬀𐬴𐬎 *vakhs* (= 𐬯𐬀𐬴𐬎 *vakhsh*, crd. of 𐬯𐬀𐬴𐬎𐬌𐬱𐬀𐬎 *vakhshîḍanŏ*) + abst. suf. 𐬌𐬱𐬀 *-ishnŏ*.

𐬯𐬀𐬴𐬎𐬌𐬱𐬀𐬯𐬀𐬵 *Nikhshâpûr*, AV. 1, 95. pr. n. a city in Khurâsân; (also) the name, or title, of a commentator on the Avesta who is quoted in the Pahl. translation of Vend. 5, 112. 8, 64. Sp. and very often in N.; likewise written 𐬯𐬀𐬴𐬎𐬌𐬱𐬀𐬯𐬀𐬵 *Nikhshâpûr*, 𐬯𐬀𐬴𐬎𐬌𐬱𐬀𐬯𐬀𐬵𐬯𐬎 *Nikhshâhpur*, 𐬯𐬀𐬌𐬱𐬀𐬯𐬀𐬵 *Nîshâpûr*, 𐬯𐬀𐬱𐬀𐬯𐬀𐬵 *Nishâpûhar*, 𐬯𐬀𐬱𐬀𐬯𐬀𐬵𐬯𐬎 *Nishâhpûhar*, 𐬯𐬀𐬴𐬎𐬌𐬱𐬀𐬯𐬀𐬵 *Nikhshâpûhar*, 𐬯𐬀𐬴𐬎𐬌𐬱𐬀𐬯𐬀𐬵 *Nikhshâpûhar*, 𐬯𐬀𐬌𐬱𐬀𐬯𐬀𐬵 *Nîshâpûhar*, 𐬯𐬀𐬌𐬴𐬎𐬌𐬱𐬀𐬯𐬀𐬵 *Nîshâpûhar*, and 𐬯𐬀𐬌𐬱𐬀𐬯𐬀𐬵𐬯𐬎 *Nîshâhpûhar*. Pers. نیشابور and نیسابور.

𐬯𐬀𐬴𐬎𐬀𐬐 *vakhshâk*, AV. 14, 14. adj. (probably) bulky, voluminous, grand, majestic [Dest.]. Perhaps 𐬯𐬀𐬴𐬎 *vakhsh* (crd. of 𐬯𐬀𐬴𐬎𐬌𐬱𐬀𐬎 *vakhshîḍanŏ*) + adj. suf. 𐬀𐬐 *-âk*; comp. Pers. وشاق 'a garment'.

𐬯𐬀𐬌𐬱𐬀𐬵𐬑 *vahisht*, AV. 3, 11. 5, 7, 10, 12. 6, 9. 61, 7. 68, 2, 5, 22, 24. GF. 2, 4, 6, 14, 15. 𐬯𐬀𐬌𐬱𐬀𐬵𐬑𐬀 *vahishtô*, GF. 2, 2. s. the best existence, paradise, heaven. Pers. بهشت; Sas. 𑌵𑌹𑌶𑍍𑌤 *vahîshtî*, Z. nom. sing. m. 𐬯𐬀𐬌𐬱𐬀𐬵𐬑𐬵 'best'.

𐬯𐬀𐬌𐬱𐬀𐬵𐬑𐬐 *vahishtîk*, Hn. 1, 38a. adj. of, or belonging to, paradise; heavenly, destined for heaven. 𐬯𐬀𐬌𐬱𐬀𐬵 *vâhisht* + adj. suf. 𐬐 *-îk*.

𐬯𐬀𐬴𐬎𐬌𐬴𐬎𐬀𐬎 *vakhshîḍanŏ*, v. to grow, to increase, to enlarge, to evelop, to augment; past part. or pret. 𐬯𐬀𐬴𐬎𐬌𐬴𐬎 *vakhshîḍ*, AV. 7, 2. 2, 12, 15. 14, 12. 15, 19. Z. *vakhsh*, Sans. *vaksh*, 'to accumulate'.

𐬀𐬨𐬌𐬍𐬀𐬵 *nâmîh*, GF. 2, 74. s. fame, reputation, renown, celebrity; (or) a writing, a history, a narrative, a legend. 𐬀𐬨𐬌 *nâm* (Pers. نام, anc. P. *nâma*, Z. nom. acc. 𐬀𐬨𐬁𐬙𐬀, Sans. *nâman*) + abst. suf. 𐬍𐬵 *-îh*; or Pers. نامی.

𐬀𐬨𐬌𐬍𐬀𐬴 *vâmîk*, AV. 15, 21. in K 26, a variant of 𐬠𐬀𐬨𐬌𐬍𐬀𐬴 *bâmîk*. It can also be read *nâmîk*, 'famous'.

𐬀𐬨𐬌𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬀 *nihûftanŏ*, v. to hide, to conceal, to cover; past part. 𐬀𐬨𐬌𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬵 *nihûftô*, GF. 3, 56.; (used as an adj.) 𐬀𐬨𐬌𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬵𐬀𐬀 *nihûftakŏ*, Dk. 145, 3. hidden, occult, obscure. Pers. نِهُفتن.

𐬀𐬨𐬌𐬑𐬀𐬎𐬀𐬌𐬎𐬀 *nakhûst*, AV. 4, 9. 7, 1. 17, 2. GF. 2, 1. adj. earliest, first; (used as adv.) AV. 3, 16. 5, 4. at first, in the first place. Pers. نُخُست, نخُستین, نخُز, or نخُزین.

Z. 𐬬𐬀𐬎𐬀𐬌𐬎 *vohû*, Hn. 1, 11, 18. adj. nom. acc. sing. n. good; (used as a s.) a good, a benefit; the second word of the sacred *ashem-vohû* formula of the Pârsîs. Sans. *vasu*.

𐬬𐬀𐬎𐬀𐬌𐬎𐬀𐬴 *vohûk* = Z. 𐬬𐬀𐬎𐬀𐬌𐬎 *vohû*, see 𐬀𐬯𐬌𐬯𐬀𐬎𐬀𐬌𐬎𐬀𐬴 *ashem-vohûk*.

𐬀𐬨𐬌𐬎𐬀𐬌𐬎𐬀𐬨 *nuhûm*, GF. 2, 49. num. ninth; sometimes expressed by the ciphers ٩٠٠٠. — 𐬀𐬨𐬌 *nuh* (Pers. نُه) + ord. suf. 𐬎𐬀𐬨 *-ûm*: Pers. نُهُم.

𐬬𐬀𐬎𐬀𐬌𐬎𐬀𐬨 *Vohûman*, AV. 11, 1, 5. GF. 6, 4. pr. n. the ameshâspend, or archangel, who is said to have special charge of cattle and sheep, and is styled 𐬀𐬵𐬀𐬨𐬀𐬎𐬀𐬌𐬎𐬀𐬙𐬀𐬀 *châpûktar*, 'the more active, or ingenious', as he supplies wisdom (H 6 extra fol. 10-11); his name is applied to the eleventh month and second day of each month in the Pârsî year. Z. nom. 𐬬𐬀𐬎𐬀𐬌𐬎𐬀𐬨𐬍, Pers. بهمن.

𐬬𐬀𐬎𐬀𐬌𐬎𐬀𐬨 𐬨𐬀𐬎𐬀𐬌𐬎𐬀𐬨 *Vohûman-mînishn*, AV. 3, 4. adj. thinking of Vohûman, thinking good thoughts, inspired with good ideas. 𐬬𐬀𐬎𐬀𐬌𐬎𐬀𐬨 *Vohûman* + 𐬨𐬀𐬎𐬀𐬌𐬎𐬀𐬨 *mînishn*.

وانگ *vâng*, AV. 23, 89, 2. 53, 5. 54, 10. 57, 1. 64, 12. 78, 80, 3. 87, 8. 101, 11. GF. 2, 26. 3, 62, 74. s. a voice, a cry, an outcry, a noise, a sound, clamor; وانگ داشتنو *vâng dâshtanŏ*, to keep crying, to continue crying; وانگ کردنو *vâng kardanŏ*, وانگ وادونتنو *vâng vâdûntanŏ*, to make an outcry, to cry out, to cry, to crow. Pers. بانگ; Huz. syn. کالا *kâlâ*.

وا *Vâî*, AV. 5, 3. pr. n. 'flyer', an appellation of two spirits, one of whom is وا وه *Vâî vĕh*, or وا وهوک *Vâî shapîr*, 'the good flyer', a name of the yazad رام *Râm*, the *vayu* of the Râm Yasht; the other is وا وتر *Vâî vatar*, 'the evil flyer', a name of استی ویهاد *Astî-vîhâd*, the demon of death; also witten وای, or وایو, *Vâyô*. Z. وایودد.

نهیچک *nahîchak*, AV. 1, 39, 40, 42, 43. s. a lot, a chance; see the remarks on وار *var*. The reading wants confirmation, but possibly the word may refer to some mode of drawing lots by means of reeds (Pers. نایژه, نایژه, نایچه, نایچ, نای, or نی) of unequal lengths; some desturs read *vâijch*, and it is translated by Sans. *dangaraka*, see AV. introd. p. 79, note 3.

نائیریک *nâirîk*, Hn. 2, 39. s. a woman; pl. نائیریکان *nâirîkân*, AV. 13, 1, 5. Z. ایزدانوس, Sans. *nârî*.

وای, or وایو, *Vâyô*, GF. 3, 34. pr. n. see وا *Vâî*. Z. voc. وایودج.

وادونتنو, وادونو, or وادونتنو, *vâdûntanŏ*, v. to do, to make, to perform, to offer (prayer, or praise), to practice, to use, to exercise, to accomplish, to execute, to provide, to fulfil, to commit, to cause, to effect, to construct, to form, to act; to set, or put, (in, on, or to, anything); pret. (rare) وادند *vâdûnd*, AV. 2, 21. Pres. 1st sing. وادنم *vâdûnam*, AV. 2, 22.; pres. 2d sing. وادنیه *vâdûnîh*, AV. 4, 35.; pres. 3d sing. وادنید *vâdûnêd*, AV. 54, 10. 87, 8. 101, 21. GF. 2, 5, 26. 3, 73, 79.

(in GF. 2, 6. it seems to be used for the p. p.) ابنوهي *vâdûnêḍ*, GF. 3, 82.; برا ابنوهي *barâ vâdûnêḍ*, GF. 2, 8. quite performs, accomplishes, completes; pres. 2d pl. ابنوهي *vâdûnêḍ*, AV. 100, 3. 101, 23. ابنوهي *vâdûnêḍ*, AV. 101, 25.; pres. 3d pl. ابنوهي *vâdûnd*, AV. 5, 8. 10, 21, 2. 15, 14. 16, 7. 42, 2, 7. 80, 3.; لالا ابنوهي *lâlâ vâḍûnd*, AV. 85, 2. they make up, construct; يين ابنوهي *yîn vâdûnd*, AV. 80, 2. they force in, introduce. Fut. 1st sing. برا ابنوهي *barâ vâdûnam*, GF. 1, 3. Imper. 2d sing. ابنو *vâdûṇ*, AV. 2, 23. ابنوهي *vâdûnŏ*, GF. 1, 8.; برا ابنوهي *barâ vâdûnŏ*, GF. 3, 67. 4, 8. quite perform, accomplish, complete; لوا ابنوهي *levînŏ vâdûnŏ*, GF. 4, 20. put forward, advance; imper. 2d pl. ابنوهي *vâdûnêḍ*, AV. 2, 8. 16, 11. Fut. part. ابنوهيش *vâdûnishnŏ*, N. 77, 3. 126, 3. It appears to be corrupted from a Semitic verb equivalent to Heb. עָבַד, Chald. עֲבַד, Syr. ܥܒܕ; Pâz. syn. كردنو *karḍanŏ* (which is generally used for the past part. and pret.).

ابنوهيم, or ابنوهيم, *vakhdûntanŏ* (trad. *vâgûnatan*) AV. 18, 7. v. to take, to seize, to catch, to hold, to retain; past part. ابنوهيم *vakhdûnḍ*, AV. 50, 6. Hn. 2, 21.; فراز ابنوهيم *frâz vakhdûnḍ*, AV. 11, 2. فراز ابنوهيم *frâz vakhdûnḍ*, GF. 1, 6. 2, 16. taken hold of, laid hold on; لخوار ابنوهيم *lakhvâr vakhdûnḍ*, AV. 39, 5. held back, retained, withheld; لالا ابنوهيم *lâlâ vakhdûnḍ*, Hn. 2, 21: 3, 20. taken up (in the nose), snuffed up. Pret. ابنوهيم *vakhdûnḍ*, AV. 81, 3. GF. 3, 85. ابنوهيمنو *vakhdûntô*, Dk. 151, 12.; خشم ابنوهيم *khêshm vakhdûnḍ*, GF. 3, 60. seized anger, became angry; فراز ابنوهيم *frâz vakhdûnḍ*, AV. 5, 6. 53, 1. GF. 3, 16. فراز ابنوهيم *frâz vakhdûnḍ*, AV. 4, 6. 11, 13. 16, 18, 101, 1. GF. 3, 11. took hold of, took up; واج ابنوهيم *vâj vakhdûnḍ*, AV. 3, 20. took possession of a grace, or short prayer, by muttering the first portion before eating, or acting; muttered grace. Pres. 1st sing. ابنوهيم *vakhdûnam*, GF. 3, 8. ابنوهيم *vakhdûnam*, AV. 17, 7.; pres. 3d pl. ابنوهيم

vakhdûnd, AV. 14, 17. Imper. 2d pl. 𐬌𐬵𐬀𐬵𐬌 *vakhdûnêd*, AV. 101, 16. Heb. אָחַז, Chald. אֲחַד, Syr. ܐܚܰܕ, Ar. أَخَذَ; Pâz. syn. 𐬌𐬵𐬀𐬵𐬌𐬎 *gereftanŏ*.

𐬀𐬵 *vafar*, AV. 40, 3. 55, 1. GF. 3, 4. s. snow. Z. وِاوْرَ, Pers. برف.

𐬀𐬵𐬎 *napartŏ*, or *nipertô*, AV. 1, 4. p. p. used as s. what has destroyed, war, a battle, a fight, a conflict. Pers. نبرد, Z. *ni* + *pert*.

𐬀𐬵𐬎𐬌 *neflûnastanŏ* (trad. *vaflûnastan*) v. to fall, to drop; pres. 3d pl. 𐬀𐬵𐬎𐬌𐬎𐬀 𐬌𐬀 *yîn neflûnd*, AV. 43, 3. they fall upon; fut. 3d sing. 𐬀𐬵𐬎𐬌𐬎𐬀𐬙 𐬉𐬀𐬙 *barâ neflûnêd*, AV. 18, 8. Ch. Pahl. part. *naflat*, Heb. נָפַל, Châld. נְפַל, Syr. ܢܦܰܠ; Pâz. syn. 𐬀𐬵𐬎𐬀𐬯𐬌𐬎 *aûpastanŏ*, whose term. 𐬌𐬎 *-stanŏ* is adopted by its Huz. equivalent.

𐬀𐬵𐬙 *nafrîn*, AV. 26, 5. s. a curse, an imprecation, a malediction, an execration; opp. of 𐬀𐬯𐬵𐬙 *âfrîn*; 𐬀𐬵𐬙 𐬉𐬀𐬌 *nafrîn kardanô*, to curse, to imprecate. Pers. نفرين.

𐬌𐬯𐬌𐬎 *nipist*, AV. 1, 7. for 𐬌𐬯𐬌𐬎𐬌𐬎 *nipisht*, 𐬌𐬯𐬌𐬎𐬌𐬎𐬀 *nipishtô*, Dk. 150, 3. 𐬌𐬯𐬌𐬎𐬌𐬎𐬀𐬴 *nipishtakŏ*, Dk. 150, 7. p. p. used as s. what is written, a writing, a document, a record. Past part. of 𐬌𐬯𐬌𐬎𐬌𐬎𐬀𐬌𐬎 *nipishtanŏ*, Pers. نبشت, or نوشت.

𐬌𐬯𐬌𐬎𐬌𐬎𐬀𐬌𐬎 *nipishtanŏ*, AV. 4, 1. v. to write; past part. 𐬌𐬯𐬌𐬎𐬌𐬎 *nipisht*, Hn. 1, 34. 𐬌𐬯𐬌𐬎𐬌𐬎𐬀𐬴 *nipishtak*, AV. 1, 7., (used as adj.) 𐬌𐬯𐬌𐬎𐬌𐬎𐬀𐬴 *nipishtakŏ*, Dk. 150, 2. written, (used as s.) see the preceding; pret. 𐬌𐬯𐬌𐬎𐬌𐬎 *nipisht*, AV. 3, 24. GF. 6, 2, 5. Pers. نبشتن, نوشتن, or نويشتن, Sas. part. 𐭭𐭱𐭱𐭲𐭭𐭩 *nipishtî*, anc. P. inf. *nipishtanaiy*; Huz. 𐬌𐬯𐬌𐬎𐬌𐬎𐬀𐬌𐬎𐬌𐬵𐬀𐬵𐬌𐬎 *yekîtîbûntanŏ*.

𐬀𐬯𐬌𐬎𐬱 *nafshman*, AV. 1, 30. 13, 8. 15, 26, 58, 82, 95, 97, 5. 22, 67, 3. 24, 43, 6. 35, 62, 2. 44, 2, 6. 59, 2, 5. 63, 3, 6, 8. 64, 5, 12. 71, 9. 72, 76, 83, 91, 1. 78, 7. 87, 2, 7. 89, 11. 94, 1, 5. 100, 4. GF. 3, 9, 45, 52. Hn. 1, 2. 2, 5, 10, 22, 25, 28. N. 78, 9. adj. belonging to one's self, personal, one's own,

his own, her own, its own, their own, my own, etc. (according to the pers. alluded to); تنو-ی نفشمن *tanû-i nafshman*, AV. 34, 7. 38, 5. 81, 3. 89, 8. Hn. 2, 18. 3, 17. نفشمن تنو *nafshman tanû*, AV. 19, 8. 62, 89, 6. one's own body, one's self, himself, herself, etc. (according to the pers. indicated); لک نفشمن *lak nafshman*, Hn. 2, 24, 25. thou thyself; زک-ی نفشمن *zak-i nafshman*, AV. 4, 18, 23. 17, 12. 23, 3. 50, 6. 101, 22. Hn. 2, 2, 7, 12, 22, 25. 3, 2. that which is one's own, one's own, his own, her own, etc.; مون نفشمن *mûn nafshman* (interrog.) AV. 4, 22. whose own? whose? Sas. *nafshman*, Heb. Chald. נֶפֶשׁ 'self', Syr. ܢܦܫ, Ar. نَفْسٌ, As. pl. *napshât*, 'lives'; Pâz. syn. *khvêsh*.

نپک *nipîk*, GF. 6, 2, 5. s. a writing, a book; pl. with conj. نپکیهاچ *nipîkîhâich*, Dk. 151, 4. Pers. نِبی, نِبیی, or نِوی.

نپمشنیه *nipîmishnîh*, see لالا-نپمشنیه *lâlâ-nipîmishnîh*.

وذاختنو *vadâkhtanŏ*, or *vidâkhtanŏ*, GF. 3, 7, 10, 15. v. to melt, to fuse, to liquefy, to dissolve; past part. برا وذاخت *barâ vadâkht*, GF. 3, 11. quite melted; (used as adj.) وذاختک *vadâkhtak*, AV. 1, 16. 64, 4. Dk. 145, 5. وذاختکو *vadâkhtakŏ*, Dk. 144, 6. melted, molten; pret. برا وذاخت *barâ vadâkht*, GF. 3, 16.; fut. 3d sing. برا وذاجد *barâ vadâjêd*, GF. 3, 8. Pers. گُداختن, Z. *vi* + *tach*, 'to flow' (p. p. *takhta*).

وذردنو *vadârdanŏ*, or *vidârdanŏ*, v. to pass, to proceed, to move away; past part. یم وذرد *yîn vadârd*, AV. 18, 14. passed in, entered; pret. وذرد *vadârd*, AV. 101, 27. Pers. گُذاردن; nearly the same as وذردنو *vadardanŏ*, but sometimes more causal, as if derived from Z. *vi* + caus. of *tar*.

وذردک *vadardak*, or *vidardak*, AV. 16, 9. p. p. used as adj., or s. passed away, departed, deceased, dead; departure, decease; pl. وذردکان *vadardakân*, AV. 4, 9. 16, 7, 12. وذردکانو *vadardakânŏ*, AV.

10, 2. the departed, the deceased (specially applied to the righteous, as contrasted with 𐬫𐬀𐬭𐬙𐬀𐬴 *mûrḍak* applied to the wicked). Past part. of the following.

𐬛𐬀𐬭𐬙𐬀𐬥𐬀𐬌 *vaḍarḍanŏ*, or *viḍarḍanŏ*, AV. 16, 4. v. to pass, to cross, to proceed, to pass away, to depart, to die (specially applied to the righteous); 𐬛𐬀𐬭𐬙𐬀𐬥𐬀𐬌 𐬠𐬀𐬭𐬀 *barâ vaḍarḍanŏ*, AV. 16, 9. to pass over, to traverse; past part. 𐬛𐬀𐬭𐬙𐬀𐬴 *vaḍarḍ*, AV. 16, 4. 𐬛𐬀𐬭𐬙𐬀𐬴 𐬠𐬀𐬭𐬀 *barâ vaḍarḍ*, AV. 5, 2. Hn. 2, 35. passed over, passed away, departed, deceased; pret. 𐬛𐬀𐬭𐬙𐬀𐬴 *vaḍarḍ*, AV. 16, 4. Pers. گذریدن and گذشتن, anc. P. Z. *vi* + *tar*, Sans. *vi* + *tṛî*; Huz. syn. 𐬛𐬁𐬭𐬀𐬥𐬀𐬌 *vabrûntanŏ*.

𐬛𐬀𐬭𐬙𐬀𐬴𐬐 *vaḍarḍîk*, or *viḍarḍîk*, adj. a variant of 𐬛𐬀𐬭𐬙𐬀𐬴𐬴 *vaḍarḍak*; pl. used as a s. 𐬛𐬀𐬭𐬙𐬀𐬴𐬐𐬀𐬱 *vaḍarḍîkân*, AV. 4, 9. in K 20, the departed, the deceased.

𐬛𐬀𐬭𐬙 *vaḍak*, AV. 17, 15. adj. bad, evil, vile. Pers. بد.

𐬛𐬀𐬭𐬙𐬁𐬭𐬙𐬀𐬥𐬀𐬌 *vaḍîrḍanŏ*, or *viḍîrḍanŏ*, v. to pass, to proceed, to pass away, to depart; see 𐬛𐬀𐬭𐬙𐬀𐬥𐬀𐬌 *vaḍarḍanŏ*; pres. 3d sing. 𐬛𐬀𐬭𐬙𐬁𐬭𐬎 𐬠𐬀𐬭𐬀 *barâ vaḍîrêḍ*, Hn. 2, 2. passes away, departs, dies; fut. 3d sing. 𐬛𐬀𐬭𐬙𐬁𐬭𐬎 𐬠𐬀𐬭𐬀 *barâ vaḍîrêḍ*, GF. 2, 34. A variant of 𐬛𐬀𐬭𐬙𐬀𐬥𐬀𐬌 *vaḍarḍanŏ*.

𐬛𐬀𐬭𐬙𐬁𐬭𐬱𐬀𐬌 *vaḍîrishnîh*, see 𐬛𐬀𐬭𐬙𐬁𐬭𐬱𐬀𐬌 𐬠𐬀𐬭𐬀 *barâ-vaḍîrishnîh*.

𐬛𐬁𐬭𐬎 *nizâr*, AV. 94, 5. adj. thin, lean, meagre, emaciated, slender; also written 𐬛𐬁𐬭𐬀𐬎 *nizâr*. Pers. نزار.

𐬛𐬁𐬭𐬎 *vajâr*, crd. of 𐬛𐬁𐬭𐬎𐬀𐬭𐬙𐬀𐬥𐬀𐬌 *vajârḍanŏ*, see 𐬛𐬁𐬭𐬎 𐬜𐬀 *gû-vajâr*; pl. 𐬛𐬁𐬭𐬎𐬀𐬱 *vajârân*, see 𐬛𐬁𐬭𐬎 𐬯𐬀𐬱𐬀 *frashnô-vajâr*.

𐬛𐬁𐬭𐬎𐬀𐬭𐬙𐬀𐬥𐬀𐬌 *vajârḍanŏ*, or *vijârḍanŏ*, GF. 1, 6, 20, 27. 3, 66, 71. 4, 7. v. to separate, to solve, to interpret, to explain, to arrange, to dress (hair), to perform, to accomplish, to spend (time), to remain; past part. 𐬛𐬁𐬭𐬎𐬀𐬭𐬙𐬀𐬴 *vajârḍ*, AV. 34, 5. GF. 4, 1.; pret. 𐬛𐬁𐬭𐬎𐬀𐬭𐬙𐬀𐬴 *vajârḍ*, AV. 25, 2.; pres.

1st sing. 𐬀𐬎𐬯𐬎𐬀 *vajârôm*, GF. 4, 8.; pres. 3d sing. 𐬀𐬎𐬯𐬎𐬀𐬉 *vajârêd*, Hn. 2, 2, 7, 12. 3, 2.; pres. 3d pl. 𐬀𐬎𐬯𐬎𐬀𐬉𐬌 *vajârênd*, AV. 30, 2., 𐬌𐬎 𐬀𐬎𐬯𐬎𐬀𐬉𐬌 *yîm vajârênd*, Hn. 2, 35. they carry on, perform, practice; fut. 3d sing. 𐬀𐬎𐬯𐬎𐬀𐬉 𐬫𐬀𐬫 *barâ vajârêd*, GF. 1, 10. Hn. 1, 10.; imper. 2d sing. 𐬀𐬎𐬯𐬎 𐬫𐬀𐬫 *barâ vajâr*, GF. 1, 23. 3, 50, 67. 4, 8. Pers. گزاردن, گذاردن, and گزاریدن, Z. Sans. *vi* + *char*.

𐬀𐬎𐬯𐬎𐬌𐬱 *vijârish*, AV. 89, 1. s. weakness, feebleness, debility, leanness, thinness. Pers. وِجارِش; comp. 𐬀𐬎𐬯𐬎𐬌𐬰 *nizârîh*.

𐬀𐬎𐬯𐬎𐬀𐬵 *vajarâk*, adv. separating, scattering, diffusing; see 𐬫𐬀𐬫 𐬀𐬎𐬯𐬎𐬀𐬵 *bôi-vajarâk*. 𐬀𐬎𐬯𐬎 *vajar* (= 𐬀𐬎𐬯𐬎𐬀 *vajâr*, crd. of 𐬀𐬎𐬯𐬎𐬀𐬙𐬌 *vajârdanŏ*) + adj. suf. 𐬵 *-âk*; comp. Pers. گذرا 'passing', گزارا 'paying'.

𐬀𐬎𐬯𐬎𐬨 *vázurg*, AV. 10, 13. in H6, H17, K26, a variant of 𐬀𐬎𐬯𐬎𐬀𐬨 *vazûrg*; pl. used as a s. 𐬀𐬎𐬯𐬎𐬀𐬨𐬌 *vazurgân*, AV. 12, 18. the great, nobles.

𐬀𐬎𐬯𐬎𐬀𐬨𐬴𐬌𐬱 *ûzdahîshnîh*, Hn. 2, 18. see 𐬀𐬎𐬯𐬎𐬀𐬨𐬴𐬌𐬱 𐬫𐬀𐬫 *barâ-ûzdahîshnîh*.

𐬀𐬎𐬯𐬎𐬵𐬵 *vazak-kar*, adj. a variant of 𐬠𐬎𐬯𐬎𐬵𐬵 *bazak-kar*; pl. used as a s. 𐬀𐬎𐬯𐬎𐬵𐬵𐬌 *vazâk-karân*, AV. 5, 8. sinners.

𐬀𐬎𐬯𐬎𐬀𐬨 *vazûrg*, AV. 10, 13. 15, 7. 16, 2. 58, 5. GF. 3, 41, 44, 45, 51, 52, 57. adj. great, large, big, grand, noble; see 𐬀𐬎𐬯𐬎𐬨 *vazurg*; sup. 𐬀𐬎𐬯𐬎𐬀𐬨𐬀𐬵𐬌 *vazûrgtûm*, AV. 15, 16. Pers. بزرگ, or بُزُرگ, anc. P. *vazarka*; Huz. syn. 𐬫𐬀𐬫 *rabâ*.

𐬀𐬎𐬯𐬎𐬀𐬱𐬀𐬎 *vajûstâr*, or *vajôstâr*, s. an inquirer, an examiner, a searcher, an investigator; pl. 𐬀𐬎𐬯𐬎𐬀𐬱𐬀𐬎𐬌 *vajûstârân*, AV. 15, 16. From the following.

𐬀𐬎𐬯𐬎𐬀𐬱𐬀𐬙𐬌 *vajûstanŏ*, or *vajôstanŏ*, v. to inquire, to examine, to

search, to investigate; crd. 𐬯𐬎𐬀 *vajû*, see the following. Pers. جُستن, perhaps Z. *ava* + *jasta* (p. p. of *jad*, 'to beg', anc. P. *jad*, Sans. *gad*, 'to speak').

𐬯𐬎𐬀𐬌𐬱𐬀𐬯𐬎 *vajûîshnŏ*, or *vajôîshnŏ*, Dk. 152, 5. 153, 2. s. inquiry, examination, search, investigation, 𐬯𐬎𐬀 *vajû* (crd. of. 𐬯𐬎𐬀𐬌𐬱𐬀𐬯𐬎 *vajû-stanŏ*) + abst. suf. 𐬌𐬱𐬀 *-îshnŏ*.

𐬯𐬎𐬀𐬌𐬙𐬎 *vajîḍanŏ*, or *vijîḍanŏ*, v. to choose, to elect, to select, to prefer; past part. 𐬙𐬎𐬀 𐬀𐬵 *barâ vajîḍ*, AV. 1, 34. chosen out, selected; pret. 𐬙𐬎𐬀 *vajîḍ*, AV. 2, 24.; imper. 2d pl. 𐬙𐬎𐬀𐬌𐬙𐬎 𐬀𐬵 *barâ vajînêḍ*, AV. 1, 32. choose ye out, select. Pers. گزیدن, Z. Sans. *vi* + *chi*.

𐬯𐬎𐬀𐬌𐬵 *vajîr*, or *vichîr*, s. I.) AV. 91, 4. a decree, a decision, a judgment, a mandate, an order, a command. II.) Dk. 145, 1. a judge, a magistrate. Pers. وجر, or وچر, Z. 𐬎𐬀𐬌𐬙𐬀𐬵 'deciding'.

𐬯𐬎𐬀𐬌𐬵 𐬴𐬭𐬀𐬎𐬱𐬀𐬵 *vajîr-khvâstâr*, adj. applying for a decree, seeking justice; pl. used as a s. 𐬯𐬎𐬀𐬌𐬵 𐬴𐬭𐬀𐬎𐬱𐬀𐬵𐬀𐬥𐬀𐬵 *vajîr-khvâstârân*, AV. 91, 4. applicants for justice. 𐬯𐬎𐬀𐬌𐬵 *vajîr* + 𐬴𐬭𐬀𐬎𐬱𐬀𐬵 *khvâstâr*.

𐬯𐬎𐬀𐬌𐬵𐬭 *vajîrkar*, or *vichîrkar*, AV. 91, 4. adj. making decrees, issuing orders, awarding, adjudicating, sentencing. 𐬯𐬎𐬀𐬌𐬵 *vajîr* + adj. suf. 𐬭 *-kar*; comp. Pers. وجرگر, or وچرگر, 'a judge'.

𐬀𐬵 *var*, AV. 1, 16. 48, 4. 62, 65, 2. 67, 3. Dk. 144, 9. 145, 2, 10. s. the bosom, the breast, the chest. Pers. بر, or ور, Z. 𐬎𐬀𐬙𐬀𐬵, comp. Sans. *urus*. Perhaps 𐬀𐬵 *var* in Dk. 144, 9. 145, 2, 10. may mean 'choice, selection, preference' (Z. *var*, Sans. *vṛi*, *vṛî*, 'to choose'), and *var nîrang* would then be 'the ceremony of selection, trial, or ordeal'. It is also possible that the phrase 𐬵𐬀𐬵 𐬀 𐬀𐬵 *va li nahîchak*, AV. 1, 39, 42. should be read *var nahîchak*, 'the lot of selection'.

𐬀𐬵 *var*, AV. 10, 12, 13. s. a pond, a tank, a lake, an enclosed piece

of water. Z. . It also means: 'an enclosure, a domain, a park, a district, a valley', Z. ; comp. Sans. *vara*, 'surrounding'.

ver, or *vair*, see *Ahû-ver*.

val, prep. AV. 1, 4, 11, 15, 26–28, 40, 43. etc. to, unto; AV. 5, 13. 15, 12. 17, 19. 89, 10. 91, 6. for; AV. 41, 6. GF. 5, 4. at; AV. 2, 27. GF. 4, 26. on; AV. 27, 6. 101, 21. with; AV. 27, 6. 53, 11. in, into; *madam val*, AV. 1, 36. 10, 4, 9, 12, 14. 54, 4. Hn. 2, 3, 36. on to, upon, up to, unto, into; *val tamman*, AV. 4, 8. 9, 1. GF. 1, 4. to that place, thither; *val latamman*, AV. 8, 6. to this place, hither; *val levîn-i*, AV. 32, 6. to the front of, before; *val mîyân*, AV. 1, 10. *val miyân*, AV. 11, 2. into the midst, amongst, among; (when the v. is modified by an adv., the latter generally precedes any phrase of the object dependent on *val*, as) *barâ val*, AV. 1, 2, 15. 47, 60, 91, 6. GF. 4, 26. *frâz val*, AV. 2, 30. 4, 7. 53, 11. GF. 1, 12. See *ghal*. Sas. *val*. Heb. אֶל, עַל, Chald. עַל, Syr. , Ar. عَلَى; Pâz. syn. *avŏ* (trad. *ô*).

val, GF. 1, 10. 4, 27. Hn. 3, 37. prŏn. that one, he, him, she, her, it, they, them; (used as an adj.) AV. 3, 8. that, the. See *valman*.

varâzishak, adj. a variant of *barâzishak*; sup. *varâzishaktûm*, AV. 12, 9. in K20.

Verchrâm, pr. n. a variant of *Vâhrâm*, substituted for *Vâhrâmân* in AV. 55, 5. by K20; but *Verchrân* is a more usual form.

Valkhash, Dk. 150, 4. pr. n. of several Persian kings of the Ashkânian, or Arsacidan, dynasty.

vardânîdanŏ, AV. 68, 24. v. to make turn, to change, to alter, to convert. Pers. گردانیدن.

𐬎𐬀𐬭𐬛𐬌𐬰𐬀 *vardishn*, AV. 6, 12. Hn. 1, 33. s. a turn, a whirl, a revolution, a change, a transition. 𐬎𐬀𐬭 *vard* (crd. of 𐬎𐬀𐬭𐬛𐬌𐬙𐬁𐬌𐬛𐬀𐬥𐬆 *vardîdanŏ*) + abst. suf. 𐬌𐬰𐬀 *-ishn;* Pers. گردش.

𐬎𐬀𐬭𐬛𐬌𐬰𐬀𐬵𐬌𐬥 *vardishnîh*, see 𐬠𐬀𐬭𐬀-𐬎𐬀𐬭𐬛𐬌𐬰𐬀𐬵𐬌𐬥 *barâ-vardishnîh*

𐬎𐬀𐬭𐬛𐬌𐬙𐬁𐬌𐬛𐬀𐬥𐬆 *vardîdanŏ*, v. to turn, to whirl, to revolve, to change, to vary, to become; pres. 3d sing. 𐬎𐬀𐬭𐬛𐬌𐬙𐬁𐬌𐬛𐬁𐬥𐬆 *vardêdŏ*, N. 76, 10. (perhaps a miswriting of 𐬎𐬀𐬭𐬵𐬁𐬌𐬛𐬁𐬥𐬆 *varzêdŏ*), 𐬎𐬀𐬭𐬛 𐬵𐬀𐬭𐬛 *frôd vardêd*, Hn. 1, 38. turns away, departs, deserts; imper. 2d pl. 𐬎𐬀𐬭𐬛𐬁𐬛 *vardêd*, AV. 101, 16. 𐬎𐬀𐬭𐬛𐬁𐬛 𐬫𐬀𐬵𐬀𐬭 *lakhvâr vardêd*, AV. 53, 7. turn ye back, return. Pers. گردیدن.

𐬎𐬀𐬭𐬛𐬌𐬥 *vardîn*, AV. 14, 9. 𐬎𐬀𐬭𐬛𐬌𐬙𐬁𐬌𐬥𐬆 *vardînŏ*, AV. 12, 16. adj. turning, winding, surrounding, encompassing, wrapping; see 𐬭𐬀𐬙𐬆-𐬎𐬀𐬭𐬛𐬌𐬥 *rânô-vardîn*. — 𐬎𐬀𐬭 *vard* (Pers. گرد) + adj. suf. 𐬌𐬥 *-în*. So taken in the text; but it may be a s. 'a crown, a coronet', Pers. گرزن, گرزین, گردن, گرزبین and کرجوان; and it may be read *vartîr*, *vartîrŏ*, and compared with Sas. 𑀓𑀭𑁆𑀢𑀻𑀭 *kartîr*, Heb. כֶּתֶר and עֲטָרָה 'a crown, wreath, diadem'.

𐬎𐬀𐬭𐬛𐬌𐬥𐬌𐬙𐬁𐬌𐬛𐬀𐬥𐬆 *vardînîdanŏ*, GF. 4, 21. v. to make turn, to change, to alter, to modify, to convert, to avert. Caus. of 𐬎𐬀𐬭𐬛𐬌𐬙𐬁𐬌𐬛𐬀𐬥𐬆 *vardîdanŏ*.

𐬎𐬀𐬭 *varz*, AV. 15, 12. GF. 3, 73, 79, 82. s. agriculture, cultivation, tillage, husbandry, farming, labor, work, a practice, a habit, a custom. Pers. ورز, or برز, Z. 𐬯𐬀𐬭𐬵𐬌𐬎 'practice'.

𐬎𐬀𐬭𐬵𐬀𐬴 *varzâk*, AV. 32, 6. 75, 5. GF. 4, 5, 12. adj. cultivating, tilling, ploughing; the phrase in GF. should be translated: 'how much is the ploughing value of one ox?' 𐬎𐬀𐬭𐬵 *varz* (crd. of 𐬎𐬀𐬭𐬵𐬁𐬌𐬛𐬀𐬥𐬆 *varzîdanŏ*) + adj. suf. 𐬴𐬀 *-âk*.

𐬎𐬀𐬭𐬵-𐬐𐬀𐬭𐬛𐬌𐬍 *varz-kardîh*, Dk. 144, 2. s. a customary habit, an hab-

itual practice. ورز *varz* + کرد *kard* (p. p. of کردن *kardanŏ*) + abst. suf. ـیه *-îh*.

ورزیدن *varzîdanŏ*, v. to till, to cultivate, to labor, to practise, to accustom, to use, to employ, to contract (a marriage); past part. ورزید *varzîd*, AV. 8, 5. 13, 8. 15, 1. 68, 7, 12.; pret. ورزید *varzîd*, AV. 4, 33. 17, 18, 25. Hn. 2, 32.; pres. 2d pl. ورزید *varzêd*, AV. 100, 4., imper. 2d pl. بارا ورزید *barâ varzêd*, AV. 101, 17. practise ye fully. Pers. ورزیدن, or برزیدن, Z. *verez*.

نرم *narm*, AV. 2, 3. adj. soft, mild, gentle, easy; نرم کردن *narm kardanŏ*, to soften, to soothe, to ease, to learn by heart. Pers. نرم.

وامن *valman*, pron. Hn. 1, 7. that one; AV. 2, 9. 4, 11. 89, 10. Hn. 1, 13, 38. 2, 5, 24. he; AV. 2, 14. 17, 8, 14. 32, 2. 60, 3. 63, 7. 85, 6, 7. etc. him; AV. 4, 11. Hn. 2, 2, 5, 7, 12, 19. 3, 2, 18, 38. his; Hn. 2, 25. she; AV. 24, 3. GF. 3, 48. her; GF. 3, 64. Hn. 2, 22. it; Hn. 2, 35. 3, 34. they; (used as an adj.) AV. 1, 36. 2, 1, 10, 21, 25, 34. 3, 1, 15. 4, 15. 17, 11, 13. 19, 7. 20, 21, 5. etc. that; AV. 1, 5, 8. 17, 5. 54, 7. the; AV. 92, 4. those; وامن-ال *valman-I*, Dk. 144, 8. 150, 11. that one; see ال *ghal*. Pl. وامنشان *valmanshân*, AV. 2, 20. 6, 13, 61, 3. 16, 9. 56, 57, 90, 2. 70, 77, 4. they, those; AV. 2, 21. 14, 3. 42, 99, 5. 56, 74, 89, 90, 92, 94, 1. 66, 6. 93, 1, 5. GF. 2, 14. N. 78, 6. them, those; (used as an adj.) AV. 1, 33, 42. 2, 2, 12, 17, 24, 29, 32, 34, 36. etc. وامنشانŏ *valmanshânŏ*, AV. 14, 11. 61, 1. 99, 9. those. Sas. ṛ12 *valman*, Heb. אֵל, אֶל, אֶל, הַל, Chald. אֶל, Ar. أَلْ 'the', As. *ullu*; Pâz. syn. (hardly used in Pahl.) *ôi*, pl. *ôshă* and *ēshă*, whose pl. term. *-shă* is adopted by its Huz. equivalent.

ورن *varen*, AV. 95, 7. ورنه *varenô* (trad. *varûn*) s. desire, lust, (often personified as a demoness). Z. وارنه 'a wish'; comp. Pers. ورنج 'greedy'.

ورنهیه *varenôîh* (trad. *varûnī*) AV. 55, 7. lustfulness, lasciviousness. ورنه *varenô* + abst. suf. ـیه *-îh*.

varenô-kâmakîh, AV. 60, 6. 71, 8. s. a desire for lust, a liking for lewdness, lasciviousness. *varenô* + *kâmak* + abst. suf. *-îh*.

varôîshn, AV. 1, 15. s. belief, a creed, faith, trust, reliance; pl. *varôîshnân*, see *khûp-varôîshnân*; *varôîshnânŏ*, AV. 1, 17. — *varô* (crd. of *varôîḍanŏ*, 'to believe', Pers. گرویدن, Z. *var*) + abst. suf. *-îshn*; see *giravîshn*.

varîjan, AV. 63, 3. in K20, a variant of *barîjan*.

nizârîh, AV. 77, 8. s. thinness, leanness, meagreness, emaciation. *nizâr* (= Pers. نزار) + abst. suf. *-îh*.

vazlûntanŏ (trad. *vazrûnatan*) v. to go, to proceed, to pass on, to depart, to become, to ensue; past part. *vazlûnḍ*, AV. 2, 41, 6. 16, 1. 18, 2, 5. 53, 11. 77, 9. GF. 3, 49, 63.; — *frôḍ — vazlûnḍ*, AV. 99, 4. gone down. Pret. *vazlûnḍ*, AV. 3, 1, 2. 20, 5. 53, 10. 64, 2. 65, 3. 68, 22. 95, 7. GF. 1, 2. 3, 61, 81.; *barâ vazlûnḍ*, AV. 17, 5. 60, 6. GF. 3, 69. went out, went forth; *lâlâ vazlûnḍ*, AV. 86, 2, went up, ascended; *madam vazlûntô*, AV. 4, 16. went into, passed over; *yîn vazlûnḍ*, AV. 19, 2. 41, 8. 69, 4. 70, 3. GF. 1, 15. went in, entered. Pres. 1st sing. *vazlûnam*, AV. 1, 40. 17, 7. Hn. 3, 4.; pres. 3d sing. *vazlûnêḍ*, AV. 1, 24.; *barâ vazlûnêḍ*, Hn. 2, 4. *bîrûnŏ vazlûnêḍ*, GF. 4, 15. goes out, departs; *frôḍ vazlûnêḍ*, GF. 3, 17, 19, 20. goes down, sinks, abates; *lakhvâr vazlûnêḍ*, GF. 2, 41, 47. goes back, becomes again; *madam vazlûnêḍ*, AV. 18, 8. goes into, passes over; pres. 2d pl. *vazlûnêḍ*, GF. 2, 15. Fut. 1st sing. —

𐬯𐬁𐬌𐬀 *parâ — vazlûnam*, GF. 3, 47. Imper. 2ª sing. 𐬯𐬁𐬌𐬎 *vazlûn*, GF. 3, 67. 4, 8, 20. 𐬯𐬁𐬌𐬎𐬎 *vazlûnŏ*, AV. 101, 5, 22. Sas. pret. 𐬯𐬁𐬌𐬎𐬌 *vazlûnt*, Heb. אָזַל, Chald. אֲזַל, Syr. ܐܙܠ; Pâz. syn. 𐬱𐬎𐬎𐬀𐬌 *shûḍanŏ*.

𐬯𐬁𐬌𐬀 *vazand*, AV. 33, 6. Dk. 150, 5. s. damage, injury, ruin, calamity, misfortune. Pers. گزند and بزن.

𐬯𐬁𐬌𐬀𐬌 *nazdîk*, AV. 4, 27. GF. 4, 8. 𐬯𐬁𐬌𐬀𐬌 *nazdîk*, GF. 3, 67. 𐬯𐬁𐬌𐬀𐬌 *nazdîk*, AV. 17, 19. adj. near, nigh, neighbouring, adjacent, contiguous; (used as a s.) 𐬯𐬁𐬌𐬀𐬌𐬀 *nazdîk-i*, GF. 3, 47, 49, 77, 81. Hn. 2, 4. the neighbourhood of, the presence of. Pers. نزدیک, Z. 𐬀𐬌𐬎𐬎𐬌, Sans. *antika*, sup. *nedishṭha*.

𐬯𐬁𐬌𐬀𐬌𐬎𐬌 *nazdîkîh*, Hn. 3, 3, 5. s. nearness, vicinity, neighbourhood, proximity. 𐬯𐬁𐬌𐬀𐬌 *nazdîk* + abst. suf. 𐬎𐬌 *-îh*; Pers. نزدیکی.

𐬀𐬌 N. 78, 3. perhaps for 𐬀𐬎 *vêh*, as it seems to stand for Z. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌.

𐬱𐬀𐬌 a common way of writing 𐬱𐬀𐬌𐬎 *nêshman*.

𐬀𐬌𐬎𐬎 *nasâî*, AV. 35, 49, 96, 2. 38, 2, 5. 41, 2, 7. 44, 6. 83, 1. 98, 4. GF. 1, 15, 17, 18, 24. s. a corpse, or any portion of the dead body of a human being, or dog; dead matter, dead refuse. Pers. نسا, Z. 𐬀𐬌𐬎𐬎, pl. nom. acc. 𐬀𐬌𐬎𐬎𐬎𐬀.

𐬯𐬎𐬀 *vastar*, AV. 2, 27. s. clothing, dress, bedding, covering, a carpet. Pers. گستر and بستر, Z. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎, Sans. *vastra*.

𐬯𐬎𐬀𐬱𐬀𐬌 *vastarḍanŏ*, or *vistarḍanŏ*, v. to spread, to expand, to lay (carpets), to make (a bed), to drape, to cover, to clothe; past part. see 𐬯𐬎𐬀𐬱𐬀𐬌 𐬰𐬀𐬎 *khûp-vastarḍ*, and 𐬯𐬎𐬀𐬱𐬀𐬌𐬀 *starḍakŏ*; pret. 𐬯𐬎𐬀𐬱𐬀𐬌 *vastarḍ*, AV. 2, 26. Pers. گستردن, or گستریدن, Z. *vi* + *star* (Sans. *stṛi* and *stṛî*).

𐬯𐬀𐬎𐬀𐬉𐬐𐬀 *vastarg*, AV. 2, 26, 31, 34. 9, 8. 15, 9. 69, 10. 89, 6. 101, 27. GF. 1, 15, 17, 21. s. see 𐬯𐬀𐬎𐬀 *vastar*, of which it may perhaps be an adj. form (ending in 𐬐 *-ak*, comp. 𐬐𐬀𐬉𐬐𐬀𐬐 'rainy', Vend. 21, 5.) used as a s.

𐬯𐬌𐬎 *visp*, 𐬯𐬌𐬎𐬌 *vispô*, Dk. 149, 2. adj. all, every; see 𐬯𐬌𐬎𐬌𐬛 *vîsp*. Z. nom. m. 𐬯𐬌𐬎𐬀𐬵𐬎𐬀, anc. P. *vispa*, Sans. *viśva*.

𐬥𐬀𐬎𐬐 *nask*, AV. 2, 33. s. a writing, a book, scripture; one of the 21 sections into which the Avesta and Zand, constituting the complete Zoroastrian literature, were formerly divided; see Pahl.-Pâz. Glos. p. 165; sometimes 𐬥𐬀𐬎𐬐𐬌 *nôsk* in modern MSS. Pers. نُسک, Z. 𐬥𐬀𐬎𐬐𐬎.

𐬥𐬀𐬎𐬀𐬛𐬨𐬀𐬥 (trad.) *nasadman*, AV. 5, 4. 10, 8. 17, 16. 𐬥𐬀𐬎𐬀𐬛𐬨𐬀𐬥 *nasadman*, AV. 4, 3. s. an obeisance, a bow, reverence, homage, worship, prayer 𐬥𐬀𐬎𐬀𐬛𐬨𐬀𐬥 𐬛𐬀𐬭𐬌𐬙𐬀𐬥𐬀𐬐𐬀𐬥 *nasadman yedrûnîanŏ*, to offer reverence, homage, or worship. The etymology is uncertain, and consequently the reading is doubtful, but comp. Ar. نَشْدٌ and نِشَادٌ, 'beseeching'; Pâz. syn. 𐬥𐬀𐬨𐬀𐬵 *namâz*.

𐬯𐬌𐬵 *vêh*, AV. 4, 26. 5, 8. 17, 17. and substituted for 𐬯𐬌𐬵𐬭 *shapîr*, in GF. 2, 14. by H6, K26, and in Hn. 1, 26. by H6, adj. good, excellent; (used as comp. without suf.) better. Pers. به and وش, Z. 𐬯𐬀𐬎𐬎𐬌𐬵, ved. Sans. *vasu*.

𐬯𐬌𐬰 *vish*, Hn. 3, 38. s. poison, venom. Z. 𐬯𐬀𐬎𐬎 and 𐬯𐬀𐬎𐬎𐬌𐬰, Sans. *visha*.

𐬯𐬌𐬎𐬎 *vîhâḍ*, see 𐬯𐬌𐬎𐬎 𐬯𐬀𐬎𐬎 *Astî-vîhâḍ*.

𐬯𐬀𐬎𐬎𐬀𐬛𐬀𐬥 *vashâḍanŏ*, v. to open, to uncover, to display, to bare, to free; past part. see the following. Pers. گُشادن, or گُشادن; Huz. syn. 𐬯𐬀𐬭𐬌𐬙𐬀𐬥𐬀𐬐𐬀𐬥 *sharîtûntanŏ*.

𐬯𐬀𐬎𐬎𐬀𐬛-𐬛𐬀𐬥𐬀𐬯𐬀𐬭𐬌𐬰𐬌𐬐 *vashâḍ-dûbârishnîk*, AV. 25, 6. adj. used as a s. running about uncovered, or without a shirt and sacred thread, which

is a sin among Parsis. 𐬀𐬱𐬀𐬌 *vashâḍ* (p. p. of 𐬀𐬱𐬀𐬌𐬌𐬀𐬌 *vashâḍanŏ*) + 𐬛𐬀𐬱𐬀𐬌𐬱𐬀𐬌𐬵 *dûbârishnîk*.

𐬀𐬱𐬀𐬌 *nîhân*, AV. 83, 4. GF. 2, 37. 𐬀𐬱𐬀𐬌𐬌 *nîhânŏ*, GF. 2, 39. adj. hidden, concealed, secret, clandestine; also written 𐬀𐬱𐬌 *nihân*. Pers. نِهان.

𐬀𐬱𐬀𐬌 *vasht*, substituted for 𐬀𐬱𐬀𐬌𐬵 *gasht* in AV. 4, 15. by H17, p. p. and pret. of 𐬀𐬱𐬀𐬌𐬌 *vashtanŏ*.

Z. 𐬀𐬱𐬀𐬌𐬵 *ushtâ*, AV. 4, 11. s. nom. sing. f. health, prosperity, a benefit, a blessing, hail!

𐬀𐬱𐬀𐬌𐬵𐬀𐬌 *Vishtâsp*, AV. 101, 18. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌 *Vishtâspô*, Dk. 149, 1. pr. n. the fifth of the Kayanian kings; see 𐬵𐬀𐬌𐬀𐬱𐬀𐬌𐬵𐬀𐬌 *Kaî-Vishtâsp*. Z. nom. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌𐬵, anc. P. *Vishtâspa*, Pers. گُشتاسپ.

𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌𐬀𐬌 *Vishtâspânŏ*, AV. 2, 29. patron. adj. of, or belonging to, Vishtâsp; Vishtâspan. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌 *Vishtâsp* + patron. suf. 𐬀𐬌 *-ânŏ*.

𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌 *vashtamûntanŏ*, AV. 27, 38, 41, 2. 84, 6. N. 78, 9. v. to devour, to swallow, to consume, to eat, to drink, to feed upon, to taste; past part. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌 *vashtamûnḍ*, AV. 23, 3, 6. 35, 2. 72, 1. 83, 4. GF. 2, 44.; 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌 𐬀𐬱𐬀 *barâ vashtamûnḍ*, AV. 2, 31. drunk off, swallowed; pret. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌 *vashtamûnḍ*, AV. 2, 28. 3, 20. 22, 3. 31, 7. 39, 59, 76, 81, 2. 83, 91, 1.; 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌 𐬀𐬱𐬀 *barâ vashtamûnḍ*, AV. 98, 1. ate up. Pres. 1st sing. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌𐬀𐬌 *vashtamûnam*, AV. 2, 22. GF. 3, 97.; pres. 3d sing. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌𐬀𐬌𐬌 *vashtâmûnêḍ*, AV. 46, 2. 90, 1. GF. 2, 64. Hn. 1, 13, 18.; pres. 2d pl. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌𐬀𐬌𐬌 *vashtamûnêḍ*, AV. 100, 3.; pres. 3d pl. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌𐬀𐬌 *vashtamûnḍ*, AV. 48, 3, 4. Fut. 3d sing. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌𐬀𐬌𐬌 𐬀𐬱𐬀 *barâ vashtamûnêḍ*, Hn. 1, 10. Imper. 2d sing. 𐬀𐬱𐬀𐬌𐬵𐬀𐬌𐬌 *vashtamûn*, AV. 10, 5. From the shaphel form of a Semitic root like Heb. טָעַם, Chald. טְעַם, Syr. ܛܥܡ, Ar. طَعِمَ, As. *ṭaema*; Pâz. syn. 𐬵𐬀𐬱𐬀𐬌𐬌 *khûrḍanŏ*.

𐬯𐬀𐬱𐬀𐬙𐬀𐬥𐬌 *vashtanŏ*, v. to turn, to change, to become; see 𐬑𐬀𐬱𐬀𐬙𐬀𐬥𐬌 *gashtanŏ*; pret. 𐬯𐬀𐬱𐬀 𐬉𐬀𐬫𐬌 *barâ vasht*, AV. 4, 15. in H17, turned away, departed. Pers. گشتن.

𐬯𐬀𐬱𐬀𐬙𐬀𐬥𐬌-𐬯𐬀 *nishastanŏ*, v. to sit, to sit down, to alight, to rest, to remain, to stay, to abstain; past part. 𐬯𐬀𐬱𐬀-𐬯𐬀 *nishast*, AV. 17, 24.; pret. 𐬯𐬀𐬱𐬀-𐬯𐬀 *nishast*, AV. 68, 24.; 𐬯𐬀𐬱𐬀-𐬯𐬀 𐬉𐬀𐬫𐬌 *barâ nishast*, GF. 3, 69. sat down. Pers. نِشستن, anc. P. impf. 1st sing. *niyashâdayam*, Z. *nish* + *had*, p. p. ـنِشَسْتَه, Sans. *ni* + *shad*; Huz. syn. 𐬯𐬀𐬱𐬀𐬎𐬀𐬥𐬀𐬙𐬀𐬥𐬌 *yetîbûnastanŏ*.

𐬯𐬀-𐬯𐬀 *vêhîh*, AV. 12, 15. s. goodness, good, excellence. 𐬯𐬀 *vêh* + abst. suf. 𐬯 *-îh*; Pers. بِهی.

𐬯𐬀𐬨𐬀𐬨𐬀𐬙𐬀𐬥𐬌 *vashammûntanŏ*, v. to hear, to hearken, to listen, to attend to; past part. 𐬯𐬀𐬨𐬀𐬨𐬀 *vashammûnḍ*, AV. 18, 4. 101, 11.; pret. 𐬯𐬀𐬨𐬀𐬨𐬀 *vashammûnḍ*, AV. 101, 26. From the pael form of a Semitic root like Heb. שָׁמַע, Chald. שְׁמַע, Syr. ܫܡܰܥ, Ar. سَمِعَ, As. pael 3d sing. *yushamma*; Pâz. syn. 𐬯𐬀𐬱𐬀𐬥𐬀𐬙𐬀𐬥𐬌 *ashnûḍanŏ*.

𐬯𐬀𐬱𐬀𐬵𐬀𐬙𐬀𐬥𐬌 *vashûftanŏ*, or *vishûftanŏ*, v. to disperse, to devastate, to ravage, to ruin, to destroy; past part. 𐬯𐬀𐬵𐬀 *vashûft*, AV. 1, 6.; fut. 3d sing. 𐬯𐬀𐬵𐬀𐬙𐬀𐬥𐬌 𐬉𐬀𐬫𐬌 *barâ vashûpêḍ*, or *vishŏpêḍ*, GF. 3, 55. Pers. کُشُفتن, or کُشوفتن; comp. آشُفتن, or آشوفتن; Z. *vi* + *khshub* (Sans. *kshubh*).

𐬯𐬀-𐬯𐬀 *nîhîp*, or *nîhîv*, AV. 50, 3. s. fear, dread, terror; 𐬯𐬀-𐬯𐬀 𐬌𐬀𐬥𐬌 *nîhîp kardanŏ*, to frighten, to alarm. Pers. نِهیب, or نِهیو.

𐬯𐬀𐬯𐬀 *nishîm*, AV. 19, 2. s. a resting-place, a seat, the fundament. Pers. نِشیم.

𐬯𐬀𐬰𐬀-𐬯𐬀 *vêh-dôst*, AV. 15, 18. well-befriending, friendly, benevolent, kind. 𐬯𐬀 *vêh* + 𐬰𐬀𐬰𐬀 *dôst*.

𐬬𐬀𐬐𐬀𐬎 *vaghdân*, Hn. 2, 4. s. a head (of good beings); also written 𐬬𐬀𐬐𐬎 *vaghdâ* and 𐬬𐬀𐬎 *vakdân*. Z. وَخْدان.

𐬬 *vak*, AV. 60, 8. 69, 4. s. a frog. Pers. وَك, or بَك.

𐬀𐬑𐬀𐬎 *nikâs*, AV. 45, 2. Dk. 150, 9. s. a look, a glance, observation, watch, care, custody; 𐬀𐬑𐬀𐬎 𐬐𐬀𐬱𐬀𐬙𐬀𐬌 *nikâs dâshtanŏ*, to keep watch, to take care of. Pers. نِگاه, Z. *ni* + *kas*, comp. Sans. *nikâśa*, 'certainty'.

𐬀𐬑𐬌𐬭𐬌𐬰𐬀 *nikirishn*, AV. 4, 20. s. observation; see 𐬀𐬑𐬌𐬭𐬌𐬰𐬀 *nikîrishn*.

𐬀𐬑𐬀𐬥𐬀𐬙𐬀𐬌 *neksûntanŏ*, v. to kill, to slay, to slaughter; past part. 𐬀𐬑𐬀𐬥𐬎 *neksûnd*, AV. 60, 8. 74, 5.; pret. 𐬀𐬑𐬀𐬥𐬎 𐬠𐬀𐬭𐬀 *bârâ neksûnd*, AV. 1, 9. slew outright. Chald. נְכַס, Syr. نصف; Pâz. syn. 𐬐𐬀𐬱𐬙𐬀𐬌 *kûshtanŏ*.

𐬀𐬑𐬌 *nikûn*, AV. 69, 8. adj. inverted, upside down. Pers. نِگُون.

𐬀𐬑𐬌𐬯𐬀𐬭 *nikûnsâr*, AV. 37, 2. 70, 74, 80, 93, 1. 88, 2. 99, 4. adj. head downwards, overturned, upside down, inverted, topsy-turvy. Pers. نِگُوسار, نِكوسار, or نِگُون سار.

𐬀𐬑𐬌𐬵𐬀𐬌𐬑𐬌𐬙𐬀𐬌 *nikûînîdanŏ*, v. to disregard, to slight, to neglect, to despise, to scorn; past part. 𐬀𐬑𐬌𐬵𐬀𐬌𐬑𐬌𐬎 *nikûînîd*, AV. 68, 8, 11. Comp. Pers. نِكوهيدن.

𐬀𐬑𐬌𐬵𐬌𐬰 *nikêzishn*, Dk. 151, 2. s. an intention, a purpose, an acceptation, an approval, an interpretation, an opinion, a doctrine. Comp. Pers. انگيز 'purpose, intention'.

𐬀𐬑𐬌𐬭𐬀𐬌 *nikîrâî*, AV. 56, 4. adj. embezzling, peculating, defrauding; (or s.) a defrauder. Perhaps Z. *ni* + *garew*.

𐬀𐬑𐬌𐬭𐬌𐬰𐬀 *nikîrishn*, Hn. 2, 23. 𐬀𐬑𐬌𐬭𐬌𐬰𐬀 *nikîrishnŏ*, AV. 37, 7. s. observation, a look, notice, regard, attention; see 𐬀𐬑𐬌𐬭𐬌𐬰𐬀 *nikirishn*. — 𐬀𐬑𐬌𐬭 *nikîr* (crd. of 𐬀𐬑𐬌𐬭𐬌𐬑𐬌𐬙𐬀𐬌 *nikîrîdanŏ*) + abst. suf. 𐬰𐬀 *-ishn*; Pers. نِگرِش.

اوطيريذانو *nikîrîḍanŏ*, v. to behold, to look upon, to see, to view; past part. اوطيريذ *nikîrîḍ*, AV. 72, 6. 91, 5.; pres. 3d pl. اوطيريذند *nikîrênd*, Dk. 145, 9. Pers. نگريدن.

ـم *-ôm*, Hn. 1, 5. verbal suf. of 1st pers. sing. affixed to a s. am, I am. Pers. ام, or ـم; Huz. syn. هومنم *hômanam*.

ـم *-ôm*, suf. of pres. 1st sing. of most Pâz. verbs; see ـم *-am*.

ـم *-ûm*, ord. suf. affixed to all numerals above three, to form their ordinals; see چهارم *chahârûm*, پنجم *panchûm*, etc. Pers. ـم, Z. ـمئ —, anc. P. Sans. *-ma*.

نماز *namâz*, AV. 2, 7. 3, 11, 7, 8. 10, 6. 101, 4, 26. s. an obeisance, a bow, reverence, homage, worship, prayer; نماز ددلاا *namâz yedrûntanŏ*, to offer reverence, homage, or worship. Pers. نماز, Z. نمازئ, Sans. *namas;* Huz. syn. نصدم *nasadman*.

نمودار *numûḍâr*, Dk. 145, 2. s. a shower, an exhibiter, a displayer, an indicator. From the following.

نمودانو *numûḍânŏ*, v. to show, to exhibit, to display; past part. نمود *numûḍ*, AV. 17, 2. 53, 3.; pret. نمود *numûḍ*, AV. 10, 18.; pres. 1st sing. فراز نماييم *frâz numâyam*, AV. 10, 12. I show forth, I exhibit; pres. 1st pl. نمايم *numâyêm*, AV. 5, 7-10, 12, 18.; imper. 2d pl. برا نمايذ *barâ numâyêḍ*, AV. 11, 11. show ye forth, exhibit. Pers. نمودن, Z. *anu* + *mâ*, 'to measure' (p. p. *mita;* anc. P. Sans. *mâ*).

وناس *vanâs*, AV. 6, 7, 9, 10. 13, 11. 19, 48, 49, 67, 71, 73, 78, 5. 20, 21, 25, 27-30, 32-34, 38, 45, 46, 51, 52, 58, 59, 62, 66, 84, 86, 93-96, 3. 22, 4, 7. 23, 24, 31, 36, 40, 41, 43, 44, 50, 60, 63, 76, 77, 80, 81, 85, 87-89, 4. 55, 2, 4. 64, 65, 69, 79, 6. 72, 82, 83, 90-92, 97, 98, 2. 99, 7. GF. 5, 4. Hn. 1, 35a, 38a. s. a sin, an offence, a fault, a crime; see اويناس *avî-vanâs*. Pers. گناه, or گنه.

ااددوسلاب *vanâskârîh*, AV. 23, 7. 98, 4. s. sinfulness, iniquity, criminality, wickedness. ااددن *vanâs* + سلاو *kâr* + abst. suf. ب *-îh*; Pers. گناهگاری.

ااددوهم *vinâsîdănŏ*, v. to hurt, to destroy, to annihilate, to violate; pret. ااددوهم *vinâsîd*, AV. 86, 5. Z. *vi* + *nas* (Sans. *naś*).

ااوجوب *vanjishk*, GF. 2, 22. s. a sparrow, or other small bird. Pers. گنجشک, کنجشک, or ونج.

ااوسرد *vûrzishnîk*, AV. 12, 19. 13, 12. in K20, adj. a variant of ااوسرد *bûrzishnîk*; comp. ااوسردسل *vûrzishnîktar*, AV. 12, 10. in H6.

ااددو *nôsk*, Dk. 152, 4. s. a variant of ااددو *nask*, especially in modern MSS.

ااو *navak*, AV. 2, 25, 26. GF. 1, 21, 28, 29. adj. new, fresh, novel. Pers. نَوَه, or نَو, Z. ااددد, Sans. *nava*.

اد *-vand*, pos. suf. affixed occasionally to substantives to form possessive adjectives, see سرامد *amâvand*, اوارمد *baramvand*, etc. Pers. ـوَند, Z. *-vañt*, Sans. *-vat*.

اد *vad*, I.) prep. AV. 1, 2, 16. 6, 6, 11. 64, 13. 87, 9. till, until; AV. 2, 22. 31, 2. 54, 5. GF. 3, 47. Hn. 2, 10, 11, 15, 17. 3, 20. to, unto, as far as; AV. 87, 8. GF. 4, 23. into; AV. 2, 18. in the course of, in, after; ااو اد *vad kevan*, GF. 3, 62, 63. until now, hitherto; ادچم *vadich*, N. 78, 7. اد مام *vad maman*, Dk. 150, 7. even to, moreover unto; مدش اد *vad madam*, AV. 34, 5. into and on, over. II.) adv. AV. 1, 39. 49, 4. GF. 3, 53, 70. till, until; AV. 5, 7. 10, 12. 68, 21. GF. 1, 12. 4, 3. so that, that, so; AV. 4, 14. whilst, while, during. Heb. Chald. עַד, Syr. ܥܕ, As. *adi*; Pâz. syn. اندا *andâ*, or اندوا *andâk*.

اد *-and*, or *-end*, suf. of 3d pers. pl. pres. and fut. of Pâz. verbs,

affixed to the crd. verb; in some cases this suf. is written 𐬛𐬀𐬙 *-ênd*; in Huz. verbs the suf. is 𐬛 *-d*. Pers. ـَنْد, anc. P. *-antiy*, Z. *-eñti*, Sans. *-anti*. A similar suf. is occasionally used to form a present participle.

𐬀𐬌𐬵 *nîz*, AV. 11, 12. conj. also, likewise, even, too, moreover; see the remarks on 𐬀𐬌𐬵 𐬴𐬀𐬰 *zak-nîz*. Pers. نیز.

𐬀𐬌𐬎𐬵𐬎𐬀 *vêchast*, N. 78, 3. s. a verse, a stanza; also written 𐬀𐬌𐬎𐬵𐬎𐬀𐬛 *vachêst*. Z. 𐬎𐬀𐬎𐬀𐬛𐬎𐬀𐬛𐬎𐬀𐬛𐬎𐬀. The meaning of this word is proved by a passage in the Pahlavî Rivayat, which states that the five Gâthas, together with the Yasna Haptaṇhaiti, contain 278 𐬀𐬌𐬎𐬵𐬎𐬀𐬛 *vachêst*, 'stanzas', 1016 𐬜𐬀𐬵 *gâs*, 'lines', 5567 𐬀𐬌𐬎𐬀𐬴 *vâchak*, 'words', 9999 𐬨𐬀𐬭𐬀𐬴 *mârîk*, and 16,554 𐬴𐬭𐬀𐬎𐬀𐬴𐬌 *khûrḍakŏ*.

𐬀𐬌𐬵𐬴 *nîzak*, AV. 5, 1. s. a short spear, a lance, a javelin, a pike. Pers. نیزک, or نیزه.

𐬀𐬌𐬯 *vîr*, Hn. 1, 31. s. a man, a hero, a warrior. Z. 𐬎𐬀𐬌𐬭, Sans. *vîra*, Lat. *vir*. It also means 'reason, intellect, the mind', Pers. ویر.

𐬀𐬌𐬯𐬀𐬯 *Vîrâf*, AV. 1, 34; 36, 43. 2, 1, 2, 18, 21, 25, 30, 34. 3, 1, 3, 5–8, 13, 15, 20, 24. pr. n. the priest who is said to have been sent by the Mazdayasnian community to ascertain the condition of departed souls in the spiritual world, and whether the religious ceremonies they performed in this world, were of any avail; he appears to have lived after the time of Shâpûr II. (A.D. 309-379); 𐬀𐬌𐬯𐬀𐬯 𐬀𐬭𐬎𐬀 *Arḍâ Vîrâf*, AV. 4, 4. 5, 4, 5. 10, 7. 11, 8, 11. 𐬀𐬌𐬯𐬀𐬯 𐬀𐬭𐬎𐬀𐬀𐬴 *Arḍâi Vîrâf*, AV. 53, 11. 101, 5, 14, 22. 'the righteous Vîrâf', the title applied to him everywhere except in the introduction to his account of the other world, and applied to the narrative itself in GF. 6, 1, 4. Pers. ویراف; in the old Pâz.-Sans. MS. His (A.D. 1410) the name is always written *Vîrâja*, or *Vîrâzh*, in Pâz., and *Vîrâya*, *Vîrâja*, or *Vîrâjya*, in Sans.

𐬀𐬌𐬯𐬀𐬨𐬀𐬴𐬌 *vîrâstak*, AV. 1, 7. p. p. used as adj. prepared, arranged, controlled, orderly; comp. 𐬀𐬌𐬯𐬀𐬨𐬀𐬴𐬌𐬉𐬙 *vîrâstaktar*, AV. 1, 30. Past

part. of ابدستوبرا *vîrâstanŏ* (Z. *vi* + *râd*, Sans. *râdh*); comp. Pers. پیراسته and آراسته.

ابدستوبرا *vîrâyishnîh*, see ابدستوبرا ابرا *frâz-vîrâyishnîh*.

ابدلا *nîrang*, AV. 1, 26. GF. 5, 2. Dk. 145, 10. ابدلا *nîrang*, AV. 2, 32. GF. 4, 27. ابدلا *nîrang*, Dk. 144, 9. 145, 5. s. a religious formula, a form of prayer used on particular occasions and generally as an exorcism, or charm, to keep away evil; a ritual; see AV. p. 147, note. Pers. نیرنگ.

ابدیرلا *Nêryôsang*, or *Naîryôsang*, GF. 3, 72, 77. ابدیرلا *Nêryôsang*, GF. 6, 5. ابدیرلا *Nêryôsang*, GF. 3, 78. pr. n. a yazad, or angel, who carries messages from اهرمزد *Aûharmazd*; also used as a man's name among the Pârsîs. Z. ابدلاد . ابدلاد.

ابدرو *vêryôk*, or *vaîryôk*, see ابدرواوبدیا *yat-ahûk-vêryôk*. Z. ابدلاد.

ابدا *vîsp*, adj. all, every; see ابدا *visp* and the following. Z. ابدیاب, anc. P. *vispa*, Sans. *viśva*.

ابدا اسمش *vîsp-râmishn*, AV. 15, 21. adj. all-pleasurable, all-delightful. ابدا *vîsp* + اسمش *râmishn*.

ابدا شادیه *vîsp-shâḍih*, AV. 15, 21. adj. all-joyful, all-happy. ابدا *vîsp* + شادیه *shâḍîh*.

ابدا *vêsh*, AV. 6, 9, 10. Hn. 1, 38a. Dk. 149, 152, 6. adv. much, many, more, most, greater, exceedingly. Pers. بیش.

ابدیشاپورا *Nîshâpûr*, GF. 6, 2. pr. n. á city in Khurâsân; see ابدیکشاپورا *Nikhshâpûr*. Pers. نیشابور, or نیسابور.

ابدیشا *nîshân*, GF. 2, 5, 6. 3, 6, 15. ابدیشا *nîshânŏ*, GF. 3, 89. s. a sign, a mark, an indication, a token. Pers. نِشان, or نیشان.

ایوی *nîyâz*, AV. 59, 5. s. want, need, necessity, destitution, privation; see ایوا *nîyâz*. Pers. نیاز.

ایوشم *nêshman*, AV. 2, 2. 17, 12. 20, 26, 34, 35, 59, 62, 86, 1, 5. 24, 44, 63, 81, 1, 6. 25, 37, 66, 1. 60, 6. 64, 1, 8. 68, 1–3, 14, 22–24. 71, 8. 78, 1, 7. 82, 83, 1, 2, 4. 84, 95, 1, 3, 5. 85, 87, 1, 4, 6. 88, 7. 97, 98, 1, 4. GF. 2, 45, 49, 51. 3, 36, 47. s. a woman, a wife; pl. ایوشمان *nêshmanân*, AV. 22, 2. 57, 72, 1, 4. 69, 1, 8. 70, 76, 1, 6. 71, 9. 73, 1, 7, 94, 3, 5. 99, 1. GF. 2, 45. ایوشمانو *nêshmanânŏ*, GF. 3, 41, 44, 45, 51, 57. Heb. Chald. pl. נָשִׁים, Syr. pl. ܢܫ̈ܐ, Ar. pl. نِسَاء; Pâz. syn. ک *zan*.

ایوشمنیه *nêshmanîh*, AV. 2, 10. s. womanhood, womankind, wifehood. ایوشم *nêshman* + abst. suf. یه *-îh*.

اند *-andak*, pr. p. suf. occasionally affixed to a crude verb to form an adjective with the meaning of a present participle, see کیوند *zîvandak*. This suf. is probably a compound of the pr. p. suf. اَند *-and* (Pâz. *-iñd*) + adj. suf. ک *-ak*; analogous to the suf. تک *-tak*, or *-ḍak* (= p. p. suf. ت *-t*, or *-d*, + adj. suf. ک *-ak*).

ایمارش *vîmârîh*, AV. 5, 8. s. sickness, disease, illness, infirmity. Pers. بیماری.

وذمان *vadmân*, AV. 1, 24. adv. with suf. till (or so that) of (to, for, by, or through) us; till (or so that) our, or us. وذ *vad* + pron. suf. مان *-mân* of 1st pers. pl.

ایمپور *nîm-pûr*, or *nêm-pûr*, GF. 2, 32, 35. adj. half-full. ایم *nîm* (Pers. نیم, or نیمه, Z.) + پور *pûr*.

ایمک *nêmak*, AV. 4, 17. 17, 11. Hn. 2, 19. 3, 18. s. a part, a portion, a division, a district, a quarter, a direction; pl. ایمکان *nêmakân*, Hn. 2, 19. Z. , Sans. *nema*.

ایموند *vîmônd*, AV. 50, 6. s. a boundary, a border, a frontier. Z. .

۱۲۴۱ *vîmgûn*, AV. 55, 1. in K 26, and 99, 2. in K 20, a variant of ۱۲۴۱ *bîmgûn*.

۱۱۴۵-۵۳۱ *nyôkhshîḍanŏ*, v. to hear, to listen, to attend to; past part. ۴۵-۵۳۱ *nyôkhshîḍ*, AV. 67, 10. Pers. نیوشیدن, Z. *ni* + *gush*.

-۵۳۵۲۱ *vênishnîh*, see -۵۳۵۲۱۲۴ *mînavad-vênishnîh*.

۹۲۱ *nadûk*, AV. 4, 11, 18, 29. 11, 16. 12, 32, 5. GF. 2, 6. 3, 62, 88. Hn. 2, 5, 23, 25-27, 30. ۹۲۱ *nadûk*, GF. 3, 94. Hn. 2, 23, 36. adj. good, well, excellent, virtuous, happy, handsome, graceful; comp. ۹۲۱۵ *nadûktar*, AV. 4, 29. 11, 4. GF. 3, 35, 36, 38, 86, 94. Hn. 1, 21, 26, 31, 36. ۹۲۱۵ *nadûktar*, Hn. 2, 30.; sup. ۹۲۱۵۴ *nadûktûm*, Hn. 1, 11. 2, 5, 24. ۹۲۱۵۴ *nadûktûm*, Hn. 1, 16. Pers. نیك, comp. anc. P. *naiba*.

۹۲۱ *nadûk-rûbishnîh*, Hn. 2, 5. s. good proceedings, virtuous conduct. ۹۲۱ *nadûk* + ۵۳۱ *rûbishn*, to which compound adjective is added the abst. suf. -۵ *-îh*.

-۹۲۱ *nadûkîh*, AV. 4, 12. 5, 10. 61, 7. 68, 92, 4. ۹۲۱ *nadûkîh*, AV. 2, 14. 4, 11. Hn. 2, 5. 3, 4. -۹۲۱ *nadûkîh*, AV. 15, 6. ۹۲۱ *nadûkîh*, AV. 3, 11. 4, 11, 13. Hn. 2, 5. s. goodness, good, excellence, virtue, happiness, benefit. ۹۲۱ *nadûk* + abst. suf. -۵ *-îh*; Pers. نیکی.

۹۲۱۹ *nadûkûk*, adj. handsome, elegant, beautiful; comp. ۹۲۱۹۵ *nadûkûktar*, AV. 4, 22. GF. 3, 35, 36, 38. Pers. نیکو.

۱۲۱ *vayô*, GF. 2, 68. s. air, breath. Z. وایدیه, or وایدد, Sans. *vâyu*.

۱۲۱ *vînîk*, AV. 4, 16. 18, 8. 70, 88, 3. 80, 2. GF. 3, 64. ۱۲۱ *vînîk*, AV. 69, 4. Hn. 3, 20. s. the nose. Pers. بینی; Huz. syn. ۴۵۴۵ *tâlman*.

𐭩, 𐭩, *y*, *î*, *ê*, *d*, *g*, or *j*, and 𐭥 *L*, or *l*.

𐭩, 𐭩, *y*, *î*, *ê*, *d*, *g*, or *j*, is the fourteenth, and last, letter of the Pahlavî alphabet, and the usual equivalent of Sas. ज, झ, ञ, Pers. ی, ن (not being final after a vowel), ش, ج, Z. 𐬟, 𐬙, 𐬛, 𐬛, 𐬟, 𐬙, 𐬛, 𐬛, 𐬛, 𐬛, 𐬛, 𐬛, 𐬛 (following 𐬛), and Chald. 𐡉, 𐡄, 𐡃. When initial, it is almost always a consonant. In other situations it is often a vowel, and is then read *î* unless the Z., or Chald., equivalent indicates some other vowel, in which case it is read *ê*. It always joins the succeeding letter, and enlarges before 𐭭, 𐭬, 𐭯, or 𐭩, as in the compounds 𐭮 (see under *sh*), 𐭬𐭩, 𐭯𐭩, and 𐭮 (see under *s*); before the other letters it is very little altered, as in the compounds 𐭥𐭩, 𐭭𐭩, 𐭭𐭭, 𐭭𐭩, 𐭬𐭩, 𐭬𐭬, etc. The diacritical marks which are often used with this letter and its compounds, are: a circumflex above it, to indicate *d*, as in 𐭩̂, 𐭬𐭩̂, 𐭮𐭩̂, 𐭥𐭩̂, 𐭬𐭯𐭩̂, 𐭯𐭩̂, 𐭬𐭬𐭩̂, 𐭬𐭩̂, 𐭬𐭬𐭩̂, 𐭬𐭩̂, 𐭬𐭩̂, etc.; two dots below it, to indicate *y*, *î*, *ê*, as in 𐭩̣, 𐭯𐭩̣, 𐭩̣, 𐭥𐭩̣, 𐭬𐭩̣, etc.; two dots above it, to indicate *g*, as in 𐭩̈, 𐭬𐭩̈, 𐭮𐭩̈, 𐭯𐭩̈, 𐭬𐭩̈, etc.; and one dot below it, to indicate *j*, as in 𐭮𐭩̣, etc. The numeral cipher 𐭥 *I*, which is represented by the Pers. idhâfat of unity ی, is classed with this letter; and so is the peculiar compound 𐭩𐭬 *yîn*, or *yên*.

𐭩 *i*, rel. used conjunctively: *a*) like 𐭬𐭭 *mûn*, for connecting a s., pron., or phrase, with a succeeding phrase, in which the verb is expressed, as in AV. 1, 1, 4, 25, 26. 4, 33. 9, 2. 10, 14. etc. who, which, that; 𐭯𐭩𐭩 - 𐭩 — *-i* — *azash*, AV. 7, 70, 2. that from it, from which; or the verb may be understood, as in AV. 1, 16, 28. 3, 6, 13. 4, 7, 19. 5, 10, 13. 12, 5. etc. who (which, or that) is (art, or are); see also 𐭮𐭩𐭩 *zak-i* and 𐭩𐭬𐭯 *denman-i*. *b*) for connecting a s., or pron., with its *following*

adj., in which case the v. 'to be' is always to be understood, forming a phrase like 'a man who *is* good', as in AV. 1, 3, 7, 13, 16, 21. 2, 24-27, 29, 32. etc. who (which, or that) is (or are); when there are several consecutive adjectives, د *i* is either repeated before each, as in AV. 1, 4, 8. 3, 23. 4, 24. 12, 9. 13, 1. 14, 8. etc., or the adjectives are connected by the conj. ؈ *va*, as in AV. 3, 19, 22. 12, 4. 13, 2. etc. *c*) for connecting a s., or pron., with a *following* one in the genitive, in which case also the v. 'to be' is always to be understood, forming a phrase like 'a man who *is* of wealth' (though the rel. and v. are unnecessary in English), as in AV. 1, 3, 14, 19, 27, 28, 40. 2, 6, 15, 34. etc. 4, 22, 24, 25. 5, 6. etc. who (which, or that) is (or are) of; sometimes the gen. is compounded with other words, as in AV. 1, 2, 9, 10, 12. 2, 24, 34. 3, 1. etc. *d*) for connecting a s., or pron., with a *following* s., or phrase, in the same case (that is, in apposition), as in 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *Akht-i yâtûk*, 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *Aûharmazd-i khûdâî*, 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *mar-i darvand sâstâr*, etc. where د means 'who is, that is'. *e*) sometimes for connecting a prep. with the s. following it, as in AV. 2, 21. 3, 7. 12, 3, 5. 53, 2, 3. etc. The rel. د *i* is sometimes understood, as in AV. 1, 18. 3, 21. 4, 7. etc. and in some phrases of frequent occurrence, as 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *Âtarô yêdatô* and similar appellations of other yazads, 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *Aûharmazd khûdâî*, 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *zakar yasharûbŏ*, 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *Srôsh yasharûbŏ*, etc.; some of these omissions may be accidental, but they are so numerous that it is evidently considered optional to omit the rel. د *i* in such common phrases; in consequence of this fact it would perhaps be advisable to express the idhâfat by *î* whenever the Pahl. د is written, and by *i* whenever it is understood. Regarding the etymology, see Haug's Essay on Pahlavî, p. 89-91. In the Sas. ins. it is either understood, or expressed by 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *zî* (see 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *zy-*).

𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *-d*, suf. of 3d pers. pl. pres. and fut. of all Huz. verbs, affixed to the crd. verb; in Pâz. verbs the suf. is 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *-and*, *-end* or 𐬀𐬵𐬭𐬀𐬵𐬀𐬭𐬀 *-ênd*, but this form is hardly ever used with Huz. verbs, except occasionally

by modern writers. This is evidently a mere modification of the Pâz suf. ـاֹ -*and*, the ـ *n* being omitted because the Huz. crd. verb ends in ـן -*ûn*.

ـ *I*, or *1*, num. ciph. one, an, a, (nearly always suffixed to a s., as in) AV. 2, 11, 24. 4, 14. 6, 12, 20, 22-24, 26-31, 33-35, 38, 39, 41, 43, 45, 46, 48, 51, 52, 58, 59, 62, 64, 66, 68, 71, 74, 81-85, 87, 91, 95-98, 1. 10, 6, 13. 16, 53, 2. 17, 9, 10. 19, 36, 40, 50, 63, 86, 88, 1, 2. 21, 1, 5. 32, 1, 2, 6. 44, 60, 67, 1-3. 49, 4. 54, 3, 5. 69, 3. 78, 79, 1, 3. GF. 1, 7, 9. 2, 3. 3, 6, 79, 82. 4, 5, 6, 12. 5, 1, 2, 4. Hn. 1, 11, 23, 28, 33, 35*a*, 38*a*.; ـ *khadîh-I*, AV. 1, 24. some one person, a single individual; ـ *khadûk-I*, AV. 1, 32, 34. only one, a single one, one only; ـ *valman-I*, Dk. 144, 8. 150, 11. that one; ـ *I-chand* (suffixed to a s.) AV. 25, 37, 49, 1. many a one, some, several, see *aêchand*; (occasionally ـ *I* precedes the s., as in) ـ *tôrâ I dvâḍ* (perhaps *tôrâ-i I dvâḍ*, or *tôrâk I dvâḍ*) GF. 3, 82. a couple of bullocks, (and probably in) ـ *zamîk I dast*, GF. 4, 4. a cubit of land. The word *aê*, or *khad*, is often substituted for the cipher ـ *I*, and the cipher ـ *I* is also occasionally substituted for the similar word *aê*, or *hî*, 'this', see Bund. 3, 19. in K20; in modern MSS. د, or د, is often substituted for ـ. Pers. idhâfat of unity ی.

ـ *II*, or *2*, see the next word to *-ih*.

giyâh (trad. *gabâh*, or *gabhâ*) AV. 15, 8. 32, 6. s. grass, hay. It seems to be merely an old way of writing *giyâh*, Pers. گیاه.

AV. 3, 8. supposed to be a variant of *khelmû*; as it stands it may be read ـ *II*, ciph. for *dô*, + *man*, or *mû*, and be compared with Heb. דּוּמָה 'stillness'.

gabrâ, AV. 1, 29, 33. 2, 19. 4, 14, 27, 34. 17, 69, 9. 19, 1, 7, 8. 21, 27-30, 33, 38, 39, 45, 46, 51, 52, 58, 1, 5. 22, 23, 31, 36, 40, 43, 50, 60, 88, 1, 6.

24, 95, 7. 25, 32, 41, 49, 66, 91, 1. 48, 1, 3, 4. 62, 6. 64, 8. 67, 71, 1, 7. 68, 1-3, 6, 14, 22, 24. 76, 7, 9. 79, 1, 6, 8. 85, 6, 7. 96, 1, 3, 5. 97, 98, 1, 4. GF. 1, 7, 9. 2, 8, 10. 3, 5, 14, 73, 79, 82. Hn. 1, 13, 18, 23, 28, 33. 2, 18, 21, 24, 32-34. 3, 17, 20, 33. s. a man, a male human being, a husband (in AV. 24, 7. 62, 6. 64, 8.); دارسک *gabrâich*, Hn. 2, 29. a man also; see مگارسه *môg-gabrâ*. Pl. دارسهم *gabrâân*, AV. 99, 1. Heb. גֶּבֶר, Chald. גְּבְרָא, Syr. ܓܰܒܪܳܐ, Ar. جَبَرَ; Pâz. syn. مرد *mard*.

دارسهوم *gabrâûm*, substituted for مردوم *mardûm*, in GF. 2, 45. by K 20, s. man, mankind. In this hyb. the Huz. دارسه *gabrâ* is substituted for the Pâz. مرد *mard* in مردوم *mardûm*.

هوم *Hûm*, see the next word to هم *hôm*.

دپیر *dapîr*, (trad. *dapgûn*) AV. 3, 28. دپیرو *dapîrŏ*, AV. 3, 22. s. a writer, a secretary, a scribe. Sas. 𐎭𐎠𐎲 *dabîr*, Pers. دبیر.

ید *-îḍ*, ایدو *-îḍŏ*, suf. of past part. and pret. of verbs whose inf. suf. is ایدنو *-îḍanŏ*. Pers. p. p. ـیده, pret. ـید.

اد *-êḍ*, ادو *-êḍŏ*, suf. of pres. and fut. 3d sing. and 2d pl., and of imper. 2d pl., of all verbs, being suffixed to the crd. verb. Pers. 3d sing. ـد, 2d pl. ـید, Z. opt. *-aêta*.

یتهوکورویریه *yat-ahûk-vêryôk*, or *yat-ahûk-vaîryôk*, GF. 5, 1. یتهوکوریریه *yat-ahû-vaîryôk* in K 20, s. a sacred formula which is often recited by the Pârsîs; it is so called from its first three words, and is as follows:

Yathâ ahû vairyô, athâ ratush, ashâḍ chîḍ hachâ,
vaṇhêush ḍazdâ manaṇhô, shiyaothnanãm aṇhêush mazdâi,
khshathremchâ ahurâi â, yim dregubyô dadaḍ vâstârem.

This formula may be translated* thus:

* See Haug's Ahuna-vairya Formel in the Sitzungsberichte der phil. und hist. Classe der K. bay. Akad. der Wiss. 1872.

As a heavenly lord is to be chosen, so is a spiritual guide, for the sake of righteousness,

(to be) the giver of good thoughts, of the actions of life, towards Mazda,

and the dominion is for Ahura (the lord) whom he (Mazda) has given as a protector for the poor.

The 21 words of this formula are applied, respectively, to the 21 *nasks*, or books, into which the whole Zoroastrian literature of importance was anciently divided. Z. ﻭﺍﺳﺘﺮﻳﺲ . ﻓﺮﻫﻨﮓ . ﺳﭙﻨﺪﻧﺴﻚ .

𐬛𐬀𐬙 *daḍak*, or 𐬛𐬀𐬙𐬌 *daḍakŏ*, Dk. 151, 6. s. a beast of prey, a wild beast, an animal. Pers. ﺩﺩ, ﺩﺩﯼ, or ﺩﺩ.

𐬌𐬙 *-îḍanŏ*, inf. suf. of all Pâz. verbs whose Pers. equivalent ends in ـﻴﺪﻥ.

𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 *yetîbûnast*, AV. 7, 3. 14, 4. p. p. used as s. what is sat upon, a seat, a resting-place. Past part. of the following; Pâz. syn. 𐬛𐬌𐬥𐬀𐬙 *nishast*.

𐬌𐬌𐬙𐬀𐬌𐬥𐬀𐬙𐬌 *yetîbûnastanŏ* (trad. *jatîbûnastan*) v. to sit, to rest, to remain, to stay, to abstain; past part. 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 *yetîbûnast*, AV. 2, 34. 4, 31. 14, 20. 15, 10. 17, 24. Hn. 2, 29, 31.; 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 𐬀𐬭𐬭 *barâ yetîbûnast*, AV. 1, 33. sat down; 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 ﻟﺨﻮﺍﺭ *lakhvâr yetîbûnast*, AV. 4, 19. set back, or settled downwards; see also the preceding word; pret. 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 *yetîbûnast*, AV. 3, 23. 4, 9. GF. 1, 29.; 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 𐬀𐬭𐬭 *barâ yetîbûnast*, AV. 2, 27. sat down. Pres. 1st sing. 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙𐬀𐬌 *yetîbûnam*, GF. 1, 24.; pres. 3d sing. 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 *yetîbûnêḍ*, GF. 2, 17. 3, 4. Hn. 2, 3.; fut. 1st sing. 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙𐬀𐬌 𐬀𐬭𐬭 *barâ yetîbûnam*, GF. 1, 26. Imper. 2d sing. 𐬌𐬥𐬀𐬙 𐬀𐬭𐬭 *barâ yetîbûn*, GF. 1, 23. 3, 50, 67. 4, 8. sit down; imper. 2d pl. 𐬛𐬌𐬙𐬀𐬌𐬥𐬀𐬙 𐬀𐬭𐬭 *barâ yetîbûnêḍ*, AV. 1, 31. sit ye down. Heb. יָשַׁב, Chald. יְתַב, Syr. ﻳﬞﺒ; Pâz. syn. 𐬌𐬌𐬥𐬀𐬙 *nishastanŏ*, whose term. 𐬌𐬥𐬀𐬙 *-stanŏ* is usually adopted by its Huz. equivalent.

דדיגר *dadîgar*, AV. 1, 43. GF. 2, 6. Hn. 2, 33. דדיגר *dadîgar*, AV. 2, 30. 8, 1. דדיגר *dadîgar*, AV. 4, 7. 17, 27. Hn. 2, 7. 3, 6. adj. second, another, other; לבדמן גוך דדיגר *levatman khadûk dadîgar*, GF. 3, 34. with one another, both together; (used as adv.) דדיגט *dadîgar*, GF. 2, 45. דדיגר *dadîgar*, GF. 4, 5, 12. secondly; sometimes expressed by the cipher הום *Hûm*. Comp. Pers. دو 'two' and دیگر 'other'.

ט *-îch*, conj. suf. also, likewise, even, too, yet, else; a variant of ך *-ich*; see אחריטט *akharîch*, תניטט *tanidîch*, לויט *lakîch*, זכיט *zakîch*, שיקופטיש-ט *shikûftîch*, קיוט *kevanîch*, מנדוימיט *mandavamîch*, and דנמניט *denmanîch*.

ט *yaz*, crd. of יסתנו *yashtanŏ*. Also *dez*, 'a fort', see דט *dezŏ*.

יזבמונסתנו *yezbemûnastanŏ* (trad. *dazbamûnastan*) v. to wish, to desire, to will, to intend; past part. יזבמונסת *yezbemûnast*, AV. 11, 7. יזבמונסתו *yezbemûnastŏ*, AV. 101, 4.; pres. 3d pl. יזבמונד *yezbemûnd*, GF. 2, 37. Heb. צָבָה, Chald. צְבָא, Syr. ܨܒܐ; Pâz. syn. קאמיסתנו *kâmistanŏ*, or קאמיסתנו *kâmîstanŏ*, whose term. יסתנו *-stanŏ* is adopted by its Huz. equivalent.

גיסתק *gajestak*, AV. 1, 4. גיסתקו *gajestakŏ*, AV. 1, 3. p. p. used as adj. accursed, execrated, detestable; see גדיסתק *gajêstak*. Z. *vi* + *jasta* (p. p. of *jad*); comp. שיסתנדמיש.

יסנ *yazishn*, AV. 1, 26. 13, 6. 14, 3. 17, 16. GF. 2, 12, 46. יסנו *yazishnŏ*, AV. 101, 25. Hn. 2, 32. N. 76, 3. 77, 6. s. consecrating with prayers and ceremonies, especially the preparation, offering, and drinking of the הום *hôm* juice; ceremonial prayer, worship; (also) the portion of the Avesta and Zand containing such prayers, the Yasna. ט *yaz* (crd. of יסתנו *yashtanŏ*) + abst. suf. יש *-ishn;* Huz. syn. דכזיסנ *yezbekhûnishn*.

𐬵𐬀𐬰𐬌𐬱 *gazishn*, s. cursing, execration, imprecation, malediction. 𐬌 *gaz* (crd. of 𐬌𐬵𐬀𐬎𐬌𐬛𐬀𐬥𐬀𐬌 *gazûḍanŏ*) + abst. suf. 𐬵 *-ishn*.

𐬵𐬀𐬰𐬌𐬱𐬌𐬴 *yazishnîh*, see 𐬛𐬌𐬉𐬵𐬀𐬰𐬌𐬱𐬌𐬴 *dêr-yazishnîh*.

𐬵𐬀𐬰𐬌𐬱𐬌𐬴 *gazishnîh*, see 𐬛𐬌𐬉𐬵𐬀𐬰𐬌𐬱𐬌𐬴 *dêr-gazishnîh*.

𐬛𐬀𐬵𐬰𐬌𐬱𐬌𐬴 *yazishnkar*, adj. performing the *yazishn* ceremony, worshiping; pl. used as a s. 𐬛𐬌𐬉𐬛𐬀𐬵𐬰𐬌𐬱𐬌𐬴 *yazishnkarân*, AV. 14, 1. those who perform *yazishn*, worshipers. 𐬵𐬀𐬰𐬌𐬱 *yazishn* + adj. suf. 𐬛 *-kar*.

𐬛𐬀𐬵𐬌𐬴 *yazakîh*, see 𐬛𐬀𐬵𐬌𐬴𐬀𐬉𐬀𐬌 *shêdayyâ-yazakîh*.

𐬉𐬌 *dezŏ*, Dk. 150, 3. s. a fort, a fortress, a castle, a citadel. Pers. دز, دژ, دیز, or دیژ; comp. anc. P. *didâ*, 'a fort', Z. 𐬛𐬀𐬉𐬌𐬉𐬀 'a heap, or stack'.

𐬎𐬀𐬵𐬀𐬛𐬀𐬥𐬀𐬌 *gazûḍanŏ*, v. to curse, to imprecate, to execrate, to anathematize, to denounce; pres. 3d pl. 𐬎𐬀𐬵𐬀𐬛𐬀𐬥𐬀𐬌 *gazavand*, AV. 17, 26. Z. *vi* + *zu* (p. p. 𐬛𐬀𐬵𐬀𐬛𐬀, pres. 3d pl. 𐬛𐬀𐬵𐬀𐬛𐬀𐬥𐬀𐬌𐬛𐬀𐬥𐬀𐬌); comp. Pers. گزیدن 'to wound with the tongue'.

𐬎𐬀𐬵𐬀𐬛𐬀𐬥𐬀𐬌 *gazîḍanŏ*, v. to bite, to sting, to puncture, to wound, to cut off; pret. 𐬎𐬀𐬵𐬀𐬛 *gazîḍ*, AV. 56, 1. 71, 2.; pres. 3d sing. 𐬎𐬀𐬵𐬀𐬛 *gazêḍ*, AV. 90, 1.; pres. 3d pl. 𐬎𐬀𐬵𐬀𐬛𐬀𐬥𐬀𐬌 *gazand*, AV. 84, 2. Pers. گزیدن.

𐬎𐬀𐬵𐬀𐬉𐬌𐬵𐬀𐬛 *gajêstak*, GF. 4, 11, 14. p. p. used as adj. accursed; see 𐬎𐬀𐬵𐬀𐬉𐬌𐬵𐬀𐬛 *gajestak*.

𐬎𐬀𐬵𐬛𐬥𐬀𐬌 *gazdum*, AV. 37, 3. s. a scorpion; see 𐬛𐬀𐬎𐬛𐬥𐬀𐬌 *gazdum*. Pers. گزدم.

𐬛𐬀 *dar*, AV. 12, 12. GF. 2, 60. s. a door, a gate, a residence, a palace; (sometimes) a chapter, a subject. Pers. در, anc. P. *duvarâ*, Z. 𐬛𐬎𐬀𐬭𐬀, Sans. *dvâr*, *dvâra*; Huz. syn. بابا *babâ*.

د *dar*, substituted for ع *yîn* in AV. 36, 2, 7. 37, 2. by H17., prep. in, within, into. Pers. در; see اندرگ *andarg*; Huz. syn. ع *yîn*.

دخشتنو *drukhtanŏ*, v. to lie; to break, or violate, (a promise); see اوخشتنو *drûkhtanŏ*; pret. اوخت *drukht*, AV. 52, 6.

دریذنو *drâyîḍanŏ*, v. to shout, to vociferate, to clamor, to exclaim; see اوریذنو *drâîḍanŏ*; past part. اوریذ *drâyîḍ*, AV. 2, 5.; pret. اوریذ *drâyîḍ*, GF. 4, 11.; pr. p. اوریان *drâyân*, AV. 23, 6. Pers. دراییدن.

اوگر *girân*, AV. 1, 16, 43, 44, 63, 88, 4. 19, 48, 71, 73, 78, 5. 21, 72, 90-92, 2. 23, 9. 27, 39, 64, 65, 69, 6. 31, 62, 86, 93, 94, 3. 40, 7. 49, 5, 9. 55, 2, 9. 77, 3, 7, 10. 89, 99, 11. د اوگر *girân*, AV. 41, 89, 4. 59, 96, 3. 97, 2. 99, 7. اوگرنو *girânŏ*, AV. 19, 9. 98, 2. adj. heavy, burdensome, severe, grievous, cruel, oppressive, weighty, important, serious, grave, great, dear, or high (in price); comp. اوگرنتر *girântar*, GF. 3, 22, 29.; sup. اوگرنتوم *girântûm*, AV. 2, 4. Pers. گران.

اوگرهومندیه *gar-hômandîh*, AV. 64, 11. s. powerfulness, vehemence, determination, impetuousness. اوگ *gar* (Pers. گر 'strength, purpose') + pos. suf. هومند *hômand* + abst. suf. یه *-îh*.

اوریذنو *drâîḍanŏ*, or *drâyiḍanŏ*, v. to shout; see دریذنو *drâyîḍanŏ*; past part. اوریذ *drâîḍ*, GF. 1, 3.; pret. اوریذ *drâîḍ*, AV. 100, 5. GF. 4, 14., اوریذ — ابر *barâ* — *drâîḍ*, AV. 91, 6. shouted out. Pers. دراییدن.

اوروان *darvân*, s. a doorkeeper, a porter; pl. اوروانان *darvânân*, substituted for دهیوپتان *dahyûpatân* in GF. 2, 60. by K20. Pers. دروان, or دربان.

اوذ *darḍ*, AV. 5, 8. 64, 10. 99, 11. GF. 3, 58. s. a pain, an ache, a pang, suffering, anguish; see اوذ کبد *kabed-darḍ*. Pers. درد.

دلم *girḍ*, AV. 31, 6. s. a collection, a gathering, a hoard. Pers. گرد.

دلمسرسم *garḍânastanŏ*, v. to turn about, to whirl round, to toss over; past part. دلمسرسم *garḍânast*, AV. 94, 2. Pers. گردانیدن, or گردانیدن.

دلمو *darḍak*, AV. 17, 15. adj. pained, diseased, tormented, afflicted. دلم *darḍ* + adj. suf. و *-ak*.

دلمد *garḍanŏ*, AV. 25, 2. دلمد *garḍanŏ*, AV. 26, 2. GF. 4, 20. s. the neck. Pers. گردن.

دلمس *garzishn*, AV. 42, 7. 53, 4, 5. 67, 10. s. groaning, wailing, lamentation, murmuring, complaint. دل *garz* (crd. of دلمد *garzîḍanŏ*, 'to complain', Z. *gerez*, Sans. *gṛij* and *garj*) + abst. suf. س *-ishn*; Pers. گرزش.

دلمسد *drafshnîk*, or *drafshôîk*, AV. 17, 23. adj. trembling, quivering, shaking, shuddering, tremulous; comp. دلمسدم *drafshnîktar*, AV. 17, 23. Comp. دلمسدم *drafshêḍ*, Bund. 37, 1., and Pers. درفشیدن 'to tremble'. If it were not for the circumflex, which occurs in both the oldest MSS., it might be read *garzishnîk*, 'complaining', an adj. from the preceding.

ک *C*, or *100*, (trad *ê-raz*) Hn. 1, 10, 16. num. ciph. one hundred; see ک *C*. د for ر *I*, or *1*, × ک *C*, or *100*.

دلمسد *giryînîḍanŏ*, v. to cause to weep; pres. 3d pl. دلمسدا *giryînand*, AV. 42, 2. Caus. of دلدسد *girîstanŏ*.

دلمس *giryân*, pr. p. of دلدسد *girîstanŏ*.

ل *M*, or *1000*, (trad. *ê-ragh*) AV. 31, 3. Hn. 1, 10, 21. num. ciph. one thousand; see ل. د for ر *I*, or *1*, × ل *M*, or *1000*.

دلم *garm*, AV. 63, 2. 64, 4, 11. 76, 85, 3. 94, 1. adj. hot, warm, heated;

comp. 𐬌𐬭𐬀𐬨𐬀 *garmtar*, GF. 3, 12, 14. Pers. گرم, Z. 𐬵𐬀𐬭𐬙𐬀𐬥, Sans. *gharmma*, 'heat'; comp. the anc. P. month *Garmapada*.

𐬌𐬭𐬀 *darim*, a variant of 𐬌𐬭𐬀𐬥 *darim*, see the notes to AV. 17, 12.

𐬌𐬭𐬀𐬯𐬀𐬵𐬀𐬐 *garmâvak*, AV. 41, 6. adj. used as s. what has hot water, a warm bath. 𐬌𐬭𐬀 *garm* + 𐬯 *âv* + adj. suf. 𐬐 *-ak*; Pers. گرماوه, or گرمابه.

𐬌𐬭𐬀𐬰𐬀𐬐 *garmâk*, AV. 15, 4. and substituted for 𐬌𐬭𐬀𐬫𐬀 *garmîk* in AV. 55, 1. by K20, 𐬌𐬭𐬀𐬰𐬀𐬐 *garmâk*, AV. 89, 2, 9. and substituted for 𐬛𐬀𐬨𐬀𐬐 *damak* in AV. 18, 3. by H17, s. heat, warmth, sultriness. Pers. گرما.

𐬌𐬭𐬀𐬙𐬀𐬥 *darmân*, AV. 77, 9. s. a medicine, a remedy, physic. Pers. درمان.

𐬌𐬭𐬀𐬥𐬌 *garmîh*, AV. 6, 12. 75, 6. 93, 2. s. heat, warmth, sultriness. 𐬌𐬭𐬀 *garm* + abst. suf. 𐬌 *-îh*; Pers. گرمی.

𐬌𐬭𐬀𐬫𐬀𐬐 *garmîk*, AV. 55, 1. s. see the preceding. 𐬌𐬭𐬀 *garm* + adj. suf. 𐬫𐬀𐬐 *-îk* (used here for the abst. suf. 𐬌 *-îh*).

𐬌𐬭𐬎𐬀𐬵𐬙𐬀𐬥𐬎 *drûkhtanŏ*, v. to lie, to speak false; to break, or violate, (a promise); see 𐬛𐬭𐬎𐬀𐬵𐬙𐬀𐬥𐬎 *drukhtanŏ*; past part. 𐬌𐬭𐬎𐬀𐬵𐬙𐬀𐬐 *drûkht*, AV. 85, 7.; crd 𐬌𐬭𐬀𐬐 *drûj*, see 𐬨𐬀𐬭𐬀𐬐 *mitrô-drûj*. Anc. P. *druj*, p.p. *durukta*; Z. *druj* (Sans. *druh*), p. p. *drukhta*.

𐬌𐬭𐬀𐬴 *drûḍ*, AV. 3, 8–11. 10, 2. 𐬛𐬭𐬴 *drûḍ*, AV. 3, 13. 101, 29. s. health, welfare, prosperity, salutation, a blessing. Pers. درود, Z. acc. 𐬌𐬭𐬀𐬴𐬀𐬥𐬀𐬙𐬀𐬥𐬀𐬙𐬀𐬥𐬀𐬙𐬀𐬥𐬀; Huz. syn. 𐬱𐬋𐬥 *shlam*.

𐬌𐬭𐬀𐬴𐬨𐬀𐬥 *Garôḍmân*, AV. 10, 1. 𐬌𐬭𐬀𐬴𐬨𐬀𐬥𐬀𐬵𐬀 *Garôḍmânô*, GF. 2, 58. 3, 61. pr. n. the highest heaven, and abode of Aûharmazd and the ameshâspends. Z. 𐬀𐬵𐬀𐬭𐬙𐬀𐬥 . 𐬌𐬭𐬀𐬚 (Gâth. 𐬀𐬵𐬀𐬭𐬙𐬀𐬥𐬀𐬙𐬀𐬥 . 𐬌𐬭𐬀𐬚), Pers. گرزمان.

𐬌𐬭𐬀𐬐 *drûj*, GF. 4, 27. s. a demoness, a she-devil; usually the

personification of an evil habit, or besetting sin; pl. 𐬛𐬀𐬭𐬎𐬀𐬱 *drûjân*, AV. 70, 3. GF. 4, 15. 5, 6. 𐬛𐬀𐬭𐬎𐬀𐬱 *drûjân*, AV. 53, 4. Z. 𐬛𐬀𐬭𐬎𐬀𐬱.

𐬛𐬀𐬭𐬎 *drûj*, crd. of 𐬛𐬀𐬭𐬎𐬙𐬀𐬵𐬀𐬥𐬀 *drûkhtanŏ*.

𐬛𐬀𐬭𐬎𐬌𐬵𐬀𐬱 *drûjîh*, see 𐬛𐬀𐬭𐬎𐬌𐬵𐬀𐬱 𐬨𐬌𐬙𐬀 *mitrô-drûjîh*.

𐬛𐬀𐬭𐬎𐬌𐬵𐬀 *drôjô*, or *drôzan*, 𐬛𐬀𐬭𐬎𐬌𐬵𐬌𐬯 *drôjvô*, or *drôzanŏ*, AV. 96, 7. 97, 5. adj. false, lying, deceitful, fraudulent; 𐬛𐬀𐬭𐬎𐬌𐬵𐬌𐬯 𐬐𐬀𐬭𐬛𐬀𐬥 *drôzanŏ kardanŏ*, to deceive, to defraud, to cheat. Pl. used as a s. 𐬛𐬀𐬭𐬎𐬌𐬵𐬀𐬱𐬀 *drôjôân*, or *drôzanân*, AV. 5, 9. 90, 4. the false, liars. Comp. Z. sup. 𐬛𐬀𐬭𐬎𐬌𐬵𐬀𐬱𐬀𐬵𐬀𐬱𐬀, anc. P. *draujana*, 'a liar', Pâz. *druzhanî*, 'falsehood', Pers. دروغ زن 'a liar'.

𐬛𐬀𐬭𐬎𐬌𐬵𐬀𐬜𐬱 *drôghjô*, or *drôghzan*, 𐬛𐬀𐬭𐬎𐬌𐬵𐬀𐬜 *drôgh-zanŏ*, AV. 96, 7. in K20, a variant of the preceding; pl. used as a s. 𐬛𐬀𐬭𐬎𐬌𐬵𐬀𐬜𐬱𐬀 *drôghjôân*, or *drôgh-zanân*, AV. 79, 8.

𐬛𐬀𐬭𐬌 *drôn*, AV. 1, 26. 2, 28. 17, 16. 𐬛𐬀𐬭𐬌 *drônô*, AV. 3, 20. 13, 6. Hn. 1, 13. s. a small, flat, round cake of unleavened bread, which is consecrated and eaten, in certain religious ceremonies of the Pârsîs, see AV. p. 147, note; a consecrated wafer; (also) the name of the whole ceremony in which the *drôn* cake is used. Z. nom. 𐬛𐬀𐬭𐬌𐬵𐬀𐬱, Pâz. درون.

𐬛𐬀𐬭𐬎𐬎 *darvand*, or *drevand*, AV. 1, 3, 8. 17, 5, 13. 19, 48, 67, 78, 7. 20, 21, 26-28, 30, 33-35, 38, 39, 45, 46, 51, 52, 58, 59, 62, 84, 86, 95, 96, 5. 22-24, 31, 36, 40, 43, 44, 50, 60, 63, 81, 85, 87, 88, 6. 41, 6, 8. 64, 79, 8. 71, 7. 82, 83, 97, 98, 4. GF. 1, 24. 2, 3, 18, 21, 24, 28, 33, 36, 38, 50, 53, 56, 63, 66. 3, 2, 5, 6, 13, 18-21, 28, 37, 42, 54, 55, 63, 65, 70, 76, 82, 87, 90, 93, 96. Hn. 3, 17, 20, 33, 34, 39. 𐬛𐬀𐬭𐬎𐬎 *darvand*, AV. 55, 4. GF. 3, 53. Hn. 3, 2. 𐬛𐬀𐬭𐬎𐬎 *darvand*, GF. 2, 43. adj. wicked, impious, irreligious, ungodly, infidel, unbelieving (nowadays applied to everyone who is not a Zoroastrian [Dest.]); comp. 𐬛𐬀𐬭𐬎𐬎𐬵𐬀𐬭 *darvandtar*, GF. 3, 63.; pl. used as a s. 𐬛𐬀𐬭𐬎𐬎𐬀𐬱𐬀 *darvandân*, AV. 1, 40.

5, 25, 74, 75, 5. 11, 12. 17, 2, 27. 18, 13. 49, 73, 7. 52, 6, 7. 53, 56, 4, 54, 76, 77, 80, 89, 6. 55, 61, 1. 65, 69, 8. 99, 1, 9. 100, 2, 5. GF. 4, 22. دلاوس *darvandân*, AV. 17, 61, 5. دلاوس *darvandân*, AV. 70, 6. دلاوسا *darvandânŏ*, AV. 5, 13. Dk. 145, 9. the wicked, unbelievers. Z. acc. وااسهوع and وااهوسهوع, Pers. دُروَند.

دلاوس *giravîshn*, AV. 47, 7. s. belief, a creed, faith, trust, reliance. دلا *girav* (crd. of دلاوا *giravîḍanŏ*, 'to believe', Pers. گِرَوِیدن, Z. *var*) + abst. suf. وس *-îshn*; see الاوس *varôîshn*.

دلاوا *darîḍanŏ*, v. to tear, to rend, to lacerate, to gash; pres. 3d sing. دلاوع *darêḍ*, AV. 64, 12. Pers. دریدن, Z. *dar*, Sans. *ḍṛi*, 'to hurt'; Huz. syn. سدوااسا *sedkûntanŏ*.

دلاوسلاد *dilîryîsh*, see دلاوسلاد مه *tag-dilîryîsh*.

دلادوسا *girîstanŏ*, AV. 16, 7, 9, 11. v. to weep, to cry, to bewail; pret. دلادوسع *girîst*, AV. 59, 2.; pr. p. دلاوس *giryân*, AV. 59, 5. 64, 2. Pers. گِریستن, or گِرِستن.

دلا *darîm*, AV. 17, 12. s. (probably) a spot, a speck, a stain, a scale; see دلا سواسلو *akanârak-darîm* and دلا *darim*. Z. واکوه, see Vend. 7, 4. 8, 228. Sp.

دلاسر *daregûsh*, GF. 2, 35. adj. poor, indigent, destitute; pl. used as a s. دلاسرس *daregûshân*, AV. 67, 10. 68, 6, 10. GF. 3, 97. the poor. Z. nom. واعهوسر, Pâz. *dareyôsh*, Pers. درویش.

دلاسر-ی *daregûshîh*, AV. 49, 8. s. poverty, indigence, beggary. دلاسر *dargûsh* + abst. suf. ی *-îh*; Pers. درویشی.

دکاسوا *yezbekhûntanŏ*, v. to consecrate with ceremonies and prayers, to observe rites and ceremonies, to offer up prayers, to worship, to solemnize, to repeat, recite, or recapitulate (prayers, or some religious

ritual); past part. 𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬨𐬀𐬴𐬌𐬎𐬀𐬵𐬀𐬨𐬀𐬴

دستک *dastak*, AV. 32, 6. adj. used as s. what is fit for the hand, a handle, a handful, a bundle, a complete set (of anything), a suit (of clothes), a quire (of four, or more, sheets of paper). دست *dast* + adj. suf. ک *-ak*; Pers. دستک.

دستô *dastô*, AV. 15, 10. s. power, authority; see دست *dast*. Z. nom. دستومچ.

دستوسپر *Isadvâstar*, AV. 11, 3. pr. n. the son of *Zaratûhasht*, by his principal wife; being the head of the priestly class, he was mobad of the mobads, or chief highpriest, and died in the hundredth year of the religion (Bund. 79, 15.—80, 5.). Z. اسدوم . دسوس.

دستôbar *dastôbar*, AV. 1, 13. GF. 5, 4. Hn. 1, 7. Dk. 150, 8. 151, 1. adj. 'authorized', used as s. one who bears authority, a Pârsî highpriest; see AV. p. 143, note 1.; pl. دستôbarân *dastôbarân*, AV. 1, 9, 19, 28. 2, 28, 29, 32, 36. 3, 5, 7, 18. دستôbarânŏ *dastôbarânŏ*, AV. 2, 24. 3, 12. Dk. 144, 5. دستô *dastô* + بر *bar* (crd. of بردن *bûrdanŏ*); Pers. دستور.

دستôbarîh *dastôbarîh*, AV. 2, 22. Dk. 150, 12. s. authorization, permission, privilege, custom, the office and duties of a highpriest. دستôbar *dastôbar* + abst. suf. یه *-îh*.

دس *II*, or 2, a rare form of the cipher ۲ in دس دس و دس *XV*, Hn. 2, 23. It must not be confounded with دو *60*.

دسان *gêhân*, دسانŏ *gêhânŏ*, see after the words beginning with ۲.

دسن *yesht*, or *yasht*, AV. 7, 7. GF. 2, 8, 44. 5, 3. دسنه *yesht*, AV. 2, 3. 8, 5. 12, 23, 7. p. p. used as s. what is offered up, prayer, worship; a form of invocation and praise addressed to one of the ameshâspends and yazads whose names are applied to the days of the Pârsî month; sometimes it means the Yasna, or general ritual of ceremonial prayers, including the Gâthas [Dest.]; دسن کردنŏ *yesht kardanŏ*, to offer up

the prescribed prayers. Past part. of 𐬌𐬎𐬌𐬎 *yashtanŏ*, or Z. 𐬌𐬎𐬌𐬎𐬀𐬵, Pers. یشت.

𐬎𐬌𐬎𐬌𐬎 *dashtân*, AV. 20, 5. 22, 2. 72, 1, 4, 7. 76, 6. Hn. 2, 35. s. menstruation, the menstrual discharge. Pers. دشتان, and دیستانه, 'a menstruous woman'; Z. 𐬎𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵.

𐬎𐬌𐬎𐬌𐬎 𐬐𐬀𐬭𐬵 *dashtân-marz*, AV. 22, 6. s. sexual intercourse with a menstruous woman. 𐬎𐬌𐬎𐬌𐬎 *dashtân* + 𐬐𐬀𐬭𐬵 *marz* (crd. of 𐬌𐬐𐬀𐬭𐬵 *marzîdanŏ*).

𐬌𐬎𐬌𐬎 *yashtanŏ*, v. to consecrate with ceremonies and prayers, to observe rites and ceremonies, to offer up prayers, to worship, to honor, to repeat, or recite (prayers, or some religious ritual); past part. 𐬌𐬎𐬌𐬎 *yasht*, GF. 2, 46. 𐬌𐬎𐬌𐬎 *yasht* substituted for 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵 *yezbekhûnd* in AV. 2, 33. 3, 20. by K20, and in AV. 2, 35. by the other MSS. Z. *yaz* (Sans. *yaj*), p. p. 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵; Huz. syn. 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵 *yezbekhûntanŏ*.

𐬌𐬎𐬌𐬎 *gashtanŏ*, v. to turn, to change, to become; see 𐬌𐬎𐬌𐬎 *rashtanŏ*; pret. 𐬌𐬎𐬌𐬎 𐬀𐬵𐬀𐬵 *barâ gasht*, AV. 4, 15. turned away, departed. Pers. گشتن.

𐬌𐬎 *-îshn*, or *-yishn*, 𐬌𐬎 *-îshnŏ*, abst. suf. a variant of the abst. suf. 𐬌 *-ishn*, often used when the crude verb ends in 𐬵 *h*, or 𐬀 *û*, *ô*, *ê*, and sometimes in other cases, (see 𐬌𐬎𐬌𐬎 *khvahîshn*, 𐬌𐬎𐬀𐬵 *bûyishn*, 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵 *parastîshn*, 𐬌𐬎𐬌𐬎 *dahîshn*, 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵 *vajûîshnŏ*, 𐬌𐬎𐬀𐬵𐬀𐬵 *vaêîshn*, 𐬌𐬎𐬌𐬎𐬀𐬵 *giravîshn*, etc.).

𐬎𐬌𐬎 *dashin*, AV. 32, 2, 6. 60, 8. 𐬌𐬎𐬌𐬎 *dashinô*, AV. 60, 8. adj. the right, the right-hand side. Z. 𐬎𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵, Sans. *dakshina*.

𐬎 *-îk*, adj. suf. affixed to substantives and adjectives to form adjectives (see 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵 *afzûnîk*, 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵 *bûrzishnîk*, 𐬌𐬎𐬌𐬎 *târîk*, 𐬌𐬎𐬌𐬎𐬀𐬵 *ûbânîk*, 𐬌𐬎𐬌𐬎 *tômîk*, 𐬌𐬎𐬌𐬎𐬀𐬵𐬀𐬵 *râmishnîk*, 𐬌𐬎𐬌𐬎𐬀𐬵 *rûbânîk*, etc.). It

sometimes interchanges with the abst. suf. ـیه *îh*; and it also forms the term. of several substantives. Pers. ـی.

ـدیک *dakyâ*, AV. 101, 25. ـڈدیک *dakyâ*, AV. 2, 26, 27. adj. clean, clear, pure. Heb. זָךְ, זַךְ, Chald. דַּכְיָא, Syr. ܕܟܝܐ, ܙܟܝ; Pâz. syn. ـپاک *pâk*.

ـدیم‌ایستادن *yekavîmûnâḍanŏ* (trad. *jaknîmûnatan*) v. to stand, to stay, to remain, to stop, to abide, to rest; past part. ـدیم‌ایستاد *yekavîmûnâḍ*, AV. 89, 8. Hn. 2, 30. see also ـهم‌دیم‌ایستاد *ham-yekavîmûnâḍ*; ـبر دیم‌ایستاد *barâ yekavîmûnâḍ*, AV. 2, 7. stood up; (used as an aux. to form a pas. perf.) ـدیم‌ایستاد *yekavîmûnâḍ*, AV. 17, 21. 74, 75, 1. Pret. ـدیم‌ایستاد *yekavîmûnâḍ*, AV. 1, 36. 4, 18. 14, 5. 17, 6. 60, 76, 3. Hn. 2, 4.; ـبر دیم‌ایستاد *barâ yekavîmûnâḍ*, AV. 36, 2. GF. 4, 26. stood up, rested upon; ـلالا دیم‌ایستاد *lâlâ yekavîmûnâḍ*, AV. 11, 1. stood up, arose; ـلخوار دیم‌ایستاد *lakhvâr yekavîmûnâḍ*, AV. 70, 7. stayed away; ـلبن دیم‌ایستاد *levîn yekavîmûnâḍ*, AV. 14, 15. stood before; (used as an aux. to form a pluperfect) ـدیم‌ایستاد *yekavîmûnâḍ*, GF. 2, 8, 12. 3, 83. Hn. 2, 25. Dk. 150, 9. ـدیم‌ایستادی *yekavîmûnâḍŏ*, Dk. 150, 5, 8. had, (to form a pas. pret.) ـدیم‌ایستاد *yekavîmûnâḍ*, AV. 1, 7. 2, 3, 11. 17, 2, 12. 18, 32, 6. 24, 26, 31, 37, 65, 66, 69, 70, 74, 77, 84, 88, 2. 67, 2, 4, 7. 68, 79, 99, 3. 71, 4. 80, 92, 94, 96, 97, 1. 93, 1, 2. GF. 2, 12, 46. ـدیم‌ایستادی *yekavîmûnâḍŏ*, AV. 70, 2. Dk. 144, 11. was, were; pret. 3d pl. (used as an aux. to form a pas. pret.) ـدیم‌ایستاند *yekavîmûnând*, AV. 70, 1. were. Pres. 3d sing. ـدیم‌ایستد *yekavîmûnêḍ*, GF. 2, 17.; ـبر دیم‌ایستد *barâ yekavîmûnêḍ*, AV. 18, 12. stands up; ـلالا دیم‌ایستد *lâlâ yekavîmûnêḍ*, Hn. 1, 28. stands up, arises; ـیں دیم‌ایستد *yîn yekavîmûnêḍ*, GF. 3, 7. stays in, resides; (used as an aux. to form a perf.) ـدیم‌ایستد *yekavîmûnêḍ*, AV. 4, 12. GF. 2, 44–46. 3, 70. has, (to form a pas. pres.) ـدیم‌ایستد *yekavîmûnêḍ*, AV. 7, 8. 60, 2. GF. 2, 64. 3, 17, 19. Hn. 1, 2.

𐬞𐬀𐬌𐬨𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵

mean 'snow and wind, driving sleet', Pers. دمه, which is adopted in Ar. in the form دَمَق.

ם ל *gamlâ* (trad. *jamnâ*) GF. 2, 49, 51. s. a camel. Heb. גָּמָל, Chald. גַּמְלָא, Syr. ܓܡܠܐ, Ar. جَمَل; Pâz. syn. ס ש ת ר א *aûshtar*.

ם ל ו ו ו *yemaleluntanŏ* (trad. *jamnunatan*) v. a variant of the following, and is more frequent in modern than in ancient MSS.; pres. 3d sing. ם ל ו ו ד *yemalelunêḍ*, AV. 6, 8, 20, 47, 84, 4. 9, 17, 49, 6. 23, 24, 41, 5.; pres. 3d pl. ם ל ו ו ڈ *yemalelund*, AV. 1, 1, 35. 2, 8. 14, 16. ם ל ו ו ڈ ر *barâ yemalelund*, AV. 2, 32. they speak out, recite; fut. 3d sing. ם ל ו ו ד ر *barâ yemalelunêḍ*, GF. 5, 1.

ם ל ו ו ו *yemalelûntanŏ* (trad. *jamnûnatan*), or perhaps ם ל ו ו ו *yemalelûnîḍanŏ*, v. to say, to speak, to tell, to relate; past part. (probably) ם ל ו ו ד *yemalelûnîḍ*, Hn. 2, 3, 35. Dk. 145, 9.; pret. (in most places where it has been taken as the pres. 3d sing., it can perhaps be better read *yemalelûnîḍ* as the pret.). Pres. 1st sing. ם ל ו ו ם *yemalelûnam*, GF. 3, 54, 55.; pres. 3d sing. ם ל ו ו ד *yemalelûnêḍ*, AV. 10, 18, 11. 16, 19, 48, 67, 71, 73, 78, 6. 17, 4, 13, 14. 21, 25-30, 33-35, 38, 39, 42, 45, 46, 51, 52, 58, 59, 61, 62, 74, 75, 86, 93-96, 4. 22, 31, 36, 37, 40, 43, 44, 50, 60, 63, 66, 70, 76, 77, 80, 81, 85, 87-89, 5. 55-57, 72, 82, 83, 90-92, 97, 98, 3. 64, 65, 69, 79, 7. 99, 8. GF. 3, 48. Hn. 1, 13, 33. 2, 5, 21, 24, 25, 37. 3, 20., ر ם ל ו ו ד *barâ yemalelûnêḍ*, Hn. 1, 18, 28, 33. 2, 5. speaks out, utters, recites, proclaims; pres. 2d pl. ם ל ו ו ד *yemalelûnêḍ*, AV. 101, 8. GF. 1, 13. 3, 46, 68. 4, 9.; pres. 3d pl. ם ל ו ו ڈ *yemalelûnd*, AV. 10, 3. GF. 1, 2. Hn. 2, 35. 3, 34. Fut. 1st sing. ם ל ו ו ם ر *barâ yemalelûnam*, GF. 4, 15.; fut. 3d sing. ם ל ו ו ד ر *barâ yemalelûnêḍ*, Hn. 1, 25a, 38a. Imper. 2d sing. ם ל ו ו *yemalelûn*, AV. 3, 14. 101, 6. ם ל ו ו ر *barâ yemalelûn*, AV. 6, 8. 16, 11. 101, 9, 14. speak out, proclaim. Pas. pres. 3d sing. ס ת ם ל ו ו ד *frâz yemalelûnî-aît*, Hn. 1, 7. is spoken forth, (lit.) there is

a speaking forth. Heb. piel מִלֵּל, Chald. pael מַלֵּל, Syr. pael ܡܲܠܶܠ; Pâz. syn. 𐬚𐬀𐬯𐬙𐬀𐬥𐬀𐬌 *gûftanŏ*. The inf. of this verb occurs so rarely that its form is doubtful, and the p. p. form 𐬚𐬀𐬌𐬯𐬌𐬥𐬀𐬎𐬙 *yemalelûnḍ* can hardly be found in any authentic Pahl. texts, while the form 𐬚𐬀𐬌𐬯𐬌𐬥𐬀𐬎𐬌𐬙 *yemalelûnîḍ* is certainly used sometimes for the p. p. and pret., and probably in most cases where it can also be taken as the pres. 3d sing. *yemalelûnêḍ*; under these circumstances, it is probable that 𐬚𐬀𐬌𐬯𐬌𐬥𐬀𐬎𐬌𐬙𐬀𐬌 *yemalelûnîḍanŏ* is the correct inf. form of this verb, as if its Pâz. syn. were rather the equivalent of Pers. گویيدن than of Pers. گفتن.

𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬐 *yemîtûntak* (trad. *jamîtûntah*) p. p. used as adj. dead, deceased, defunct; pl. used as a s. 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬐𐬀𐬱𐬀𐬌 *yemîtûntakân*, GF. 2, 3, 18, 21, 24, 28, 33, 38, 43, 50, 53, 56, 63, 66. 3, 2, 13, 18, 28, 37, 42, 65, 87, 90, 93, 96. the dead (specially applied to the wicked). Past part. of 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬌 *yemîtûntanŏ*, with adj. suf. 𐬐 *-ak;* Pâz. syn. 𐬚𐬀𐬫𐬀𐬙𐬀𐬐 *mûrḍak*.

𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬌 *yemîtûntanŏ* (trad. *jamîtûntan*) v. to die, to expire (specially applied to the wicked, as contrasted with 𐬯𐬀𐬫𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬌 *vabrûntanŏ*, applied to the righteous); past part. 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬌 𐬚𐬀𐬫𐬐 *frôḍ yemîtûnḍ*, Hn. 3, 34. died away, expired; pret. 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙 *yemîtûnḍ*, AV. 89, 10., 𐬚𐬀𐬫𐬐 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙 *frôḍ yemîtûnḍ*, Hn. 3, 34. died away, expired; pres. 3d sing. 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬐 *yemîtûnêḍ*, GF. 2, 41, 47, 48. 3, 20.; fut. 1st sing. 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬌 𐬯𐬀𐬫𐬀 *barâ yemîtûnam*, AV. 23, 2.; fut. 3d sing. 𐬚𐬀𐬌𐬥𐬌𐬙𐬀𐬎𐬌𐬙𐬀𐬐 𐬯𐬀𐬫𐬀 *barâ yemîtûnêḍ*, GF. 2, 35, 36, 42. 3, 17, 19. Hn. 3, 2. Heb. מוּת, מֵת, Chald. מוּת, מִית, Syr. ܡܲܘܬ, Ar. مَاتَ, As. *miti*; Pâz. syn. 𐬚𐬀𐬫𐬀𐬙𐬀𐬌 *mûrḍanŏ*.

𐬚𐬀𐬌𐬥 *damîk*, AV. 13, 5. GF. 2, 70. Hn. 1, 36. and substituted for 𐬵𐬀𐬌𐬥 *zamîk* in AV. 41, 7. 76, 9. GF. 4, 4, 11. by K20, 𐬚𐬀𐬌𐬥 *damîk*, AV. 14, 12. 96, 7. Hn. 1, 6, 36. 3, 4. and similarly substituted in AV. 72, 5. by K20, s. the ground, land, the earth; pl. 𐬚𐬀𐬌𐬥𐬌𐬑𐬀𐬱𐬀 *damîkîhâ*, Dk. 151, 8. See 𐬵𐬀𐬌𐬥 *zamîk*; Pers. دميك.

𐬛 *-dan*, inf. suf. of a few Pâz. verbs, see 𐬛𐬁𐬎𐬀𐬌 *chind*.

𐬛𐬀 *-ân*, 𐬛𐬁 *-înŏ*, adj. suf. affixed to substantives to form adjectives, implying 'made of', 'relating to', (see 𐬛𐬀𐬛𐬀𐬌𐬛𐬀 *asîmîn*, 𐬛𐬀𐬛𐬀𐬌𐬛𐬁 *asînîn*, 𐬛𐬁𐬎𐬁𐬌𐬛𐬁 *Fravardînŏ*, 𐬛𐬁𐬉𐬁𐬌𐬛𐬁 *pûlâvdînŏ*, 𐬛𐬀𐬌𐬛𐬁 *zahabâîn*, 𐬛𐬁𐬌𐬛𐬁 *zarîn*, 𐬛𐬀𐬌𐬛𐬁 *srûbin*, 𐬛𐬁𐬌𐬛𐬁 *dârîn*, etc.). Pers. ـین, Z. Sans. *-ina*.

𐬛𐬀 *-gun*, suf. a variant of 𐬛𐬁 *-gûn;* see 𐬛𐬀𐬛𐬀 *ângun*.

𐬛𐬁𐬙 *gûh*, AV. 41, 2. 𐬛𐬁𐬙 *gûh*, AV. 49, 2. s. human fæces, excrement, ordure, night-soil; see 𐬛𐬁 *guh*. Pers. گوه, or گه.

𐬛𐬁𐬛𐬀𐬵 *dûkht*, GF. 2, 13. s. a daughter. Pers. دوخت, or دُخت, Z. nom. 𐬛𐬀𐬎𐬀𐬌𐬛𐬀𐬙, Sans. nom. *duhitâ*.

𐬛𐬁𐬛𐬀𐬌 *dvâḍ*, GF. 3, 73, 82. 𐬛𐬀𐬛𐬀𐬌 *dvâḍ*, GF. 3, 79. s. a pair, a couple, a brace (of birds), a yoke (of oxen).

𐬛𐬁𐬛𐬀𐬌𐬛𐬁𐬎𐬁 *dûyîḍanŏ*, or *dvâḍanŏ*, v. to shout, to vociferate, to exclaim, to speak (as an evil spirit); comp. 𐬛𐬀𐬌𐬛𐬁𐬎𐬁 *drâyîḍanŏ;* pret. 𐬛𐬀𐬛𐬀𐬌 *dvâḍ*, Hn. 3, 37. Z. *du*, impf. 3d sing. *davata*.

𐬛𐬁𐬛𐬀𐬌𐬛𐬀𐬵𐬀 *gûâftîh*, AV. 94, 6. s. acquisition, gain, favor, privilege, advantage. 𐬛𐬀𐬛𐬀𐬵 *gûâft* (Z. *vi* + *ap*, Sans. *vyâpta*, 'obtained'; comp. Z. 𐬛𐬀𐬌𐬛𐬀𐬛𐬀𐬵𐬀𐬙 and Pers. یافته) + abst. suf. 𐬛 *-îh*.

𐬛𐬁𐬛𐬀𐬌𐬛𐬀𐬎𐬀𐬵𐬀𐬙 *dvâzdahûm*, GF. 2, 62. num. twelfth; sometimes expressed by the ciphers ۱۲th. Pers. دوازدهم.

𐬛𐬀𐬌 *gôhar*; s. I.) GF. 3, 88. Dk. 151, 6. s. disposition, nature, essence, substance, origin, race, lineage, a pedigree. II.) a gem, a jewel; 𐬛𐬀𐬌 𐬛𐬀𐬌 *gôhar-afzud*, AV. 14, 8. studded with jewels; 𐬛𐬀𐬌 𐬛𐬀𐬛𐬀𐬌 *gôhar-pêsîd*, AV. 13, 2. set with jewels. Pers. گوهر, or گهر.

𐬛𐬀𐬌𐬛𐬁 *gavârûnŏ*, Hn. 3, 37. (𐬛𐬁𐬛𐬀𐬌 *dvârûnŏ*, in K20) some depreciatory adj., but both the reading and meaning are uncertain.

دبرانوش *Davânôs*, AV. 32, 1, 5. pr. n. a governor of thirty-three districts who neglected his religious duties; also written دبرسوش. The reading is uncertain.

دبرستنوش *dûbârastanŏ*, v. to run, to flee, to rush, to crowd, to wander, (used only in describing the movements of evil beings and the wicked); pret. دبرست *dûbârast*, AV. 1, 11. 17, 5, 28. 29, 6. 36, 7. GF. 4, 10. مچ دبرست *madam dûbârast*, GF. 4, 28. rushed up; pres. 3d sing. هم دبرستم *ham dûbârêd*, Hn. 3, 8. runs together, hovers about, wanders. Z. *dvar*; comp. Sans. *dru* and *drû*.

دبرستمند *dûbârishnîk*, adj. running, fleeing, rushing, wandering (wickedly); see خدوموک دبرستمند *khadû-mûk-dûbârishnîk* and وشاذ دبرستمند *vashâḍ-dûbârishnîk*. — دبرست *dûbâr* (crd. of دبرستنوش *dûbârastanŏ*) + abst. suf. ش *-ishn* + adj. suf. ند *-îk* (which may, however, be merely substituted for the abst. suf. ه *-îh*).

گوبکیه *gûbâkîh*, or *gôbâkîh*, Dk. 151, 7. s. a statement, an assertion, a narrative, an account, evidence, testimony. گوب *gûb*, or *gôb*, (crd. of گوفتنوش *gûftanŏ*) + adj. suf. اک *-âk* + abst. suf. ه *-îh*; Pers. گواهی and گوایی.

گوبیشن *gûbishn*, or *gôbishn*, AV. 1, 30. 3, 15. 4, 10, 24. 17, 6. گوبیشنو, or *gôbishnŏ*, GF. 3, 48. Hn. 1, 2, 7. 3, 4. Dk. 152, 1, 8. s. speaking, speech, utterance, a saying, words, talk, discourse; see هوگوبیشن *hû-gûbishn* and دوشگوبیشن *dûsh-gûbishn*. Pl. گوبیشنان *gûbishnân*, see انهشت گوبیشنان *anâst-gûbishnân* and راست گوبیشنان *râst-gûbishnân*; گوبیشنانو *gûbishnânŏ*, Hn. 1, 2. — گوب *gûb*, or *gôb*, (crd. of گوفتنوش *gûftanŏ*) + abst. suf. ش *-ishn*; Pâz. *gaveshn*.

گوبیشنیه *gûbishnîh*, or *gôbishnîh*, see ستر گوبیشنیه *star-gûbishnîh*.

گوفتنوش *gûftanŏ*, or *gôftanŏ*, v. to say, to speak, to tell, to relate; past part. گوفت *gûft*, AV. 3, 40, 55, 96, 6. 7, 12, 33, 5. 10, 7, 8. 11, 78, 8.

13, 68, 97, 4. 101, 13. GF. 1, 8, 22. 2, 9, 14, 46. 3, 48, 50, 73, 78, 79. Hn. 1, 2, 29. 2, 3. 3, 8, 11. 𐬌𐬀𐬎𐬎 *gûftô*, Hn. 1, 24. 3, 1. Dk. 145, 3.; 𐬌𐬀𐬎𐬎 𐬉𐬀𐬭𐬎 *barâ gûft*, GF. 3, 56. 4, 25. 𐬌𐬀𐬎𐬎 𐬉𐬀𐬭𐬎 *barâ gûftô*, AV. 2, 31. spoken out. Pret. 𐬌𐬀𐬎𐬎 *gûft*, AV. 1, 31, 37. 2, 18, 21. 3, 8, 12, 15, 21, 24. 4, 3, 5, 10. 5, 7. 10, 14. 53, 8. 68, 6, 14. 90, 4. 100, 2. 101, 5, 10. GF. 1, 24. 2, 3, 15, 18, 21, 24, 28, 33, 38, 43, 50, 53, 56, 63, 66. 3, 2, 13, 18, 28, 37, 42, 46, 51, 65, 67, 81, 84, 87, 90, 93, 96. 4, 1, 3, 4, 8, 24. 5, 4. Hn. 1, 3, 12, 17, 22, 27, 32, 37. 𐬌𐬀𐬎𐬎 *gûftô*, Dk. 152, 5. N. 78, 1.; 𐬌𐬀𐬎𐬎 𐬉𐬀𐬭𐬎 *barâ gûft*, AV. 3, 20. 11, 5. spoke out, 𐬌𐬀𐬎𐬎 𐬯𐬁𐬎 *frâz gûft*, Hn. 1, 7. spoke forth, recited, proclaimed. Crd. 𐬌𐬀𐬎 *gûb*, see the preceding words; the pres. of this verb is rarely used in Pahl., being expressed generally by its Huz. equivalent. Pers. گُفتن, anc. P. *gub* (pres. 3d sing. *gaubataiy*, impf. 3d sing. *agaubatâ*); Huz.. syn. 𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌, or 𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌, *yemalelûntanŏ*, or 𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌 *yemaleluntanŏ*.

𐬌𐬀𐬎 *dûḍ*, AV. 93, 2. s. smoke. Pers. دود.

𐬌𐬀𐬎 *dôḍ*, substituted by H17 in AV. 25, 2. for 𐬌𐬀𐬎 *tanid*, of which it is a Pâz. misreading; written *diḍ* in Mkh.

𐬌𐬀𐬎𐬀𐬐𐬀𐬌 *dûḍak-mân*, AV. 15, 10. s. a large family, a tribe, a clan, a race of people. Pers. دودمان.

𐬀𐬌𐬀𐬎 *jalḍanŏ* (trad. *jûḍan*) v. to gnaw, to devour; past part. 𐬌𐬀𐬎 *jalḍ*, AV. 23, 6. 32, 49, 2. 98, 4.; pret. 𐬌𐬀𐬎 *jalḍ*, AV. 25, 29, 32-34, 45, 66, 71, 2. 37, 81, 3. 56, 1. Comp. Pers. جلیدن, or چلیدن, 'to gnaw'; and Sans. *gal*, 'to eat'.

𐬌𐬀𐬎𐬐 *dûzḍ*, AV. 15, 2. s. a thief, a robber. Pers. دُزد; Huz. syn. 𐬉𐬀𐬭𐬎 *ganabâ* (often corrupted into 𐬐𐬀𐬭𐬎 *zanabâ*).

𐬌𐬀𐬎𐬐𐬌𐬀𐬎 *dûzḍîḍanŏ*, v. to steal, to pilfer, to rob, to plunder; past part. 𐬌𐬀𐬎𐬐𐬌𐬎 *dûzḍîḍ*, AV. 27, 7. 46, 5. 63, 3. Pers. دُزدیدن.

𐬐𐬀𐬌 *ganjŏ*, Dk. 150, 3. 151, 10. s. a treasury, a store-house. Pers. گنج.

گرباه *gûrbah*, GF. 2, 49. گرباک *gûrbak*, GF. 2, 51. s. a cat. Pers. گربه; Huz. syn. شومارمن *shûmârman*.

گرد *gûrd*, s. a valiant man, a hero, a warrior, see گژد *gûrd*; pl. گردان *gûrdân*, AV. 14, 8. Pers. گرد.

جوردک *jûrdâk*, AV. 27, 6. s. grain, corn.

گرسک *gûrsak*, AV. 75, 6. 89, 8. گرسک *gûrsak*, AV. 95, 2, 6. adj. hungry; pl. used as a s. گرسکان *gûrsakân*, AV. 3, 16. the hungry. گرس *gûrs* (Pers. گرس) + adj. suf. ک *-ak*; comp. Pers. گرسنه.

گرسکیه *gûrsakîh*, AV. 59, 5. گرسکیه *gûrsakîh*, AV. 23, 2. گرسکیه *gûrsakîh*, AV. 89, 2. s. hunger. گرسک *gûrsak* + abst. suf. یه *-îh*; comp. Pers. گرسنگی.

دولک *dûlak*, AV. 27, 5. دولک *dûlak*, AV. 27, 2. s. a cup, a goblet, (or) a pitcher, a bucket; a measure of capacity whose amount is uncertain, perhaps a gallon, a pint, or an Indian *sîr*. Pers. دوله 'a cup', دول, دولا, or دولچه, 'a bucket'.

گرگ *gûrg*, AV. 15, 2. s. a wolf. Pers. گرگ, Z. وهرکه, Sans. *vṛika*; Huz. syn. دیو *dêbâ*.

گوسپند *gôspend*, AV. 14, 15. 17, 17. s. a sheep, a goat, (it includes all cattle when the larger animals are not mentioned separately, and sometimes all beasts); also written گوسپند *gôspend*; pl. گوسپندان *gôspendân*, AV. 30, 5. flocks. Pers. گوسپند, or گوسفند, Z. گئوسپنتم.

دوست *dôst*, AV. 4, 19. adj. beloved, dear, friendly, preferred, charming; (generally used as a s.) a friend; see ویه دوست *vêh-dôst*. Comp. دوستر *dôsttar*, GF. 4, 16. Pers. دوست (comp. دوستر), anc. P. *dayshtâ*, Z. p. p. دئشتا, Sans. *jushṭa*.

𐬌𐬎𐬀𐬥𐬀𐬵𐬌 *gôspend*, AV. 13, 5. GF. 2, 49, 51. Hn. 1, 64. 𐬌𐬎𐬀𐬥𐬀𐬵𐬌 *gôspend*, AV. 72, 7. s. a sheep; see 𐬌𐬎𐬀𐬥𐬀𐬵𐬌 *gôspend*.

𐬌𐬎𐬀𐬥𐬀𐬵𐬌 𐬱𐬀𐬵𐬀𐬌 *gôspend-hômand*, Hn. 2, 3, 35. adj. supplied with sheep, having flocks, pastoral. 𐬌𐬎𐬀𐬥𐬀𐬵𐬌 *gôspend* + pos. suf. 𐬱𐬀𐬵𐬀𐬌 *hômand*.

𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥𐬌 *yansegûntanŏ* (trad. *jôsgûnatan*) v. to take, to receive, to seize, to extort, to exact, 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥𐬌 𐬀𐬭𐬱 *barâ yansegûntanŏ*, GF. 3, 9. to take away; also written 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥𐬌 *yansûntanŏ*. Past part. 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥 *yansegûnd*, AV. 79, 9. 96, 5.; pret. 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥 *yansegûnd*, AV. 93, 6.; pres. 3d sing. 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥𐬌𐬀𐬥 *yansegûnêd*, GF. 3, 34.; pres. 3d pl. 𐬌𐬎𐬀𐬥𐬀𐬵𐬌 *yansûnd*, AV. 18, 13. 19, 24, 3.; fut. 3d pl. 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥𐬌 𐬀𐬭𐬱 *barâ yansegûnd*, AV. 2, 12. Heb. Chald. hiph. הִשְׁגִּיג (for הַנְשִׁיג); Pâz. syn. 𐬱𐬀𐬵𐬀𐬎𐬀𐬥𐬌 *sitâḍanŏ*. The variant 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬵𐬌 *yansûntanŏ*, may be compared with Heb. נָשָׂא, Chald. נְשָׂא; and another variant 𐬌𐬎𐬀𐬥𐬀𐬵𐬌𐬌𐬀𐬥𐬌 *yansebûntanŏ* (quoted by Anquetil and the Burhân-i-qâti') with Chald. נְסַב, Syr. ܢܣܒ.

𐬌𐬎𐬌 *gôsh*, AV. 54, 5. 69, 4. GF. 3, 64. 𐬌𐬎𐬌 *gôsh*, AV. 88, 3. s. an ear. Pers. گوش, anc. P. *gausha*, Z. 𐬌𐬎𐬀𐬵𐬱; Huz. syn. 𐬀𐬉𐬱 *aûnayâ*. It is also the name of the 14th day of each Pârsî month.

𐬌𐬎𐬂 *dûsh-*, adv. pref. ill, evil, bad, wrong, mis-, opp. of 𐬱 *hû-*; see compounds in alphabetical order. Pers. دُژ, Z. 𐬌𐬎𐬌𐬥, 𐬌𐬎𐬌𐬫, Sans. *dur-*, Gr. δυς-.

𐬌𐬎𐬂𐬌𐬎𐬀𐬥𐬱𐬀𐬎𐬌𐬵 *dûsh-ham-pûrsakîh*, AV. 17, 26. s. evil conversation, evil communion. 𐬌𐬎𐬂 *dûsh-* + 𐬱𐬀𐬥𐬱𐬀𐬎𐬌𐬵 *hâm-pûrsakîh*.

𐬌𐬎𐬂𐬱𐬌𐬵𐬌 *dûsh-humat*, AV. 17, 25. (and Hn. 1, 20. in K 20) adj. used as s. a variant of 𐬌𐬎𐬂𐬱𐬌𐬵𐬌 *dûsh-hûmat*; in AV. 17, 27. it is used as the name of the first place, or highest grade in hell. 𐬌𐬎𐬂 *dûsh-* + 𐬱𐬌𐬵 *humat*; comp. Z. 𐬌𐬎𐬀𐬵𐬌𐬱𐬌𐬵.

𐬌𐬎𐬂𐬀𐬥𐬵𐬌𐬉𐬴 *dûsh-âmûkht*, Hn. 3, 39. adj. ill-taught, ill-informed,

ill-instructed. دوش *dûsh-* + امخت *âmûkht* (p. p. of امختن *âmûkhtanŏ*).

دوشهو *dûshahû*, AV. 1, 11. 5, 7, 8, 10, 13. 6, 10. 16, 24, 37, 58, 67, 2. 17, 28. 18, 29, 6. 36, 2, 7. 46, 61, 7. 53, 3, 11. 54, 4, 9-11. 68, 2, 5, 22. 79, 3. 89, 93, 1. 99, 2, 4. GF. 2, 3, 18, 21, 24, 28, 33, 38, 43, 50, 53, 56. 3, 2, 13, 18, 28, 37, 42, 65, 87, 90, 96. 4, 10, 22, 23. دوشهو *dûshahû*, AV. 54, 80, 1. 68, 23. 100, 2. GF. 2, 63, 66. 3, 93. s. the evil existence, hell; the abode of Akharman and the demons, where the souls of the wicked are punished until the final resurrection. Sas. 𐭣𐭥𐭱𐭧𐭩 *dûshahûî*, or 𐭣𐭥𐭱𐭩 *dûsahûî*; دوش *dûsh-* + هو *-ahû* (= هو *ahû*).

دوشهوخت *dûsh-hûkht*, AV. 17, 25. 68, 12. Hn. 1, 15, 20, 38. adj. used as s. what is ill-said, evil speech, evil discourse, evil words; in AV. 17, 27. it is also used as the name of the second place, or grade, in hell; see فرادوشهوخت *frâ-dûsh-hûkht*. — دوش *dûsh-* + هوخت *hûkht*; lit. 'of evil good speech, or whose good discourse even is evil'; comp. Z. وديوهوخشهـ,

دوشخور *dûsh-khvâr*, Hn. 2, 3, 37. adj. uneasy, uncomfortable, disquieted, troubled; (perhaps sometimes) inglorious, gloomy. دوش *dûsh-* + خور *khvâr*; Pers. دشخوار.

دوشخورih *dûsh-khvârîh*, s. I.) GF. 3, 58. uneasiness, discomfort, disquietude. II.) دوشخورih *dûsh-khvârîh*, AV. 5, 8. ingloriousness, obscurity. دوش *dûsh-* + خورih *khvârîh*; Pers. دشخوارى.

دوشهومت *dûsh-hûmat*, AV. 68, 12. adj. used as s. what is ill-thought, an evil thought, wrong thinking; see دوشهومت *dûsh-humat* and دوشمت *dûshmat*. — دوش *dûsh-* + هومت *hûmat*; lit. 'of evil good thoughts, or whose good thoughts even are evil'; comp. Z. وديوهومشهـ.

دوشهوارشت *dûsh-hûvarsht*, AV. 17, 25. 68, 12. Hn. 1, 20. دوشهوارشتih

dûsh-hûvarshtô, Hn. 1, 15, 38. adj. used as s. what is ill-done, an evil deed, a wrong action; in AV. 17, 27. 𐬛𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬭𐬎𐬌𐬯 *dûsh-hûvarsht* is also used as the name of the third place, or grade, in hell; see 𐬞𐬭𐬀𐬛𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬭𐬎𐬌𐬯 *frâ-dûsh-hûvarsht*. — 𐬛𐬀𐬹 *dûsh-* + 𐬎𐬀𐬵𐬌𐬯𐬀𐬭𐬎𐬌𐬯 *hûvarsht*; lit. 'of evil good deeds, or whose good deeds even are evil'; comp. Z. 𐬵𐬀𐬭𐬎𐬌𐬯𐬀𐬭𐬎𐬌𐬯𐬀𐬵. This word and the preceding one might also be read *dûshahû-varsht*, 'hellish deeds', and *dûshahû-mat*, 'hellish thoughts', respectively; but this mode of reading cannot be extended to 𐬛𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬹, and is therefore improbable.

𐬛𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬹𐬐𐬌𐬐 *dûshahûîk*, Hn. 1, 38*a*. adj. belonging to hell, hell-destined, hellish. 𐬛𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬹 *dûshahû* + adj. suf. 𐬐𐬌𐬐 *-îk*.

𐬛𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬹𐬵𐬌𐬨𐬌𐬨 *dûsh-khîm*, AV. 85, 7. adj. evil-natured, ill-disposed, bad-tempered. 𐬛𐬀𐬹 *dûsh-* + 𐬵𐬌𐬨𐬌𐬨 *khîm*.

𐬛𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬹𐬛𐬀𐬎𐬀𐬵𐬌𐬯𐬀𐬹𐬐𐬌𐬐 *dûsh-pâḍakhshâhîh*, AV. 28, 5. s. evil sovereignty, misgovernment, maladministration. 𐬛𐬀𐬹 *dûsh-* + 𐬛𐬀𐬎𐬀𐬵𐬌𐬯𐬀𐬹𐬐𐬌𐬐 *pâḍakhshâhîh*.

𐬛𐬀𐬹𐬎𐬌𐬯𐬌 *gûsht*, AV. 51, 2. s. flesh, meat. Pers. گوشت; Huz. syn. 𐬯𐬌𐬎𐬀𐬹𐬎𐬀 *bîsrayâ*.

𐬐𐬌𐬯𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬹 𐬜𐬀𐬹𐬎𐬌𐬯𐬌 *Gôsht-i Fryânô*, or *Yôsht-i Fryânô*, GF. 1, 29. 2, 3, 9, 21, 28, 33, 43, 53, 56, 63. 3, 2, 11, 13, 37, 42, 49, 74, 80, 84, 85, 87, 96. 4, 1, 4, 8, 23–25, 27. 6, 4. 𐬐𐬌𐬯𐬀𐬹𐬎𐬀𐬵𐬌𐬯𐬀𐬹 𐬜𐬀𐬹𐬎𐬌𐬯𐬌 *Gôsht-i Fryânô*, GF. 1, 1, 9, 11, 14, 22, 24. 2, 1, 18, 24, 38, 50, 66. 3, 18, 28, 49, 51, 65, 69, 72, 77, 90, 93, 95. 6, 1. pr. n. a pious Mazdayasnian who solved the thirty-three enigmas propounded by Akht the sorcerer, and afterwards propose l three enigmas which the sorcerer was unable to solve, whereupon Gôsht-i Fryânô destroyed him. In the Avesta (Yt. 5, 81, 82.) he is called Yôishta of the Fryânas, and ninety-nine enigmas are mentioned (see GF. p. 249, note 1). Z. nom. 𐬵𐬀𐬭𐬎𐬌𐬯𐬀𐬭𐬎𐬌𐬯𐬀𐬵 . 𐬵𐬌𐬯 . 𐬵𐬀𐬭𐬎𐬌𐬯𐬀𐬭𐬎𐬌𐬯𐬀𐬵 .

گوشتین *gûshtîn*, GF. 2, 23. adj. fleshy. گوشت *gûsht* + adj. suf. ین *-în*.

دوش‌چشم *dûsh-chashm*, adj. evil-eyed, unfriendly, malicious; pl. used as a s. دوش‌چشمان *dûsh-chashmân*, AV. 92, 4. the malicious. دوش *dûsh-* + چشم *chashm*.

دوش‌رامیه *dûsh-ramîh*, GF. 3, 58. s. unpleasantness, uneasiness, discomfort, unhappiness. دوش *dûsh-* + رام *ram* (for رام *râm*, Pers. رام, Z. Sans. *ram*) + abst. suf. یه *-îh*.

دوش‌دینو *dûsh-dînô*, or *dûsh-dênô*, AV. 17, 14. 100, 1. Hn. 3, 38. adj. of evil religion, misbelieving, irreligious, ungodly. دوش *dûsh-* + دینو *dînô*; Z. دوژدئیتی.

یوشداسر *yôshdâsar*, AV. 101, 25. s. purification, the Bareshnom ceremony of purification which lasts for nine nights. Z. یوژدئسرَ.

یوشداسریه *yôshdâsarîh*, AV. 1, 26. s. the ceremonial of purification. یوشداسر *yôshdâsar* + abst. suf. یه *-îh*.

دوشک *dôshak*, adj. pleasing, agreeable, pleasant; see هودوشک *hû-dôshak*; comp. دوشکتر *dôshaktar*, Hn. 2, 23. دوش *dôsh* (Z. دئسَ, Sans. *josha*) + adj. suf. ک *-ak*.

دوش‌کونیشن *dûsh-kûnishn*, AV. 17, 14. Hn. 3, 38. adj. of evil deeds, evil-doing. دوش *dûsh-* + کونیشن *kûnishn*.

دوشمت *dûshmat*, Hn. 1, 15, 20, 38. (and AV. 17, 27. in H17, K20) adj. used as s. what is ill-thought, an evil thought, wrong thinking, sinful ideas; see فرادوشمت *frâ-dûshmat*, دوش‌هومت *dûsh-humat* and هوداوشمت *dûsh-hûmat*. Z. وئیدئسمَنَ.

دوشمن *dûshman*, AV. 99, 10. adj. used as s. who is evil-thinking, an enemy, an adversary, a foe; pl. دوشمنان *dûshmanân*, AV. 46, 6. Pers. دُشمن, Z. وئیدئسمَنَ.

دوشمینشن *dûsh-mînishn*, or *dûsh-maînîshn*, AV. 17, 14. دوشمینشنو *dûsh-mînishnŏ*, Hn. 3, 38. adj. of evil thoughts, evil-thinking, wrong-minded. دوش *dûsh-* + مینشن *mînishn*; Z. gen. مینشنیهه.

یوذان *yûdân* (trad. *jûdân*) Hn. 2, 28. adj. young, youthful; (used as a s.) AV. 4, 24. 17, 14. Hn. 2, 25, 27, 38. 3, 38. a young person, a youth. Probably corrupted (through the intermediate form یوان *yûvân*) from یوبان *yûbân*; Z. acc. یوبنگهم, Sans. *yuvan*, Pers. جوان.

دنذان *dandân*, AV. 76, 1. 81, 3. s. a tooth, the teeth. Pers. دندان, Z. nom. pl. دنگهوهه, Sans. *danta;* Huz. syn. کوک *kakâ*.

گوشن *gûshan*, AV. 15, 5. adj. and s. male (applied to animals), a male animal, a he-animal; اسپ گوشن *asp-i gûshan*, GF. 3, 38. a male horse, a stallion. Pers. گشن, Z. وهرکان and gen. وهرکانهه, Sans. *vṛishan*, or *vṛisha*, 'a bull', *vṛishṇi*, 'a ram'.

دوشنام *dûshnâm*, AV. 26, 5. adj. used as s. evil-naming, abuse, a taunt, an invective, a reproach; دوشنام دادنو *dûshnâm dâḍanŏ*, to abuse, to vilify. Pers. دشنام.

دوگوبشن *dûsh-gûbishn*, AV. 17, 14. دوگوبشنو *dûsh-gûbishnŏ*, Hn. 3, 38. adj. of evil words, evil-speaking. دوش *dûsh-* + گوبشن *gûbishn*.

دوگوند *dûsh-gônd*, AV. 17, 15. adj. foul-smelling; a variant of دوگند *dûsh-gand*. — دوش *dûsh-* + گوند *gônd*.

دوگوندکیه *dûsh-gôndakîh*, AV. 55, 1. s. foul stench, an offensive smell. دوش *dûsh-* + گوندک *gôndak* + abst. suf. یه *-îh*.

دوگند *dûsh-gand*, Hn. 3, 19. adj. ill-smelling, foul-smelling, stinking; comp. دوگندتر *dûsh-gandtar*, Hn. 3, 20.; sup. دوگندتوم *dûsh-gandtûm*, Hn. 3, 19. — دوش *dûsh-* + گند *gand*; Z. وهوگهنهه.

گوکاسیه, or گوکاسیه, *gûkâsîh*, or *gôkâsîh*, s. testimony, evidence;

see 𐬵𐬀𐬬𐬭𐬎𐬀𐬯𐬀𐬎𐬀𐬱𐬌𐬵 *zûr-gûkâsîh.* — 𐬎𐬀𐬯𐬀𐬎 *gûkâs*, or *yôkâs*, 'a witness' (Pers. گُوا, or گواہ) + abst. suf. 𐬵 *-îh.*

𐬎𐬀𐬯𐬀𐬎𐬁 *gûkâî*, or *gôkâî*, Dk. 144, 2. s. testimony, evidence. Pers. گُوائی; but the reading is uncertain.

𐬬𐬌 *yôm*, (trad. *jôm*, or *javam*) AV. 2, 18. 54, 10. GF. 2, 51. 6, 1, 4. N. 77, 3. s. a day; the names of the thirty days in each Pârsî month are as follows: 1. 𐬀𐬎𐬭𐬀𐬨𐬀𐬵 *Aûharmazd*, 2. 𐬬𐬀𐬯𐬎 *Vohûman*, 3. 𐬀𐬭𐬙𐬀𐬯𐬀𐬵𐬀 *Arḍavahisht*, 4. 𐬱𐬀𐬵𐬀𐬯𐬀𐬬 *Shatvaîrŏ*, 5. 𐬯𐬀𐬎𐬨𐬀𐬭𐬙𐬀𐬑 *Spendarmaḍ*, 6. 𐬬𐬀𐬯𐬀𐬭 *Horvadaḍ*, 7. 𐬀𐬨𐬭𐬱𐬀𐬑 *Amerôdaḍ*, 8. 𐬛𐬀𐬯𐬀𐬵 𐬛𐬀 𐬛𐬀𐬑 *Dîn-i pavan Âtarô*, 9. 𐬀𐬵𐬀𐬭𐬀 *Âtarô*, 10. 𐬀𐬯𐬀𐬑 *Âvân*, 11. 𐬬𐬀𐬭𐬎𐬌𐬑 *Khûrshêḍ*, 12. 𐬨𐬀𐬵 *Mâh*, 13. 𐬵𐬌𐬭 *Tîr*, 14. 𐬎𐬱 *Gôsh*, 15. 𐬛𐬀𐬵𐬀𐬯𐬀𐬵 𐬛𐬀 𐬛𐬀𐬑 *Dîn-i pavan Mitrô*, 16. 𐬨𐬀𐬵𐬀𐬭𐬀 *Mitrô*, 17. 𐬯𐬎𐬱 *Srôsh*, 18. 𐬭𐬀𐬱𐬀 *Rashnû*, 19. 𐬬𐬭𐬀𐬎𐬀𐬙𐬌𐬑 *Fravardîn*, 20. 𐬀𐬭𐬨𐬀𐬭𐬀𐬨 *Vâhrâm*, 21. 𐬭𐬀𐬨 *Râm*, 22. 𐬬𐬀𐬙 *Vâḍ*, 23. 𐬛𐬀𐬑 𐬛𐬀 𐬛𐬀𐬵 *Dîn-i pavan Dînô*, 24. 𐬛𐬀𐬵 *Dînô*, 25. 𐬭𐬀𐬙 *Arḍ*, or 𐬭𐬀𐬱𐬀𐬭𐬀𐬱𐬀𐬑 *Yasharîshang* (Ashi vaṇuhi), 26. 𐬀𐬯𐬀𐬵𐬀𐬙 *Ashtâḍ*, 27. 𐬀𐬱𐬨𐬀𐬵 *Asmân*, 28. 𐬵𐬀𐬯𐬀𐬑 *Zamyâḍ*, 29. 𐬨𐬀𐬭𐬎𐬀𐬯𐬀𐬑 *Mârspend*, 30. 𐬀𐬭𐬌𐬭𐬀𐬨 *Anîrân*. 𐬬𐬌 ı 𐬯𐬀𐬵𐬀𐬵 *yôm va shapân*, AV. 18, 11. 𐬯𐬀𐬵𐬀𐬵 ı 𐬬𐬌 *yôm va shapânŏ*, GF. 3, 83. days and nights. Heb. Chald. יוֹם, Syr. ܝܰܡܳܐ, Ar. يَوْم, As. *yummu*; Pâz. syn. 𐬭𐬌𐬑 *rôj.*

𐬛𐬎 *dûm*, GF. 3, 64. in K 20, s. a tail; a variant of 𐬛𐬎𐬨𐬌 *dûmbô.* Pers. دُم, Z. 𐬛𐬎𐬨.

𐬵𐬎𐬨𐬀𐬑 *gûmân*, AV. 1, 14. 61, 7. GF. 3, 74. 𐬎𐬎𐬨𐬀𐬑 *gûmân*, AV. 1, 18. 𐬎𐬎𐬨𐬀𐬑𐬊 *gûmânŏ*, AV. 1, 3. adj. and s. doubtful, dubious, uncertain; doubt, hesitation, suspicion; see 𐬀𐬯𐬌𐬎𐬎𐬨𐬀𐬑 *avî-gûmân.* Pers. گُمان, Z. 𐬛𐬀𐬵𐬀𐬯𐬀𐬱𐬀𐬵.

𐬵𐬎𐬨𐬀𐬑𐬌𐬵 *gûmânîh*, AV. 1, 15. s. doubtfulness, uncertainty. 𐬵𐬎𐬨𐬀𐬑 *gûmân* + abst. suf. 𐬵 *-îh.*

𐬞𐬀𐬥𐬌𐬵𐬀𐬑 *dûmbak*, GF. 3, 25, 32. 𐬞𐬀𐬥𐬌𐬵𐬀 *dûmbô*, GF. 3, 64. s. a tail. Pers. دُنبک, دُنب, or دُمب, Z. 𐬞𐬀𐬥𐬌𐬵𐬀𐬎𐬀.

𐬞𐬀𐬥 𐬌𐬯𐬀𐬯𐬀𐬀𐬥 *yôm-shapân*, or *yôm-shavân*, AV. 2, 35. 𐬞𐬀𐬥 𐬌𐬯𐬀𐬯𐬀𐬀𐬥𐬀𐬌 *yôm-shapânŏ*, AV. 2, 32. GF. 3, 84. s. pl. days and nights, natural days of twenty-four hours; in AV. 3, 2. 𐬞𐬀𐬥 𐬌𐬯𐬀𐬯𐬀𐬀𐬥𐬀𐬌 *yôm-shapânŏ*, is used for the sing. 'day'. See 𐬞𐬀𐬥 *yôm* and 𐬯𐬀𐬯 *shap*.

𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬑𐬀𐬌 *gûmîkhtanŏ*, v. to mix, to mingle, to blend; past part. 𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬑𐬀𐬵 *gûmîkht*, AV. 27, 6.; pres. 3d sing. 𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬑𐬀𐬵𐬌𐬎 *gûmêjêd*, AV. 101, 21. Comp. Pers. آمیختن and آمیزش.

𐬞𐬀𐬥 *denman* (trad. *gôman*) pron. (used absolutely) sing. AV. 1, 22. 3, 15. 9, 5, 7. 10, 14. 11, 22-24, 6. 16, 20, 21, 26-30, 5. 17, 3. 19, 7. etc. this, this one; 𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬥 *denmanich*, Dk. 145, 8. 152, 4. this also, this too; 𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬥 *denman-i*, AV. 10, 4. Hn. 1-3, 36. this which is; see 𐬞𐬀𐬥 *le-denman*; pl. AV. 8, 13, 25, 5. 10, 3. 37, 6. 42, 47, 3, 5. 49, 7. 55-57, 4. etc. these; (used adjectively) sing. AV. 1, 3, 7, 18, 25, 32, 41. 2, 8, 13, 15, 19. 3, 6. 6, 5. 7, 4, 6. 8, 3, 5. etc. this; 𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬥 *denmanich*, Dk. 151, 1. also this; pl. AV. 1, 26. 4, 33. 6, 6, 11. 7, 37, 4. 16, 49, 5. 25, 3. 55, 2. etc. these; (used adverbially) 𐬞𐬀𐬥 𐬞𐬀𐬥 *denman and*, AV. 16, 12. thus much, so much. Sas. זמן *zenman*, Heb. זֶה, Chald. דֵּן, דֵּין, דְּנָא, דְּנָה, Ar. ذَا, Pâz. syn. (rare in Pahl.) 𐬀𐬥 *în*.

𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬥𐬌𐬎 *denmanîch*, AV. 101, 20. pron. with conj. this also, this too, these even; see 𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬥 *denmanich*. 𐬞𐬀𐬥 *denman* + 𐬌𐬎 *-îch*.

𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬑𐬀𐬵𐬌𐬎 *gûmêjêd*, pres. 3d sing. of 𐬞𐬀𐬥𐬌𐬵𐬀𐬀𐬑𐬀𐬌 *gûmîkhtanŏ*

𐬥𐬀 *-gûn*, s. used as suf. affixed to pronouns; a kind, a sort, a mode, a manner, (see 𐬀𐬥𐬥𐬀 *ângûn* and 𐬧𐬀𐬥𐬀 *chîgûn*); sometimes written 𐬀 *-gun*, or 𐬵𐬀 *-kun*. Sas. 𐬌𐬀𐬥 *-gûn* (in 𐬌𐬀𐬥𐬌𐬀𐬎 *chîgûn*), Pers. گون, or

گونه, Z. 𐬐𐬀𐬎𐬎𐬀𐬵, Sans. *guṇa*. It ought to be read *-gôn*, if it be traceable to Z. 𐬐𐬀𐬎𐬎𐬀𐬵.

۱۲ *-gûn*, adj. suf. a variant of ۱۱۹ *-kûn*, see ۱۲۳۹ *bîmgûn*, ۱۲۳۸ *rêshgûn*, ۱۲۳۵ *sâhmgûn*, ۱۲۳۳ *saḥmgûn*, and ۱۲۳۶ *sazdgûn*). This must not be confounded with the preceding, as it seems traceable to ۱۱۹ *kûn* (crd. of ۱۱۴۱۹ *karḍanŏ*).

۱۲ *-înŏ*, adj. suf. see ۲ *-în*.

۱۲۴۶ ۱۲۳۷ *Ganrâk-mâñavad*, AV. 1, 3. 17, 26. 100, 1. Hn. 3, 37. pr. n. the evil spirit, the devil, a name of ۱۱۴۳ *Akharman*, the opponent of ۱۲۴۶ ۱۲۳۷ *Spenâk-mînavaḍ* (the good spirit whom the later books identify with ۱۲۴۳ *Aûharmazd*, though both the good and evil spirits seem originally to have been considered merely as his creatures). Probably a corruption of Z. 𐬯𐬀𐬑𐬀𐬙𐬀𐬵 . 𐬯𐬀𐬑𐬀𐬙𐬀𐬵; Pâz. *Ganâ-mainyô*.

۱۲۴۱ *gû-vajâr*, or *gô-vijâr*, AV. 3, 24. adj. and adv. speech-explaining, verbatim, explicit. ۲ *gû* (Pers. گو 'a word') + ۱۱۴۱ *vajâr* (crd. of ۱۱۴۱۱ *vajârḍanŏ*).

۱۲۳۲ *drûst*, AV. 3, 13. 10, 7. 101, 8. ۱۲۳۲ *drûst*, AV. 3, 24. 101, 5, 22. adj. and adv. perfect, whole, sound, well; proper, fit, right, correct; ۱۲۳۲ ۱۱۴۳۳ *drûst yâtûnḍ*, AV. 3, 6. 4, 4. 11, 8. welcome; see ۱۱۴ ۱۲۳۲ *tanû-drûst*. Pers. درست; comp. anc. P. *durusa*, Z. 𐬛𐬎𐬎𐬀.

۱۲۳۲ ۱۲۳۳ *drûstyîsh*, AV. 1, 41. adv. perfectly, properly, rightly, correctly. ۱۲۳۲ *drûst* + adv. suf. ۱۲۳ *-yîsh*.

۱۲۱ *gûnak*, or *gônak*, s. I.) AV. 47, 2. color, hue, tint, complexion. II.) a species, a sort, a kind, a mode, a manner; ۱۲۱ ۱۲۱ *gûnak gûnak*, AV. 5, 8, 13. 54, 9. 55, 1. 99, 2. GF. 3, 44, 51, 57. sorts and sorts, various kinds; see ۱۲۳۱ *ham-gûnak*. Sas. 𐭪𐭥𐭪𐭫 *gûnakî* (in 𐭲𐭥𐭪𐭫𐭮𐭫 *ham-gûnakî*), Pers. گونه, Z. 𐬐𐬀𐬎𐬎𐬀𐬵, Sans. *guṇa*. It ought to be

read *gônak*, but the Sans. being better known than the Z., has probably led the Pâz. writers to adopt *gûna*.

𐬌𐬀𐬎 *gûrd*, AV. 99, 10. s. a valiant man, a champion, a hero, a warrior, troops; see 𐬌𐬀𐬎 *gûrd*. Pers. گُرد.

𐬌𐬀𐬎 *gûnd*, GF. 3, 64. s. a testicle. Pers. گُند. The traditional meaning is 'mouth'.

𐬌𐬀𐬎 *gônd*, s. stench, a variant of 𐬌𐬀𐬎 *gand*; see 𐬊𐬀𐬎𐬌𐬀𐬎 *dûsh-gônd*.

𐬌𐬀𐬎𐬌𐬀𐬎𐬎 *drûîst*, Dk. 151, 10. adj. a variant of 𐬊𐬀𐬎𐬎 *drûst*.

𐬌𐬀𐬎𐬌 *gôndak*, AV. 17, 10. 𐬌𐬀𐬎𐬌𐬀 *gôndak*, AV. 54, 1. adj. stinking, fetid, foul-smelling; a variant of 𐬌𐬀𐬎𐬌 *gandak*; comp. 𐬌𐬀𐬎𐬌𐬀𐬎𐬌 *gôndaktar*, AV. 17, 13.; sup. 𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬥 *gôndaktûm*, AV. 17, 11, 12. 𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬥 *gôndaktûm*, AV. 54, 4. — 𐬌𐬀𐬎 *gônd* + adj. suf. 𐬀 *-ak*; Pers. گُندهٔ.

𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬵 *gôndakîh*, AV. 18, 3, 8. 38, 2. 68, 23. 70, 3. 𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬵 *gôndakîh*, AV. 5, 8. 54, 9. 65, 2. s. stench, fetidness; a variant of 𐬌𐬀𐬎𐬌𐬀𐬵 *gandakîh*; see 𐬊𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬵 *dûsh-gôndakîh*. — 𐬌𐬀𐬎𐬌 *gôndak* + abst. suf. 𐬵 *-îh*; Pers. گُندگی.

𐬌𐬀𐬎 *gand*, Hn. 3, 17. s. stench, a stink, a foul smell; often written 𐬌𐬀𐬎 *gônd*; see 𐬊𐬀𐬎𐬌𐬀𐬎 *dûsh-gand*. Pers. گُند, Z. 𐬌𐬀𐬎𐬌𐬀𐬎𐬐𐬀, Sans. *gandha*, 'a smell'.

𐬌𐬀𐬎 *-ênd*, suf. of 3d pers. pl. pres. and fut. of a few Pâz. verbs, affixed to the crd. verb (see 𐬀𐬌𐬀𐬎𐬌𐬀𐬎 *angârênd*, 𐬉𐬀𐬎𐬌𐬀𐬎 *rêjênd*, and 𐬚𐬀𐬎𐬌𐬀𐬎 *vajârênd*); the usual suf. is 𐬌𐬀 *-and*, or *-end*, in Pâz., and 𐬌 *-d* in Huz. verbs.

𐬉𐬀𐬎 *javîd*, I.) AV. 1, 17. 𐬉𐬀𐬎 *javîdô*, Dk. 152, 3. N. 78, 8. adj. different, distinct, separate; comp. 𐬉𐬀𐬎𐬌 *javîtar*, N. 78, 7. II.) Hn. 1, 31. adv. apart, distinct, exempt, except, free. Z. 𐬉𐬀𐬎𐬌𐬀𐬵.

دوم‌ود *javîḍâk*, AV. 1, 29. 57, 1. 71, 9. adj. separate, apart, distinct, divided, parted. Pers. جُدا.

دوم‌ود‌ارد‌ود *javîḍ-rastakîh*, AV. 1, 15. s. diversification, variation, different fashions. دوم *javîḍ* + ارد‌ود *rastak* (Pers. رستہ), to which compound adj. is added the abst. suf. ـود *-îh*.

دوم‌ود‌ارد‌ود‌ارد‌ود‌ود *javîḍ-dâḍistânîh*, AV. 1, 15. s. disagreement, dissension, non-conformity. دوم *javîḍ* + ارد‌ود‌ارد‌ود *dâḍistân*, to which compound adj. is added the abst. suf. ـود *-îh*.

دوم‌ود‌ارد‌ود *javîḍŏ-rîstak*, or *javîḍŏ-rajistak*; see ارد‌ود *rîstak*.

ترد *gandak*, Hn. 3, 20. adj. stinking, fetid, foul-smelling; often written ترد *gôndak*; comp. ترد‌مد *gandaktar*, Hn. 3, 38. — ترد *gand* + adj. suf. ـک *-ak*; Pers. گندہ.

ترد‌ود *gandakîh*, AV. 38, 2. in H6, H17, K26, s. stench, fetidness; often written ترد‌ود *gôndakîh*. — ترد *gandák* + abst. suf. ـود *-îh*; Pers. گندگی.

دوم *gêhân*, AV. 1, 1. 47, 7. 54, 4. 101, 18. GF. 2, 67. Hn. 2, 1. دوم *gêhân*, AV. 1, 15. 5, 3. Hn. 1, 1. 2, 35. دوم *gêhânŏ*, GF. 3, 21, 64. دوم *gêhânŏ*, Dk. 145, 7. s. the world, the earth. Pers. گیهان, گِهان, کیهان, or کِهان.

دوم‌ارد‌ود‌ارد‌ود‌ود *gêhân-marenchînîḍâr*, AV. 100, 1. adj. world-destroying. دوم *gêhân* + ارد‌ود‌ارد‌ود *marenchînîḍâr*.

دوم *dîḍ*, AV. 4, 20. p. p. used as s. what is seen, a sight, an appearance. Past part. of دوم‌ود *dîḍanŏ*; Pers. دید.

دوم‌ود *dîḍanŏ*, substituted for دوم‌ود‌ارد‌ود‌ود *khadîtûntanŏ* in AV. 4, 18. by K20, K26, v. to see, to behold, to perceive, to observe, to look; past part. دوم *dîḍ*, AV. 5, 5. 11, 16. 57, 60, 93, 1. 101, 6, 11. Hn. 2, 11.

𐬛𐬀𐬌𐬌𐬎 *dîdŏ*, substituted for 𐬛𐬀𐬌𐬌𐬎𐬀𐬯𐬀𐬌𐬌𐬀𐬯𐬀𐬌 *khadîtûnd* in Hn. 2, 6. by H 6. Pers. دیدن, anc. P. Z. *dî*; Huz. syn. 𐬛𐬀𐬌𐬌𐬎𐬀𐬯𐬀𐬌𐬌𐬀𐬯𐬀𐬌𐬌𐬀𐬯𐬀𐬌 *khadîtûntanŏ*.

𐬛𐬀𐬌𐬌 *dîl*, AV. 4, 19. 𐬛𐬀𐬌𐬌𐬎 *dîl*, AV. 74, 2. s. a heart, the heart, the mind; often written 𐬛𐬀𐬌𐬌 which may be mistaken for *sar*. Pers. دیل, or دل, Z. 𐬛𐬀𐬌𐬌𐬎𐬀𐬯𐬀𐬌𐬌𐬀𐬯𐬀𐬌𐬌𐬀𐬯𐬀𐬌𐬌

pres. 3d sing. دژدلاوع *yedrûnêḏ*, AV. 19, 5, 9. 20, 21, 25, 27-29, 51, 59, 62, 86, 93, 94, 96, 3. 22, 23, 41, 43, 44, 63, 88, 4. 40, 99, 7. 48, 49, 71, 73, 78, 5. 55, 72, 97, 98, 2. 64, 65, 69, 6. 89, 4, 11. دلاوع *yedrûnêḏ*, AV. 24, 4. 90-92, 2. دژدلاوع ارب *barâ yedrûnêḏ*, Hn. 1, 15, 20. دژدلاوع ارب *barâ yedrûnêḏŏ*, N. 78, 1. takes away, forsakes, renounces; دژدلاوع ساع *frâz yedrûnêḏŏ*, N. 76, 7. brings forward; pres. 3d pl. دژدلاژ *yedrûnḏ*, AV. 70, 4. 99, 2. دلاژ *yedrûnḏ*, AV. 55, 1. Imper. 2d pl. دژدلاوع *yedrûnêḏ*, AV. 11, 11. 53, 7. Opt. 3d pl. دژدلاوع *yedrûnyên*, Hn. 2, 3, 38. Chald. דְּרָא; Pâz. syn. ارلاع *bûrḏanŏ*. This verb is generally written دژدلاوع, in accordance with the traditional pronunciation.

ديلژ سوسوع *dêr-yazishnîh*, AV. 4, 35. ديلژ سوسوع *dêr-yazishnîh*, Hn. 2, 32. s. long-continued ceremonial prayers, long worship, or ritualistic observances. ديلژ *dêr* + سوسوع *yazishn* + abst. suf. ـوع *-îh*.

ديلژ سوسوع *dêr-gazishnîh*, AV. 17, 26. s. long-continued cursing, lasting execration. ديلژ *dêr* + سوسوع *gazishn* + abst. suf. ـوع *-îh*.

دطلوسوع *dîliryîsh*, see دطلوسوع دژ *tag-dîlîryîsh*.

ع *yîn* (trad. *dayen*, or *dîn*) prep. (before s. and pron. not signifying persons) AV. 1, 1, 2, 7, 15, 18, 25. 2, 6, 24. 3, 2. 4, 9, 12, 15. 12, 11, 16, 18. 14, 1, 9, 12. 15, 7, 16, 20. etc. in, within, inside, into; (before s. and pron. signifying persons) AV. 63, 6. 70, 6. 99, 9, 10. unto, towards; AV. 43, 2. at; AV. 65, 3. among; (used as a s.) ع ارلع *pavan yîn*, AV. 5, 12, 18. in the inside of, in the midst of; (used adverbially) AV. 2, 11. 18, 14. 19, 80, 2. 34, 7. 41, 8. 43, 3. 54, 6. 67, 69, 4. 70, 2, 3. GF. 1, 15, 18. 3, 7. Hn. 2, 35. see ارلاوسوسوع *hankhetûnâḏanŏ*, ارلاع *zaḏanŏ*, ارلاوسوع *yâtûntanŏ*, ارلاژلاع *vâḏûntanŏ*, ارلاوژلاع *neftûnastanŏ*, ارلاسلاع *vaḏârḏanŏ*, ارلاسلاع *vajârḏanŏ*, ارلاژلاع *vazlûntanŏ*, ارلاوسوع *yekavîmûnâḏanŏ*, and ارلاژدلاع *yedrûntanŏ*. As. *ina*; Pâz. syn. سژلع *andar*.

This word is often written 𐬞𐬀𐬌 in accordance with the traditional pronunciation, and the Pahl.-Pâz. Glos. preserves another form of this Huz. prep. in 𐬞𐬀𐬍 (𐬞𐬌 in some copies); it is obvious that 𐬞𐬀𐬍 *bâĉn* (trad. *bakhĥn*) may be compared with Heb. Chald. בֵּין 'between, among', Syr. ܒܝܢ, Ar. بَيْنَ; it is also evident that the Huz. writers found no difficulty in changing 𐬛 *b* into 𐬇 *d* (see the remarks on 𐬛 *b*), so that it is quite possible that 𐬞𐬀𐬌 is merely a corruption of 𐬞𐬀𐬍 or 𐬞𐬌, and may be read *dĉn*, if the meaning 'between, among' be considered sufficiently near to that of the Pâz. *añdar*.

𐬞𐬌 *-yĉn*, suf. of opt. 3d pers. pl. affixed to the crude verb, (see 𐬞𐬌𐬇𐬀𐬭𐬀𐬙𐬌𐬞𐬌 *ycdrûnyĉn*). Z. opt. 3d pl. act. *-ayen*, or *-yen*.

𐬇𐬌𐬇 *dîg*, AV. 60, 2, 3. s. a pot, a kettle, a caldron. Pers. دیگ.

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to the transliterations adopted in this glossary.

N. B. All suffixes, numeral ciphers and Zand words are arranged separately at the end of this index.

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Appendix.

Notes on Pahlavî grammar

I. Examples of the various phonetic powers of the Pahlavi letters and their compounds.

𐭠, or 𐭡, 1) *a* (initial) in 𐭠𐭮𐭯 *asp*, 𐭠𐭩𐭥𐭭 *Aîrân*, 𐭠𐭲𐭬𐭥𐭭 *aêtûn*. 2) *â* (initial) in 𐭠𐭱𐭲𐭩𐭭 *âshtîh*, 𐭠𐭱𐭥𐭯 *âshûp*; (medial) in 𐭬𐭠𐭲 *mâr*, 𐭮𐭠𐭱𐭲𐭠𐭫 *sâstâr*. 3) *h*, *ha*, *he*, *hi*, *hu*, in 𐭣𐭮 *hîch*, 𐭮𐭣𐭮𐭣 *sahêd*, 𐭣𐭱𐭮 *hasht*, 𐭦𐭮𐭫𐭠 *zahabâ*, 𐭣𐭮𐭬 *hesam*, 𐭣𐭱𐭮𐭩 *vahisht*, 𐭣𐭥𐭫𐭮 *hurôdishn*. 4) *kh*, *kha*, *khe*, *khi*, in 𐭪𐭥𐭫 *khrâs*, 𐭪𐭮𐭪 *kakhsh*, 𐭪𐭱 *khayâ*, 𐭠𐭪𐭱 *Valkhash*, 𐭪𐭥𐭤𐭬𐭭𐭣 *khelmûnd*, 𐭪𐭩𐭫 *khirad*. 5) *zda* in 𐭦𐭮𐭣𐭲 *Mazdayast*. 6) 2 in 𐭫𐭠 200, 𐭫𐭤 2000.

𐭠 1) *â* (final) in 𐭫𐭠 *rabâ*, 𐭪𐭮𐭣𐭠 *kaspâ*. 2) *h* (final) in 𐭱𐭲𐭩𐭠 *stih*, 𐭱𐭥𐭢𐭠 *shukûh*. 3) *kh* (final) in 𐭮𐭪𐭠 *dûzakh*. 4) *âe* for 𐭮 *âê* (final) in 𐭬𐭠𐭲𐭮 *hômanâe*. 5) *zd* (final) in 𐭠𐭲𐭥𐭬𐭠𐭲𐭮 *Aûharmazd*.

𐭡 1) *h* (final) in 𐭫𐭠𐭡 *zareh*, 𐭬𐭠𐭲𐭡 *hômanih*. 2) *kh* (final) in 𐭮𐭪𐭠𐭡 *dûzakh*. 3) *âe* for 𐭮𐭡 *âê* (final) in 𐭬𐭠𐭲𐭡 *hômanâe*. 4) *âb*, or *âp*, (for 𐭠𐭮, or 𐭯) in 𐭢𐭠𐭡 *khvâb*, or *khvâp*. 5) the cipher 2. 6) see all compounds of 𐭣 + 𐭫.

𐭢 1) *akh*, *akha*, in 𐭠𐭢 *akh*, 𐭠𐭫𐭠𐭢 *akhar*. 2) *âh*, *âha*, in 𐭠𐭢𐭲 *châh*, 𐭫𐭠𐭠𐭢 *bâhar*. 3) *âkh*, *âkha*, in 𐭬𐭠𐭲𐭠𐭢 *âkhêzêd*, 𐭫𐭠𐭢 *ravâkh*,

Stâkhar. 4) *hâ* in *hâsar,* *vahâk,* *mî-vak.hâ.* 5) *khâ* in *khâk.* 6) *âi-i, âyî,* in *pâi-i,* *aperenâyîk.* 7) *îsh, êsha, yash, yasha,* in *nîshîv,* *stîsh,* *snêshar,* *zyash,* *yasharûbŏ.* 8) *îyâ* in *patîyârak.* 9) *yîh* in *hômanyîh.* 10) *gîh* in *sangîh.* And other compounds of + .

 a final form of , as in *hômanyîh.*

 may be a variant of the last in some cases, but is more probably a final form of .

 1) *hâkht* in *farhâkht.* 2) *hîsht* in *hîsht.*

 1) *âhân* in *sipâhân.* 2) *hâshn* in *khvahîshn.* 3) *îshân, yashân,* in *nîshân,* *zyashân.* 4) *gêhân* in *gêhânŏ.* And other compounds of + .

 1) *akht, akhta,* in *akhtman,* *akhtar.* 2) *âkht, âkhta,* in *vaḍâkht,* *apâkhtar.* 3) *hâta, hâḍ, hâḍa,* in *hâtar,* *hâḍôkht,* *nihâḍanŏ.* 4) *hakht* in *hakht.* 5) *yasht, yashta,* in *yasht,* *yashtanŏ.* And other compounds of + .

 1) *îyâz* in *nîyâzânînîḍ.* 2) *îyâv* in *vîyâvân.* And other compounds of + .

 1) *âhm* in *sâhmgûn.* 2) *âkhm, âkham,* in *hû-ravâkh-mînishnîh,* *zâkham.* 3) *hâm* in *hâmînô.* 4) *khâma* in *khâmak.* 5) any compound of + .

 1) *âkhmô* in *Tâkhmôrap.* 2) for *êshman* in *nêshman.*

𐬀 1) *ahû, ahô, ahv*, in 𐬀𐬀 *ahû*, 𐬀𐬀𐬱 *ahôsh*, 𐬀𐬀𐬌 *ahvân*. 2) *akhû, akhv*, in 𐬀𐬵𐬀𐬀𐬱 *akhûrsand*, 𐬀𐬌𐬵𐬀𐬀 *akhvêshkâr*. 3) *âân* in 𐬀𐬌𐬀𐬀𐬌𐬀𐬀𐬌 *anshûtâân*. 4) *âḫû, âhô*, in 𐬀𐬀𐬱 *âhûk*, 𐬀𐬵𐬀𐬀𐬌𐬙 *frâhâmat*, 𐬵𐬀𐬀𐬙 *parâhôm*. 5) *âhn, âhan*, in 𐬀𐬌𐬀𐬀𐬙 *pâhnâî*, 𐬀𐬀𐬱 *âhank*, 𐬀𐬀𐬙 *pirâhan*. 6) *âkhû* in 𐬀𐬀𐬌 *nâkhûn*. 7) *hâv, hâva, hâvi*, in 𐬀𐬀𐬌 *hâvân*, 𐬀𐬀𐬌 *hâvan*, 𐬀𐬌𐬀𐬀𐬌 *hâvisht*. 8) *hân, hâna*, in 𐬀𐬌 *nihân*; 𐬀𐬀𐬵 *barhânak*. 9) *khân, khâna*, in 𐬀𐬌𐬌 *khânîk*, 𐬀𐬀𐬌 *khânak*. 10) *zdân* in 𐬀𐬀𐬵𐬀𐬌. *Aûharmazdân*. 11) *êshva* in 𐬵𐬀𐬀𐬱 *kêshvar*. 12) *îshn* in 𐬀𐬌𐬙 *varôîshn*. 13) *dashin* in 𐬀𐬀𐬌 *dashinô*. 14) *îyâv* in 𐬀𐬀𐬌𐬀𐬌𐬙 *pâḍîyâvand*. 15) *îyân* in 𐬀𐬌𐬵 *mîyân*. 16) *îkân*, or *îgân*, in 𐬀𐬌𐬀𐬌𐬵 *mâḍîkân*. And other compounds of 𐬌 + 𐬀. 17) *sân* in 𐬀𐬌𐬵 *màsân*. 18) *yêhô* in 𐬀𐬵𐬀𐬀𐬙 *rayêhômand*. And other compounds of 𐬌 + 𐬀.

𐬁 *âhî* in 𐬌𐬁𐬀𐬵 *mâhîk*.

𐬃 *âhêm* in 𐬃𐬀𐬀𐬌 *khvâhêm*.

𐬄 *âhên* in 𐬄𐬀𐬀𐬌 *khvâhênd*.

𐬎, or 𐬏, 1) *ab, aba* in 𐬎𐬀𐬀𐬙 *abîḍar*, 𐬎𐬀 *abar*. 2) *âb* in 𐬏 *âb*. 3) *hab* in 𐬏𐬌𐬵 *zahabâ*. 4) see all compounds of 𐬌 + 𐬎 (= 𐬀).

𐬐 1) *at, ata*, in 𐬐𐬀𐬵𐬀𐬀𐬙 *atôjishn*, 𐬐𐬀𐬃𐬀𐬀𐬙 *ataft-dâḍ*. 2) *ât, âta*, in 𐬀𐬀𐬌𐬙 *âtâsh*, 𐬀𐬀𐬙 *pâtô*, 𐬀𐬀𐬐 *âtarô*, 𐬐𐬀𐬙 *bâtar*. 3) *âḍ, âḍa*, in 𐬐𐬀𐬀 *vâḍ*, 𐬐𐬀𐬀𐬵 *mâḍak*. 4) *hat, hata, hatî*, in 𐬀𐬀𐬐𐬙 *hattân*, 𐬀𐬐𐬙 *hátat*, 𐬵𐬀𐬐 *hatich*. 5) *kht, khta, khet*, in 𐬐𐬀𐬎 *bakht*, 𐬀𐬀𐬐𐬀𐬙 *pôkhtanŏ*, 𐬀𐬀𐬐𐬙 *khetyâ*. 6) any compound of 𐬌 + 𐬐.

𐬰 1) *az, aza,* in 𐬀𐬰𐬭 *azîr,* 𐬰𐬱𐬱 *azash.* 2) *ap, apa, ape,* in 𐬀𐬵𐬵𐬭 *apâkhtar,* 𐬀𐬵𐬙𐬰𐬭 *apatîyârak,* 𐬀𐬯𐬌𐬰𐬭 *aperenâyîk.* 3) *af, afa,* in 𐬀𐬌𐬰 *afrâ,* 𐬰𐬱𐬱 *afash.* 4) *av, ava, avi,* in 𐬀𐬯𐬙𐬰𐬱 *avâyast,* 𐬀𐬯𐬱𐬙𐬰𐬭 *avaspârd,* 𐬀𐬯𐬵𐬰𐬭 *avistâk.* 5) *âcha* in 𐬀𐬴𐬀 *vâchak.* 6) *âj* in 𐬴𐬌𐬀 *kharâj.* 7) *âz, âza, âzi,* in 𐬀𐬰𐬭 *âzvar,* 𐬴𐬀 *namâz,* 𐬀𐬰𐬌 *âzard,* 𐬀𐬰𐬱𐬌𐬰𐬴 *ḥarâzishak.* 8) *âp, âpa,* in 𐬀𐬵𐬵𐬰𐬭 *âpûstanŏ,* 𐬀𐬵𐬐 *châpûk,* 𐬀𐬵𐬵𐬰𐬌 *Pâpakân.* 9) *âf* in 𐬀𐬌𐬰𐬭 *âfrînô,* 𐬴𐬯 *Kâf.* 10) *âv, âva,* in 𐬀𐬯𐬰 *âvân,* 𐬀𐬯𐬯𐬰 *tâvêḍ,* 𐬀𐬯𐬌 *âvard,* 𐬜𐬰𐬯𐬀 *garmâvak.* 11) *hach* in 𐬴𐬀𐬙 *Brôhach.* 12) *haz* in 𐬀𐬰𐬱 *kazâr.* 13) *haf* in 𐬵𐬌 *haft.* 14) *khef* in 𐬵𐬌𐬀𐬭 *khefrûnd.* 15) any compound of 𐬱 + 𐬭.

𐬰𐬴 1) *arsh, aṛash,* in 𐬰𐬴𐬯 *arshyâ,* 𐬰𐬴𐬐 *arashk.* 2) *ârîh* in 𐬱𐬰𐬴 *khvârîh.* 3) *ârdâ* in 𐬀𐬙𐬰𐬴𐬌 *patkârdâr.* And other compounds of 𐬌 + 𐬀 + 𐬰.

𐬭𐬭 1) *aîyy* in 𐬀𐬭𐬭 *aîyyâr.* 2) *khayê* in 𐬵𐬭𐬭 *khayêbêt.*

𐬵 1) *am, ama, ame,* in 𐬀𐬌𐬵 *amâvand,* 𐬀𐬴𐬵 *amarg,* 𐬀𐬱𐬌𐬭𐬵 *ameshôspend.* 2) *âm, âma, ậmu,* in 𐬵𐬭𐬯 *kâmêḍ,* 𐬵𐬭 *nâm,* 𐬵𐬭𐬰𐬱 *kâmastanŏ,* 𐬀𐬵𐬭 *anâmurz.* 3) *hm, ham, ḥama, hami, hum,* in 𐬱𐬵𐬭 *sahmgûn,* 𐬵𐬯 *hamâk,* 𐬵𐬭𐬌𐬰 *stahambak,* 𐬐𐬵 *hamich,* 𐬵𐬯𐬰 *humânâk.* 4) *khm, kham,* in 𐬵𐬭𐬵 *tôkhm,* 𐬵𐬭𐬙𐬌 *pêtkham.*

𐬌𐬵 1) *amat, amạta, amati,* in 𐬀𐬙𐬰𐬌𐬵 *amatshân,* 𐬵𐬌𐬵 *amatat,* 𐬐𐬌𐬵 *amatich.* 2) *hamta, humat,* in 𐬵𐬙𐬯𐬙𐬌𐬌𐬵 *ham-taptishnîh,* 𐬌𐬵 *humat.*

𐬐𐬵 *hamch* in 𐬵𐬐𐬵 *ham-chîm.*

𐬀 1) *âmak* in 𐬀𐬵𐬀 *kâmak*. 2) *hmk*, *hmak*, *hamak*, in 𐬵𐬀𐬀𐬙 *sahmkûn*, 𐬀𐬙𐬵 *grehmak*, 𐬚𐬀𐬙𐬵 *bar-hamak*. 3) *khmak* in 𐬐𐬀𐬙𐬵 *tôkhmak*.

𐬁 1) *âmû* in 𐬁𐬙𐬐𐬁 *âmûkht*, 𐬚𐬁𐬙𐬀 *anâmûrz*. 2) *amer* in 𐬁𐬙𐬁 *Amerôdad*. 3) *hamô*, *hamv*, in 𐬵𐬁 *hamô-kun*, 𐬚𐬁 *hamvâr*. 4) *khamû* in 𐬐𐬀𐬁 *khamûtyâ*. 5) *khamr* in 𐬐𐬁 *khamrâ*.

𐬀 1) *aû*, *aô*, *av*, *ava*, in 𐬀𐬵𐬁 *aûmêd*, 𐬀𐬰 *aôsh*, 𐬀𐬚 *avlâ*. 𐬀𐬰𐬙 *avanâs*. 2) *an*, *ana*, in 𐬀𐬙𐬛 *andarûn*, 𐬀𐬙 *Anâîr*. 3) *ar* in 𐬚𐬀𐬙𐬐𐬀𐬙 *Artakhshatar*. 4) *âv*, *âva*, in 𐬀𐬙 *nâvŏ*, 𐬀𐬙𐬛𐬰 *amâvandîh*. 5) *ân*, *âna*, *âni*, in 𐬀𐬙𐬵 *ângûn*, 𐬀𐬙 *vâng*, 𐬙𐬀𐬀 *tanûân*, 𐬵𐬀𐬚 *pânak*, 𐬀𐬙 *ânich*. 6) *âr* in 𐬚𐬀𐬙𐬚 *avârîk*. 7) *hû*, *hô*, in 𐬵𐬁𐬙 *hûmat*, 𐬁𐬙 *nuhûm*, 𐬁𐬙 *hôm*. 8) *hn*, *han*, *hin*, in 𐬵𐬀𐬙𐬚 *pahnâk*, 𐬵𐬁𐬙 *hanjaman*, 𐬙𐬀𐬙 *Hindûkân*. 9) *hra*, *har*, *hor*, in 𐬀𐬙𐬐𐬁𐬙𐬚 *amahraspend*, 𐬚𐬁𐬙 *Aûharmazd*, 𐬁𐬙 *Horvadad*. 10) *khû*, *khô*, *khv*, *khva*, *khav*, in 𐬙 *khûn*, 𐬐𐬀𐬙 *nakhûst*, 𐬙𐬚𐬚 *pasukhô*, 𐬐𐬰 *khvêsh*, 𐬚𐬐𐬚 *lakhvâr*, 𐬙𐬚𐬰 *khvahîshn*, 𐬐𐬀𐬙𐬙 *khavîtûnast*. 11) *khan*, *khun*, in 𐬐𐬀𐬛 *khandak*, 𐬐𐬙 *khunîd*, 𐬙𐬚 *sakhun*. 12) *khel* in 𐬵𐬙 *khelmû*.

𐬀𐬛, or 𐬀𐬛, *ăd* (= 𐬀𐬙 *ând*) in 𐬀𐬛𐬀𐬙𐬰 *shedkûnând*.

𐬀 1) *aî* (initial) in 𐬀𐬵 *aîgh*. 2) *ây* (medial) in 𐬐𐬰𐬙𐬛 *khûdâyîh*. And other compounds (initial, or medial) of 𐬀 + 𐬛 and 𐬛 + 𐬀. 3) *3* in 𐬚𐬀 *300*, 𐬚𐬵 *3000*.

𐬐 1) *âî*, *âya*, in 𐬐𐬙 *pâî*, 𐬐𐬚𐬚 *sâyak*. 2) *hî* in 𐬐𐬀𐬙 *tôhîk*. 3) *khî* in 𐬐𐬙 *khîk*, 𐬐𐬚 *rakhîk*. 4) *khda* in 𐬚𐬐 *bakhdar*. And other compounds of 𐬀 + 𐬛 and 𐬛 + 𐬐. 5) used for the numeral cipher 𐬐𐬰 in 𐬐 *60*, 𐬐𐬙 *70*.

ـه (final form of ه) 1) *aî*, *aê*, in ـه *aî*, *aê*. 2) *âî*, *âê*, in ـاه *râî*, ـاسه *nasâî*, ـهگاسه *hômanâê*. 3) *âk*, or *âg*, in ـاگاره *Frôbâk*. 4) *hî* in ـه *hî*. 5) *khad* in ـه *khad*. 6) *îh* in ـهگاسه *hômanîh*, ـهاگاره *farpîh*.

ـس 1) *aî*, *aê*, in ـس *aî*, *aê*. 2) *âî*, *âê*, (final) in ـاوبیس *nikîrâî*, ـسگاس *hômanâê*. 3) *hî* in ـس *hî*. 4) *khad* in ـس *khad*. 5) *îh* in ـسگاس *hômanîh*. 6) the cipher *3*. 7) see all compounds of ه + ـل.

ـن a final form of ـنـ in ـنیه *pâî*, ـنگاس *hômanâê*.

ـسغ *aîgh*, *aîgha*, in ـسغگاس *aîghmân*, ـوسغ *aîghash*.

ـپ 1) *adm* in ـپهگاسم *Admîtân*. 2) *âgm* (for *âkm*) in ـپگاسهگاسه *spênâk-mînavad*. 3) *khîm* in ـپگاس *hû-khîm*.

ـپهم *aêmat* in ـپهم *aêmat*.

ـپ 1) *aîman* in ـپـنـ *aîmandên*. 2) *hêmnu* in ـپهاس *hêmnunast*.

ـم 1) *ayû*, *ayô*, in ـمیه *ayûf*, ـمهـوـمیه *ayôshdâsar*. 2) *aîn* in ـمنم *aînman*. 3) *agû* in ـمهمیم *agûftâr*. 4) *âîû*, *âyû*, *âyô*, *âîv*, *âyava*, in ـوـمیه *Kâî-Us*, ـوـمیا *nâyûdâ*, ـمهک *zaremâyô*, ـمهمیم *khûdâîvâr*, ـمیگ *mâyavad*. 5) *âîn*, *âîna*, *âên*, *âyen*, *âyin*, in ـمهک *zahabâîn*, ـمنم *âînak*, ـمیا *bâên*, ـپمیگهمیا *padmâyend*, ـمیمهم *shin-âyinîd*. 6) *hên* in ـمنا *hênô*. 7) *îsv* (for ـمهس *asv*) in ـمهم *îsvâr*. 8) *yasn* in ـمیمهم *dêvayasnân*. 9) *êdîna* (for ـمهس *adîna*) in ـوـمیم *êdînash*.

ـم, or ـپ, 10) *âdû* in ـهگاسپـمیاره *frâ-dûshmat*. 11) *khdû*, *khadû*, in ـپاـمیا *vakhdûnd*, ـپوـمیاره *khadûk-bâr*.

ا, آ, or أ, *âdû* in وندانا *vâdûnêd.*

س *4* in سلا *400,* سلم *4000.*

س the cipher *4.*

سر the cipher *5,* usually written ٥.

ر *b, ba, be, bi, bu,* in برادر *brâd,* رلب *kalbâ,* سر *âb,* ر *bar,* ستمبک *stahambak,* بنفشمن *benafshman,* وند *kabed,* بسرای *bisrayâ,* رئبش *rûbishn,* بلند *buland,* چبن *chabun.*

ربب *bbe, bab,* in ربمن *libbemman,* بابا *babâ.*

ج 1) *baj* in بجناک *bajînak.* 2) *baza, beza,* in بزک *bazak,* بزشکی *bezashkîh.*

برحین *barehîn* (for برچین *barchîn*) in برچینید *barchînîd.*

ج 1) *bûj, bûji,* in بوجید *bûjîd,* بوجشن *bûjishn.* 2) *bûz, bôza,* in بوزرگ *bûzûrg,* بزشک *bôzashk.*

بونیچ *bûnich,* in هم‌بونیچ *ham-bûnich.*

پ 1) *p, pa, pe, pi,* in پاک *pâk,* نپیک *nipîk,* خوپ *khûp,* پریک *parîk,* اوپست *aûpast,* پسکوند *peskûnd,* گوسپند *gôspend,* نپشت *nipisht.* 2) *f, fa, fi,* in فرارون *frârûn,* فریفت *frîft,* کوف *kôf,* فرهنگ *farhâng,* وفر *vafar,* فریخت *firîkht.* 3) *v, va,* in بورک *bavrak,* گروب *garôv,* وشادک *vashâdak,* ازور *azvar.*

ت 1) *t, ta, te, ti, tu, to,* in تارتوم *târtûm,* پتکوفت *patkûft,* تپاه *tapâh,* شنتک *shanatak,* تبرونست *tebrûnast,* زکتلوند *zektelûnd,* تشگا *tishgâ,* تخشید *tukhshêd,* ترونک *torunak.* 2) *d, da,* in دکشیه *dkêshîh,* پدموخت *padmûkht,* درود *drûd,* پدش *padash.*

چ, or ڇ, 1) *ch, cha, chi,* in چپڑ *chîpâ,* چمچا *kamchâ,* چانچ *panch,* چند *chand,* روشناک *rochanâk,* چم *chim.* 2) *j, ja, ji, ju,* in تاجید *tajîd,* اسپنج *aspanj,* پدمآجن *padmâjan,* وانجشک *vanjishk,* جندینند *jundînand.* 3) *z, za, zu,* in دزد *dûzd,* پیروز *pîrûz,* دروغزن *drôghzan,* وازرگ *vazurg.*

ڇ an occasional form of چ, as in آتاشیچ *âtâshich,* چیگن *chîgûn,* واجارید *vajârêd.*

ر 1) *r, ra, re, ri, ru, ro,* in راست *râst,* برادر *brâdar,* رفت *raft,* مرک *marak,* رهاتانید *rehatânêd,* ارزور *arezûr,* خوریشن *khûrishn,* رخ *rukhŏ,* درخت *drukht,* رست *rost.* 2) a numeral cipher in ر 20, ڑ 30, ڑ 100, ڑ 1000.

ل, or ۔, 3) *l, la, le, li,* in لالیا *lâlyâ,* کلبا *kalbâ,* سکال *sikâl,* لک *lak,* سالک *sâlak,* لکم *lekûm,* لست *list,* بالشن *bâlishn.*

ڒ (occasional Huz. final) 1) *r* in اخر *akhar,* زکر *zakar,* مکھار *mekhâr.* 2) *l* in ال *al,* وال *val.*

ـا 1) *râ* (final) in افرا *afrâ.* 2) *lâ* (final) in لالا *lâlâ.*

ـم 1) *râm, râmi,* in رام-یار *Râm-yâr,* وهرام *Vâhrâm,* رامشن *râmishn.* 2) *rhama* in برهمک *bar-hamak.* 3) *lakhm* in لکھما *lakhmâ.*

ـت 1) *rt, rat,* in ارتا *artâ,* فراتم *fratûm,* ارت *ârat.* 2) *rd, rda, rdi, rad, red,* in ارذا *Arḍâ,* زرد *zarḍ,* مردک *mûrḍak,* وردشن *varḍishn,* رذخدا *raḍ-khûḍâ,* ستارد *stareḍ.* 3) *lat, lata,* in تلاتک *tclatâk,* لتمن *lataṃman.*

ـچ 1) *rch* in کذارچائی *kaḍârchâî.* 2) *rj, rja, raja,* in فرجام *farjâm,* ارج *arj,* سفرجلیا *safarjalyâ,* فرجافت *frŏjaft.* 3) *rz, rza, rzi,*

raz, in *bûrzâk*, *varz*, *arzan*, *garzishn*, *razm*, *akaraz*. 4) *raf* in *drafshnîk*. 5) *laja* in *lajan*.

1) *rrû* in *arrûn*. 2) *lelû* in *khalelûnast*, *yemalelûnêd*. 3) *lû* (for) in *dekhlûn*.

1) *rm*, *rma*, *ram*, *rama*, *rem*, *rim*, in *farmân*, *narm*, *pûr-marg*, *ramîtûnd*, *khûram*, *ramak*, *zaremâyô*, *darim*. 2) *lm* in *Salm*.

1) *rmû*, *rmô*, *ramû*, *ramva*, in *farmûd*, *yasharmôk*, *pîramûn*, *baramvand*. 2) *rman* in *Akharman*. 3) *lmû* in *khelmûnd*. 4) *lman* in *valman*.

1) *rû*, *rô*, *rv*, *rva*, *rvi*, *rav*, *rava*, *reva*, in *rûbân*, *avârûn*, *rôshan*, *varôishn*, *marvârîd*, *parvard*, *harvisp*, *giravîshn*, *fravard* *âtarevâkhsh*. 2) *ran*, *ren*, *runa*, in *ranj*, *afrank* *varenô*, *torunak*. 3) *lû*, *lô*, *lev*, *leva*, in *lûtak*, *vazlûnd*, *lôit*, *levîn*, *levatman*. 4) *lan* in *lanman*, *bûland*.

1) *rîm*, *rêm*, in *rîm*, *bûrêm*. 2) *rgm* in *bûzûrg-mînishn*.

rîman in *rîmanîh*.

z, *za*, *ze*, in *zâd*, *môzd*, *raz*, *zab-zabâ*, *zednund*.

zad, *zada*, *zud*, in *zadâr*, *zadanô*, *afzud*.

zar, *zare*, *zer*, in *zarîn*, *zareh*, *zerkhûnd*.

ﮒ *zm, zam, zem, zima,* in ﺳﻮﺩﻣﮒ *azmâyishn,* ﺳﻤﮒ *zamân,* ﮒ *zem,* ﺳﺮﻳﻤﮒ *zimastân.*

ﮒ *zmû* in ﻣﻤﮒﺳ *aûzmûd.*

ﮐ 1) *zû, zô, zv,* in ﺳﺮﮐ *zûbân,* ﺳﻮﮐﺮﺩ *afzûnîk,* ﺍﺳﮐ *zôhar,* ﺭﺩﮐﺨ *khazôrâ,* ﺳﻤﮐﺳ *hûzvân.* 2) *zan, zani, zin,* in ﺯﻧﮐ *zand,* ﺍﺭﻭﮐ *bazankar,* ﺳﻮﮐ *zanishn,* ﺳﻮﻧﮐ *zindân.*

ﺩ 1) *s, sa, se, si, su,* (initial and medial) in ﻣﺮﻭﺩ *srûd,* ﺳﺪﻳﺎ *pasîn,* ﺭﺩﺍ *sard,* ﺍﺳﺩ *asar,* ﺩﻭﻭﺍﺩﺯ *sedkûnd,* ﻣﺮﺳﻨﺩ *yansegûnd,* ﺍﻭﺳﺩ *sikâl,* ﺳﻮﺷﺪﻳﺎ *pûrsishn,* ﺭﺩﺍﺳﺩ *afsurd.* 2) any compound of ﺩ + ﺩ and ﺩ + ﻭ. 3) a numeral cipher in ﺳﺩ *50* (usually ﻭﺩ), ﺳﺩ *3* (usually ﺱ).

ﻥ 1) *s* (final) in ﻭﺍﻧﺱ *vanâs,* ﺍﺭﻥ *ars.* 2) any compound of ﺩ + ﺩ and ﺩ + ﻭ. 3) the cipher ﻥ *40* and in ﻭﻥ *50.*

ﺳﺩ, ﺳﺪﺩ, ﺭﺪﺳﺩ, ﺳﺪﺩ, ﺭﺪﺩ, ﺪﺩ, ﺷﺩ, ﺷﺩ, ﺳﺩ, ﺮﺩ, etc. are often written like ﺳﺩ, ﺳﻭﺩ, ﺭﻭﺩ, ﺳﻭﺩ, ﺭﻭﺩ, ﻭﺩ, ﺷﻭﺩ, ﺷﻭﺩ, ﺳﻭﺩ, ﺮﻭﺩ, etc. respectively.

ﺏ 1) *sab* (= ﺍﺏ, or ﺳﺩ) in ﺏﺭﺏﺳ *sabsabâ* (?). 2) *yêb* in ﺭﻳﺎﺳ *khayêbêt.* 3) *dêb* in ﺏﺳ *dêbâ.* 4) *îgab* in ﺏﺳﺭﻳﻊ *magôî-gabrâ.* 5) *ggab* in ﺏﺳﺭﻮﻋ *môg-gabrâ.* 6) *dih* (= ﻫ) in ﺏ *dih.* 7) *jeh* in ﺝ *jeh.* 8) *îkh* in ﺏﻳﺦ *mîkh.* 9) *îyy* in ﺭﻳﺎﺳ *aîyyâd.* 10) for ﺏﺭ in ﺏ *12.*

ﺭﺳ 1) *st, sta, sti, stu, sto, sat,* in ﻭﺍﺳﺭﺳ *stârak,* ﺍﺭﺳﺭﺩﺳ *dastôbar,* ﺳﺭﺳ *hast,* ﺍﺳﺭﺳ *star,* ﺩﺳﺭﺳﺭ *vastarg,* ﺳﺭﺳ *stih,* ﺳﺳﺭﺳ *astishn,* ﺩﺳﺭﺳ *sturg,* ﻭﺍﺳﺭﺳﺳ *aûsturdak,* ﺍﺳﺭﺳﺳ *hûstovâr,* ﺳﺭﺳ *satô,*

rasat. 2) *saḍ* in *saḍîgar*, *basaḍ.* 3) *yîḍ, yêḍ*, in *vâyîḍ*, *numâyêḍ.* 4) *dît, diḍ, dîḍa*, in *khadîtûnḍ*, *randîḍ*, *dîḍanŏ.* 5) *gêt* in *gêtîk.* And other compounds of ◌ + ◌.

1) *sija* in *pasijak.* 2) *saz* in *sazêḍ*, *asazâk.* 3) *sp, spa, spe, sip, sipa*, in *spôr*, *avaspârishn*, *asp*, *spazg*, *asparâs*, *Spendarmaḍ*, *ameshôspend*, *sipâh*, *ansipâs*, *siparam.* 4) *suf* in *suft.*

1) *sm, sam, som*, (usually ◌) in *âsmân*, *hêsam*, *baresom.* 2) *yêm* in *numâyêm.*

1) *sman, smin*, in *kresman*, *yâsmin.* 2) *yêmû* in *ayê-mûkht.* 3) *yadman* in *yadman.* 4) *gadman* in *gadman.*

1) *sû, sô, sva, sav*, in *sûḍ*, *tasûm*, *sôjâk*, *afsôs*, *khûrsvand*, *Savâk.* 2) *sn, sna, san, senu, sin*, in *snêshar*, *Mâzdayasnân*, *âsnatâr*, *sang*, *Alaksandar*, *yakhsenunêḍ*, *asinîn.* 3) *sar* in *sardâr.* 4) *yîn, yîna*, in *âyîn*, *râyînîḍ*, *giryînand.* 5) *îgû* in *avî-gûmân*, *chîgûn.* 6) *jîn* in *jînâk.*

, or , 7) *dêv, dêva*, in *dêvâl*, *dêvayasnân.* 8) *dîn, dîni, dên*, in *dînâ*, *adîn*, *adînich*, *rôdênd.* 9) *dgû*, or *dkû*, in *sazdgûn.*

, or , 10) *gîn* in *margînîḍ.* 11) *qdô* in *pagdôn.*

𐭮 1) *sî* in 𐭮𐭩𐭥𐭫𐭩𐭭 *sîrîh*, 𐭥𐭫𐭮 *ra sîk.* 2) *sada*, *sed*, in 𐭮𐭣𐭣𐭥𐭫 *asadar*, 𐭮𐭣𐭣𐭫𐭪𐭥𐭭𐭣 *sedkûnd.* 3) *sag* in 𐭮𐭣𐭣 *sag.* 4) *îs*, *ês*, in 𐭩𐭮𐭣𐭣𐭭 *vîsp*, 𐭯𐭩𐭮𐭣𐭣𐭩𐭣 *pêsîd.* 5) *dîg* in 𐭣𐭣 *dîg.* And other compounds of 𐭣 + 𐭣, 𐭣 + 𐭣𐭣, or 𐭣 + 𐭣 + 𐭣. 6) a numeral cipher in 𐭣𐭣 *3* (usually 𐭫), 𐭣𐭣 *60* (usually 𐭪), 𐭣𐭣𐭫 *70*; also 𐭣𐭣 *sî*, 'thirty'.

𐭣𐭣𐭫 is often written 𐭫𐭪.

𐭬 1) *sh*, *sha*, *she*, *shi*, *shu*, in 𐭥𐭬𐭩𐭫 *shîr*, 𐭯𐭫𐭪𐭬𐭫𐭯 *khûrshêd*, 𐭬𐭪𐭯 *khûsh*, 𐭩𐭥𐭬 *sharm*, 𐭯𐭬𐭪𐭣𐭯 *hamîshak*, 𐭬𐭫𐭫𐭬 *shekônâ*, 𐭯𐭪𐭫𐭬 *shikast*, 𐭯𐭮𐭬𐭪 *keshishn*, 𐭬𐭫𐭬 *shukûh*. 2) *yâ* in 𐭩𐭫𐭯𐭯𐭬 *yâityûnd*, 𐭣𐭮𐭬𐭲 *myâzd*, 𐭬𐭪𐭲 *magâ*. 3) *îh*, *îha*, *êh*, in 𐭪𐭬 *nîhîv*, 𐭬𐭪𐭯𐭯𐭥 *râstîh*, 𐭥𐭬𐭪𐭲 *chîhar*, 𐭬𐭪𐭬 *vêhîh*. 4) *îkha*, *yakh*, in 𐭥𐭬𐭮 *hîkhar*, 𐭣𐭫𐭯𐭬 *yakhsenûnd*. 5) *yazda* in 𐭩𐭫𐭬 *Yazdâkard*.

𐭬, or 𐭲, 6) *dâ* in 𐭯𐭪𐭬𐭲 *dâsht*, 𐭥𐭲𐭫𐭯 *sardâr*, 𐭬𐭲𐭪 *fardâ*. 7) *dah*, *dahi*, in 𐭮𐭣𐭬𐭲 *dahîshn*, 𐭮𐭪𐭲 *dahishn*. 8) *dakh*, *dekh*, in 𐭪𐭬𐭪𐭲 *dakhshak*, 𐭩𐭥𐭥𐭲 *dekhlûnd*.

𐭬, or 𐭲, 9) *gâ* in 𐭪𐭬𐭲 *gâs*, 𐭫𐭥𐭲𐭯 *angârd*, 𐭪𐭬𐭣𐭯 *tîshgâ*. 10) *guh* in 𐭪 *guh*.

𐭬, or 𐭳, 11) *jâ* in 𐭣𐭬𐭳 *jâî*. 12) *jeh* in 𐭬𐭳 *jeh*.

𐭫 a final form of 𐭥, see 𐭪 *s* + 𐭥 *b*.

𐭭 a final form of 𐭬, as in 𐭭𐭫𐭯𐭲 *chîgânash*, 𐭭𐭫𐭣𐭯𐭩 *nêshmanîh*.

𐭭 an occasional form of 𐭥 *l* in compounds.

𐭪𐭪 1) *shâ* in 𐭯𐭩𐭣𐭬𐭪𐭪 *shâyast*, 𐭪𐭪𐭫𐭯𐭩𐭯 *tûkhshâk*. 2) *shah*, *shaha*, in 𐭪𐭬𐭪𐭪 *shahîh*, 𐭪𐭪𐭯𐭯𐭯𐭣𐭯 *pâdakhshah*, 𐭥𐭬𐭪𐭪 *shahar*. 3) *shkha* in 𐭪𐭬𐭥𐭪𐭪 *resh-kharish*. 4) *gâh* in 𐭫𐭪𐭯𐭯𐭯𐭯 *tâkht-gâh*.

5) *îhâ* in 𐬯𐬀𐬱𐬀𐬌𐬎𐬀 *pôstîhâ*. 6) *dahâ* in 𐬛𐬀𐬵 *Dahâk*. 7) *gihâ*, or *kihâ*, in 𐬴𐬀𐬙𐬀𐬵 *khadûînakihâ*. 8) *yîsh* in 𐬯𐬀𐬌𐬎𐬹 *dâḍyîsh*. 9) *sîh* (for 𐬯𐬀) in 𐬯𐬀𐬵𐬀𐬎 *âkâsîh*.

𐬯𐬀 1) *shâh* in 𐬛𐬀𐬯𐬀𐬵𐬌𐬎𐬀 *pâḍakhshâhîh*. 2) *shyasha* in 𐬱𐬀𐬎𐬹𐬀𐬵𐬀𐬙 *Srôsh-yasharûbŏ*. 3) *shêdâ* in 𐬯𐬀 *shêdâ*. 4) *yâhâ* in 𐬯𐬀𐬴 *myâhâ*.

𐬯𐬀 *shêdayyâ*, or *shâêdâ*, in 𐬛𐬀𐬯𐬀 *shêdayyâîh*.

𐬌𐬀 *shedâyâza* in 𐬛𐬀𐬌𐬀𐬯𐬀 *shedâ-yâzakîh*.

𐬵𐬀 *shêdâân* in 𐬌𐬀𐬵𐬀 *shêḍâân-dâḍ*.

𐬌𐬀 *shâhp* in 𐬱𐬀𐬌𐬀 *Shâhpûhar*.

𐬴𐬀 *gâyêhêma* in 𐬌𐬀𐬴𐬀 *Gâyêhê-marḍ* (?).

𐬌𐬀 1) *shâḍ*, *shâḍa*, in 𐬛𐬀𐬌𐬀 *shâḍîh*, 𐬵𐬀𐬌𐬀 *vashâḍak*. 2) *dâkht*, *dâkhta*, in 𐬌𐬀𐬱𐬹 *pardâkht*, 𐬵𐬀𐬌𐬀𐬵 *andâkhtak*. 3) *îhâḍ* in 𐬌𐬀 𐬯𐬀𐬵 *Astî-vîhâḍ*. 4) *yîshta* in 𐬱𐬀𐬌𐬀𐬵𐬎 *âsânyîshtar*.

𐬌𐬀 1) *shâz*, *shâzi*, in 𐬌𐬀𐬙𐬌𐬀𐬹 *bêshâzînîḍ*, 𐬯𐬀𐬌𐬀𐬹 *bêshâzishn*. 2) *shâp* in 𐬱𐬀𐬌𐬀 *Nikhshâpûr*. 3) *shâva* in 𐬱𐬀𐬌𐬀 *srôshâvarz*. 4) *îyâv* in 𐬛𐬀𐬌𐬀𐬙𐬌𐬀 *pâḍîyâvîh*.

𐬯𐬀 1) *shâm* in 𐬙𐬀𐬯𐬀𐬹 *bîshâmrûtô*. 2) *shham* in 𐬴𐬀𐬯𐬹 𐬵𐬎𐬀𐬙𐬀 *dûsh-ham-pûrsakîh*. 3) *dâhm* in 𐬯𐬀 *dâhmân*.

𐬯𐬀 *shhumat* in 𐬴𐬀𐬯𐬹 *dûsh-humat*.

𐬯𐬀 *shâmû* in 𐬴𐬀𐬯𐬹 *dûsh-âmûkht*.

𐬯𐬀 1) *shâva* in 𐬱𐬀𐬌𐬀𐬵 *khvêshâvand*. 2) *shân*, *shâna*, in 𐬯𐬀𐬙 *mûnshân*, 𐬵𐬀𐬌𐬀 *shânak*. 3) *shhû*, *shhô*, *shahû*, in 𐬌𐬀𐬯𐬹 *dûsh-hûkht*, 𐬱𐬀𐬴𐬀𐬵 *hôsh-hômand*, 𐬯𐬀𐬹 *dûshahû*. 4) *shkhv*, *shkhva*,

in *dûshkhvâr*, *patash-khvar*. 5) *yâân* in *myâân*. 6) *îhân*, *êhân*, in *nîhân*, *gêhân*. 7) *dahân* in *dahân*. 8) *gahân* in *ashgahân*. 9) *yadadân*, or *yazdân*, in .

shkhîm in *dûsh-khîm*.

shahîn in *aûshahîn*.

1) *sheb*, *shib*, in *shebkûnd*, *shîbâ*. 2) *ychab* in *yehabûnd*. 3) *yekhab* in *yekhabkhûn*. 4) *jêh* in *jêh*.

, or , 5) *dahab* in *dahabâ*. 6) for in *13*.

1) *sht*, *shat*, *shata*, *shit*, in *hashtûm*, *tasht*, *shatman*, *shatakîh*, *shitâ*. 2) *shed* in *shedûnd*. 3) *yât* in *yâtûk*, *yâtûnd*. 4) *yâd* in *fryâd*. 5) *îhta* in *farpîhtar*. 6) *îkht*, *îkhta*, in *âvîkht*, *rîkhtanŏ*. 7) *yêdat* in *yêdatô*. 8) *gâd*, *gâda*, in *gâd*, *gâdanŏ*.

, or , 9) *dât* in *dâtôbar*. 10) *dâd*, *dâda*, *dâdi*, in *dâdâr*, *dâdak*, *dâdistân*. 11) *dakht* in *andakht*.

1) *shch*, *shcha*, in *Mânôshchîha*, *dûshchashm*, 2) *shav* in *shavshîr*. 3) *yâz* in *yâzdahûm*, *piyâz*. 4) *yâf* in *ayâft*. 5) *yâv* in *âsyâv*.

, or , 6) *dâz*, *dâzi*, in *andâzêd*, *andâzishn*.

, or , 7) *gâva* in *gâvar*

dâzak in *andâzak*.

𐬱 1) *shm, shma, sham, shem, shema,* in 𐬱𐬀𐬱𐬀𐬵𐬌 *dûsh-mînishn* 𐬱𐬉𐬱 *khêshm,* 𐬱𐬀𐬱𐬀𐬐 *chashmak,* 𐬵𐬀𐬱𐬀𐬵 *shamshîr,* 𐬱𐬀𐬱 *shemîk,* 𐬱𐬀𐬱 *shemag.* 2) *yâm* in 𐬱𐬀𐬌 *ayâm.* 3) *gâm* in 𐬱𐬀𐬜 *gâmân,* 𐬱𐬀𐬜 *hangâm.* 4) *jâm, jâma,* in 𐬚𐬀𐬱𐬀𐬜 *Jâmâsp,* 𐬐𐬀𐬱 *jâmak.*

𐬱, or 𐬱𐬀, 5) *dâm* in 𐬱𐬀𐬛𐬀 *dâmân,* 𐬱𐬀𐬛𐬜 *andâm.* 6) *dahm* in 𐬱𐬀𐬵𐬀 *dahman.* 7) *dakhma* in 𐬐𐬱𐬀 *dakhmak.*

𐬨𐬱 1) *shmat* in 𐬨𐬱𐬀𐬵𐬌 *dûshmat.* 2) *yâmt* in 𐬌𐬀𐬀𐬨𐬱 *yâmtûnêd.*

𐬱 1) *shmû, shmô, shemvo,* in 𐬨𐬀𐬱𐬜 *hôshmûrd,* 𐬐𐬱𐬜 *ashmôk,* 𐬀𐬜𐬱𐬜 *ashem-vohûk.* 2) *shman* in 𐬱𐬌𐬀 *nafshman.*

𐬵 1) *shû, shô, shva, shava,* in 𐬵𐬜 *shûî,* 𐬴𐬵𐬉 *shashûm,* 𐬨𐬀𐬴𐬵 *shôchrûnd,* 𐬀𐬵𐬌𐬚𐬵 *ameshôspend,* 𐬴𐬵𐬉 *kêshvar,* 𐬐𐬵 *shavak,* 𐬨𐬌𐬵𐬜𐬵 *Ashavahisht.* 2) *shn, shna, shana,* in 𐬴𐬀𐬵 *shnûman,* 𐬨𐬀𐬵𐬜 *khûshnûd,* 𐬵𐬀𐬀𐬐 *kûnishn,* 𐬐𐬵𐬉𐬨 *tîshnak,* 𐬨𐬵𐬜 *shanat.* 3) *shl* in 𐬴𐬵𐬜 *shlam.* 4) *yân* in 𐬵𐬜𐬨𐬀𐬜 *khûdâyân.* 5) *îhû, êhô, yehev,* in 𐬌𐬀𐬀𐬵𐬀𐬵𐬀 *bavîhûnast,* 𐬀𐬴𐬵𐬴 *raê-hômand,* 𐬨𐬀𐬀𐬵 *yehevûnd.* 6) *îkhû* in 𐬀𐬀𐬚𐬵𐬉𐬜 *Kaî-Khûsrôbô.* 7) *gan,* or *kân, gâna,* in 𐬵𐬁𐬀𐬜 *âfrînagân,* 𐬵𐬜𐬴𐬀𐬱 *Arûmâkân,* 𐬐𐬵𐬚 *bîgânak.* 8) *jâv* in 𐬵𐬌𐬜 *jâvîdân.* 9) *jân* in 𐬐𐬀𐬜 *jânûk.*

𐬵, or 𐬵𐬀, 10) *dân, dâna, dâni,* in 𐬐𐬵𐬛𐬀 *dânâk,* 𐬵𐬀𐬛𐬀 *dandân,* 𐬴𐬵 *dânar,* 𐬵𐬁𐬵𐬀 *dânishn.* 11) *dahû* in 𐬴𐬀𐬵𐬚𐬵 *sêzdahûm.*

𐬉 1) *shed* in 𐬨𐬀𐬀𐬐𐬉 *shedkûnd.* 2) *dâya* in 𐬉𐬁𬐬𐬉 *dâyakânîh.* 3) *dahî* in 𐬐𐬉 *dahîk.* 4) *gês* in 𐬉 *gês.*

𐬛𐬵 *shîm* in 𐬉𐬁𐬛𐬵𐬚𐬵 *pashîmânîh,* 𐬛𐬵𐬀 *nishîm.*

𐬱 1) *shîv, shîva, shyô*, in 𐬱𐬀𐬱𐬌𐬱 *shîvônîḍ*, 𐬱𐬀𐬱 *shîvan*, 𐬱𐬀𐬱𐬌𐬱𐬎 *Pêshyôtanû*. 2) *shîn, shîna, shên*, in 𐬱𐬎𐬱𐬀𐬱𐬌 *vashînîḍâr*, 𐬱𐬀𐬱𐬀𐬎 *kashînand*, 𐬱𐬀𐬱𐬎 *kashênd*. 3) *shgû, shgô*, in 𐬱𐬀𐬱𐬎 *rêshgûn*, 𐬱𐬀𐬱𐬀𐬎 *dûsh-gônd*. 4) *shgan* in 𐬱𐬀𐬱𐬎 *dûsh-gand*. 5) *gâyô* in 𐬱𐬎𐬱𐬀𐬎 *Gâyômarḍ*. 6) *dahyû* in 𐬱𐬀𐬱𐬌 *dahyûpat*. 7) *êhîn* in 𐬱𐬀𐬱𐬌𐬱 *barêhînîḍ*.

𐬎 *gh, gha*, in 𐬎𐬀𐬎𐬎 *ghôzal*, 𐬎𐬀𐬎𐬌 *vaghḍân*, 𐬎𐬌𐬱 *drôgh*, 𐬎𐬀𐬎 *ghal*, 𐬎𐬌𐬱 *rôghan*.

𐬎 *k, ka, ke, ki, ku, kọ*, in 𐬎𐬀𐬎𐬀 *kûkâ*, 𐬎𐬀𐬎𐬌 *kûḍak*, 𐬎𐬀𐬎𐬎 *rûbâk*, 𐬎𐬀𐬎𐬀𐬱 *ârzûk*, 𐬎𐬀𐬎𐬎 *kakâ*, 𐬎𐬀𐬎𐬱 *shakar*, 𐬎𐬀𐬎𐬌 *kerp*, 𐬎𐬀𐬎𐬱𐬀𐬎𐬱 *hash-kekhûnâḍ*, 𐬎𐬀𐬎𐬌 *kirm*, 𐬎𐬀𐬎𐬱𐬀𐬎𐬱𐬎 *khâkistar*, 𐬎𐬀𐬎𐬱 *rêshkun*, 𐬎𐬀𐬎𐬎 *kolâ*. It is often altered into 𐬌, or 𐬍, when it precedes 𐬱, 𐬀, 𐬎, or 𐬎, as in 𐬱𐬀𐬎𐬱𐬀𐬱 *âfrînakân*, 𐬀𐬎𐬌𐬎𐬀𐬌 *pîrûzkar*, 𐬎𐬀𐬎𐬱𐬎 *gûrsakîh*, 𐬎𐬀𐬎𐬱 *rêshkûn*; also when it follows 𐬌, or 𐬋, see 𐬍 and 𐬌 (= *k*).

𐬐, or 𐬐, the cipher *10* (usually circumflexed).

𐬁, *l*, see 𐬀.

𐬨 *m, ma, me, mi, mu, mo*, in 𐬱𐬋𐬎𐬨 *myâzd*, 𐬀𐬎𐬨 *kamâr*, 𐬨𐬀𐬱 *dahûm*, 𐬨𐬀𐬎𐬨 *marḍûm*, 𐬨𐬎 *namak*, 𐬨𐬀𐬌𐬱𐬨 *mekûdlûnḍ*, 𐬨𐬎𐬨 *mishgâ*, 𐬨𐬎𐬨 *kemist*, 𐬀𐬎𐬨 *murḍ*, 𐬱𐬋𐬨 *mozd*.

𐬨𐬀 1) *mâh, mâha*, in 𐬨𐬀 *mâh*, 𐬨𐬎𐬨𐬀 *mâhakân*. 2) *mekhâ* n 𐬀𐬨𐬀 *mekhâr*. 3) *magsh* in 𐬨𐬀 (for 𐬨𐬎𐬋 *makhsh*). 4) *mêyah*, or *mâyak*, in 𐬨𐬀 (= Z. *mâya*).

𐬴 1) *mâm* in 𐬌𐬴𐬨 *tamâm*. 2) *mahm* in 𐬨𐬎𐬱𐬴 *mahmânîh*. And other compounds of 𐬨 + 𐬴.

𐬱 1) *mân, mâni*, in 𐬱𐬀𐬱𐬨 *mânpân*, 𐬎𐬱𐬨 *hûmânâk*, 𐬱𐬨𐬀

afmân, 𐬀𐬨𐬹𐬀𐬨 *mânishn*. 2) *mâr* in 𐬎𐬀𐬨𐬎𐬀𐬨𐬀𐬨 *Mârspend*. And other compounds of 𐬨 + 𐬨.

𐬆 *mch* in 𐬀𐬨𐬆𐬀𐬨𐬎𐬀 *barcsôm-chînŏ*.

𐬨 1) *mmû* in 𐬀𐬀𐬨𐬨𐬎 *lipammûntanŏ*. 2) *mman*, *maman*, *mamana*, in 𐬨𐬨𐬀 *tamman*, 𐬀𐬀𐬨 *mamanshân*, 𐬀𐬨 *mamanash*.

𐬨 1) *mû*, *mô*, in 𐬀𐬨 *mûn*, 𐬀𐬨𐬁 *numûd*, 𐬎𐬨 *môr*. 2) *man*, *mana*, *min*, *mina*, *mini*, in 𐬄𐬨 *mang*, 𐬄𐬨𐬀 *hômand*, 𐬨𐬎 *lanman*, 𐬎𐬨𐬆𐬀 *akhtmanar*, 𐬀𐬀𐬨 *minshân*, 𐬀𐬨 *minash*, 𐬀𐬨 *minishn*. 3) *mar*, *mara*, in 𐬀𐬆𐬀𐬨 *marshtô*, 𐬁𐬨 *maranâ*. 4) *mila* in 𐬀𐬨 *milayâ*.

𐬨, or 𐬨̂, *madam* in 𐬀𐬨̂𐬨 *madamân*.

𐬀 1) *û*, *ô*, *ŏ*, *v*, *va*, *ve*, *vi*, *vo*, in 𐬀𐬀𐬀𐬨𐬀 *ûzdahîshn*, 𐬀𐬀𐬀 *kûst*, 𐬀𐬀 *abû*, 𐬎𐬀𐬀 *stôr*, 𐬀𐬨̂ *dînô*, 𐬀𐬎𐬀 *girânŏ*, 𐬀𐬀𐬎𐬀 *khûrishnŏ*, 𐬀𐬀𐬆𐬀 *gûftanŏ*, 𐬀𐬎𐬀 *vârân*, 𐬎𐬀𐬀𐬆𐬨𐬀 *aûmêdvâr*, 𐬀𐬨 *jôv*, 𐬎𐬀 *var*, 𐬀𐬀𐬆𐬀 *padvast*, 𐬨𐬎𐬀𐬎 *Verehrâm*, 𐬀𐬀 *vish*, 𐬨𐬀 *Vohûman*. 2) *n*, *na*, *ne*, *ni*, *nu*, in 𐬀𐬨𐬀 *nâmîh*, 𐬀𐬀𐬀𐬀 *akankht*, 𐬎𐬨̂ *drôn*, 𐬎𐬀𐬀 *nafrîn*, 𐬄𐬎𐬀𐬀 *neflûnd*, 𐬀𐬀𐬀 *nishast*, 𐬎𐬀𐬁 *numûdâr*, 𐬄𐬀𐬀 *yakhsenund*. 3) *r* in 𐬀𐬆 *kard*, 𐬁𐬀 *barâ*, 𐬀𐬀𐬆 *frâz*, 𐬀𐬀𐬨 *Mitrô*. 4) *l*, *la*, in 𐬁𐬀 *kolâ*, 𐬆 *ghal*, 𐬀𐬆 *pelag*.

𐬀, or 𐬀̈, 1) *î*, *ê*, *y*, *ya*, *ye*, *yi*, in 𐬀𐬀𐬀𐬀𐬀 *îstâdak*, 𐬀𐬀̈𐬆 *pîl*, 𐬀𐬀 *bôî*, 𐬀𐬀 *besh*, 𐬀𐬀𐬨 *numâyêd*, 𐬀𐬀𐬀̈ *yasht*, 𐬀𐬀𐬀𐬀 *avâyast*, 𐬀𐬀𐬁 *yezbekhûnd*, 𐬀𐬀𐬎𐬆 *pîrâyishn*.

𐬀, or 𐬄, 2) *d*, *da*, *di*, in 𐬆𐬎𐬄 *drûj*, 𐬁𐬄 *kadbâ*, 𐬄𐬀𐬀𐬨 *yechevûnd*, 𐬀𐬀𐬄 *dast*, 𐬎𐬆𐬨 *andarz*, 𐬨𐬀𐬎 *rôdishn*.

𐬀, or 𐬄̈, 3) *g*, *gû*, *ge*, *gi*, *gu*, in 𐬎𐬄̈ *gîl*, 𐬀𐬀𐬀̈𐬨 *angêzêd*, 𐬄̈𐬀

tang, *garm*, *agar*, *ragelman*, *girḍ*, *angupînŏ*.

د 4) *ja*, *ji*, in *jast*, *jigar*, *rajistak*. 5) *k*, *ka*, *ki*, (for و) in *zak*, *zektelûnd*, *pezkûnd*, *zakar*, *zakich*. 6) a numeral cipher (= ر *1*) in *100*, *1000*; (= د *1*) in *2*; (= ا *20*) in *60*, *70*.

ذ a form of د used for the idhâfat *i* and in the compounds ر, د, ي, ٢٠.

ر the cipher *1*; it also forms part of the compound ciphers ر 2, ر 3, ر 4, ر 5.

ړ a variant of ر in ړ 2, ړ ٤

ر, or ر, 1) *îb* in *chîbâ*. 2) *db* in *kadbâ*. 3) *gab* in *gabrâ*. And other compounds of د + ا. 4) *giy* in *giyâh*. 5) see ر *h* (= ه).

ي, or ي, 1) *ît*, *îta*, *êt*, *yat*, *yet*, in *aît*, *aîtam*, *bêtâ*, *yat-ahûk-vaîryôk*, *zyat*, *yetîbûn*. 2) *îḍ*, *îḍa*, *êḍ*, *yaḍ*, in *pûrsîḍ*, *chîḍanŏ*, *pêḍâk*, *yehevûnêḍ*, *shâyaḍ*.

ي 3) *dt*, *dta*, in *hû-bôdtûm*, *bûlandtar*. 4) *daḍ*, *daḍa*, in *daḍîgar*, *Horvadaḍ*, *daḍak*. 5) *gt*, *gta*, in *tagtûm*, *tangtar*. 6) *kte* in *zektelûnam*.

ي an occasional form of ي *îḍ*, *êḍ*, *yaḍ*, as in *dîḍ*, *pêḍâk*, *khûrshêḍ*, *vâdûnêḍ*, *shâyaḍ*.

ى, or ى, 1) *îch*, *êcha*, in *hîchîh*, *avî-chîm*,

lakîch, *aêchand*. 2) *îja*, *êj*, in *barîjan*, *páhrêj*. 3) *îz*, *îza*, *êz*, *êza*, *êzi*, *yaz*, *yaza*, *yazi*, *yez*, in *kârîzâr*, *kafiz*, *kanîzak*, *angêzêd*, *avézak*, *mêzishn*, *yazêd*, *shêdayyâ-yazakîh*, *yazishn*, *yezbemûnd*. 4) *êf* in *kêf*. 5) *îv* in *mîvûk*, *sîv*.

6) *dich* in *hâvandich*. 7) *dez* in *dezŏ*. 8) *gach* in *gachín*. 9) *gaj*, *gaje*, in *gajêstak*, *gajestak*. 10) *gaz*, *gaza*, *gazi*, in *gazîd*, *agazand*, *gazishn*.

, or , 1) *îr*, *îri*, *êr*, *yar*, *yer*, in *vîr*, *nikîrishn*, *aêrpat*, *frâyar*, *aûzayerînô*. 2) *îl*, *êl*, in *pîl*, *lêlyâ*.

, or , 3) *dr*, *dra*, *dar*, *dare*, *dira*, in *drâyîd*, *drafsh*, *dargâs*, *daregûsh*, *dirakht*.

, or 4) *gre*, *gar*, *gere*, *gir*, in *grehmak*, *garân*, *âgereft*, *giryân*. 5) *gil* in *gilîn*.

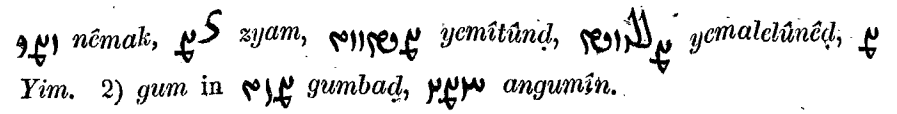
6) a numeral cipher in *100*, *1000*.

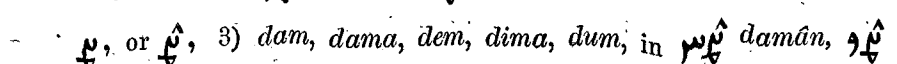
= + , or + + ; see *s* + .

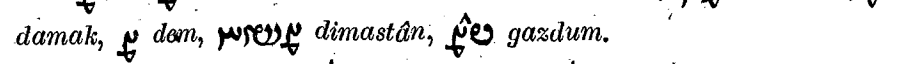
, , , , , , , , , , , , etc. are sometimes used for , , , , , , , , , , , etc. respectively.

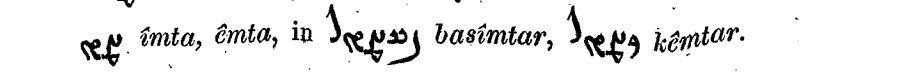
1) *îk*, *yak*, *yeka*, in *parîkân*, *târîk*, *mûyak*, *yekavîmûnâd*. 2) *îg*, *îga*, in *bîgânak*, *sadîgar*. 3) *dak* in *dakyâ*, *andak*. 4) *jiga* in *jigar*.

1) *îm*, *êm*, *êmâ*, *yam*, *yem*, *yema*, *yim*, in *asîm*, *kêm*,

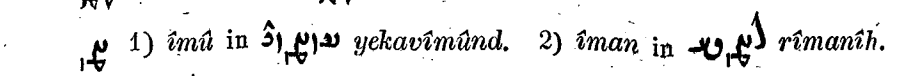
 *nêmak*, *zyam*, *yemîtûnḍ*, *yemalelûnêḍ*, *Yim*. 2) *gum* in *gumbaḍ*, *angumîn*.

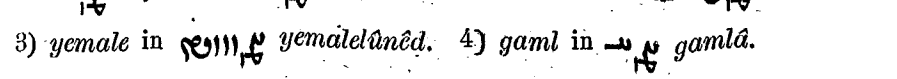
 , or , 3) *dam*, *dama*, *dem*, *dima*, *dum*, in *damân*, *damak*, *dem*, *dimastân*, *gazdum*.

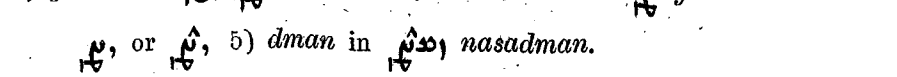
 *îmta*, *êmta*, in *basîmtar*, *kêmtar*.

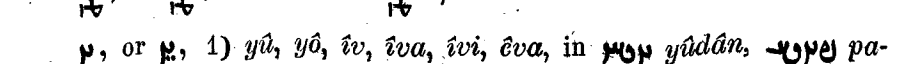
 *dammû* in *medammûnast*.

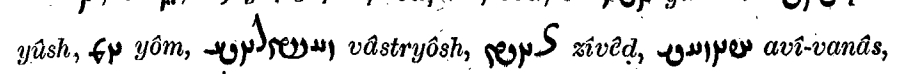
1) *îmû* in *yekavîmûnd*. 2) *îman* in *rîmanîh*. 3) *yemale* in *yemâlelûnêḍ*. 4) *gaml* in *gamlâ*.

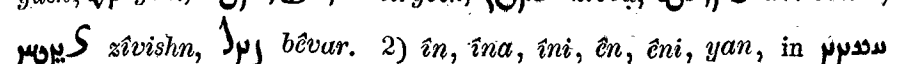
 , or , 5) *dman* in *nasadman*.

 , or , 1) *yû*, *yô*, *îv*, *îva*, *îvi*, *êva*, in *yûdân*, *payûsh*, *yôm*, *vâstryôsh*, *zîvêḍ*, *avî-vanâs*, *zîvishn*, *bêvar*. 2) *în*, *îna*, *îni*, *ên*, *êni*, *yan*, in *asînîn*, *mînavad*, *mînishn*, *rêjênd*, *vênishn*, *yansegûnd*. 3) *îr* in *kîrâ*, *dapîr*.

 , or , 4) *dû*, *dô*, *dv*, *dav*, *dava*, in *dûshman*, *afdûm*, *dôst*, *andôkht*, *dvâzdahûm*, *Ardavân*, *mindavam*. 5) *dan*, *den*, in *dandân*, *bidanâ*, *kandan*, *denman*. 6) *dr*, *dar*, in *drûst*, *Spendarmaḍ*.

 , or , 7) *gû*, *gô*, in *gûmân*, *ângûn*, *gôhar*, *magôpat*. 8) *gan*, *gun*, in *ganj*, *pargandak*, *ângun*.

 9) *jû*, *jav*, in *jûî*, *javîḍ*. 10) *jan* in *jûjan*. 11) *jal* in *jalḍ*.

 *yîn*, *yên*, in *yîn* (often written *dên*), *yedrûnyên*.

II. Declension of Substantives.

Pahlavî substantives admit of no variation except the addition of a plural suffix. The usual suffix is 𐭠 *-ân*, as in 𐭬𐭫𐭪𐭥𐭠 *mardûmân*, 𐭠𐭭𐭱𐭲𐭥𐭠 *anshûtâân*, 𐭫𐭥𐭱𐭠 *rûbânân*, 𐭲𐭭𐭥𐭠 *tanûân*, 𐭪𐭥𐭲𐭩𐭠 *khûdâyân*. When the singular ends in 𐭪 *-k*, this letter often combines with the plural suffix to form the syllable 𐭪𐭠 *-gân*, in conformity with گان in modern Persian, but this is more probably a change in writing than in pronunciation, as the regular plural termination 𐭪𐭠 *-kân* is more usual in old MSS.; in some cases the termination 𐭪𐭠 *-gân* (see the glossary) is added to the 𐭪 *-k*. The suffix 𐭩𐭠 *-îhâ* (see the glossary) is sometimes used to form the plural of a few words, but more commonly in the later writings. It should be observed that a plural suffix is rarely used when the substantive is preceded by a numeral, or adjective, which indicates clearly its plural nature.

The relative meanings indicated by case terminations in other languages, are expressed in Pahlavî either by the position of the substantive, or by the use of certain particles.

When one substantive precedes another and is not the nominative to the verb, and the two substantives are neither coupled together, nor in apposition, then the former substantive corresponds to a genitive, and defines the meaning of the latter, as in 𐭠𐭩𐭫𐭠𐭭 𐭣𐭲𐭩𐭯𐭠𐭲 *Aîrân dahyûpat*, 'the ruler of Iran', 𐭫𐭠𐭩 𐭪𐭠𐭭𐭠𐭪 *khânak-i babâ*, 'the door of a house'; sometimes a word, or phrase, intervenes between the two substantives, as in the case of the genitives 𐭩𐭫𐭠𐭭 in AV. 2, 2. and 𐭲𐭥𐭫𐭠𐭭 — 𐭣𐭫𐭠𐭭 in AV. 53, 4. The genitive also very often follows the other substantive, in which case they must be connected by the relative particle 𐭩 *i*, 'that', as in 𐭫𐭥𐭱𐭩 𐭠𐭭𐭱𐭲𐭥𐭠 *rûbân-i anshûtâ*, 'the soul of man' (lit. 'the soul that is of man').

All the remaining cases, except the nominative and accusative, are expressed by the use of the Huz. prepositions 𐫇𐫁𐫉 *val* (for the dative), 𐫇𐫁𐫍 *min* (for the ablative), 𐫇𐫁𐫈 *vad*, 𐫇𐫁𐫌𐫈 *madam*, 𐫇𐫁𐫍𐫅𐫈𐫌 *levatman*, 𐫇𐫁𐫉𐫅 *pavan*, 𐫇𐫁𐫉 *yîn*, (see the glossary), or more rarely by their Pâz. syn. 𐫇𐫁𐫅 *avŏ*, 𐫇𐫁 *az*, 𐫇𐫁𐫅𐫀𐫈 [2] *andâk*, 𐫇𐫁𐫀𐫈 *avar*, 𐫇𐫁𐫅𐫀 [1] *avâk*, *pa* [2], 𐫇𐫁𐫈𐫀𐫈 *andar*; also by the Pâz. postposition 𐫇𐫁𐫀 *râî*.

The accusative usually follows the nominative, but is rarely distinguished by any particle; occasionally it is followed by the postposition 𐫇𐫁𐫀 *râî*, as in AV. 1, 9. GF. 3, 9, 54, 60. 4, 27. and this is more frequently the case in later writings, in accordance with the use of the corresponding را in modern Persian.

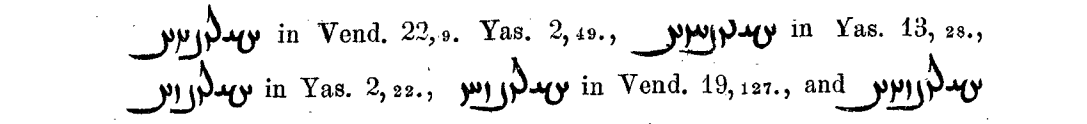
III. Adjectives.

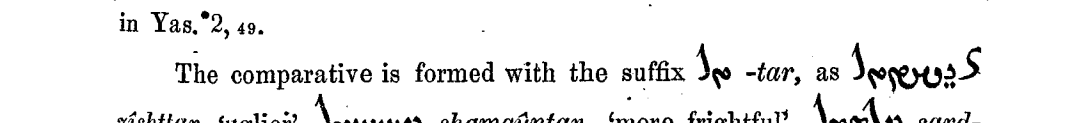
Pahlavî adjectives often take the plural suffix 𐫇𐫁 *-ân* when they are used as substantives, that is, independently (the word 'people', or 'things', being understood) as 𐫇𐫁𐫈𐫀𐫈𐫁𐫇 *yasharûbân*, 'the righteous', 𐫇𐫁𐫈𐫀𐫈𐫁𐫇 *Arûmâkân*, 'Roumanians', 𐫇𐫁𐫈𐫀𐫈𐫁𐫇 *tîshnakân*, 'the thirsty'. But when used as adjectives, in connection with plural substantives, they do not take the plural suffix, except in a few rare instances in the translations of the Avesta, as 𐫇𐫁𐫈𐫀𐫈𐫁𐫇𐫁 *yasharûbŏânŏ* (= Z. *ashavabyô*) in Vend. 3, 57. 5, 143, 144. and 𐫇𐫁𐫈𐫀𐫈𐫁𐫇𐫁 *pâhlûmakân* (= Z. *vahishtaĉibyô*) in Vend. 2, 45.

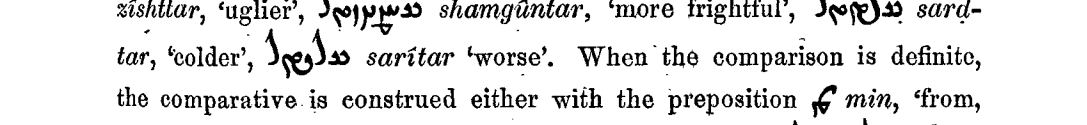
The only trace of variation in a Pahlavî adjective on account of gender, occurs in a feminine form of 𐫇𐫁𐫈𐫀𐫈𐫁 *yasharûbŏ*, 'righteous', which is occasionally used in the translations of the Avesta, and is variously written 𐫇𐫁𐫈𐫀𐫈𐫁 in Vend. 19, 62. Yas. 6, 14. Visp. 3, 20.,

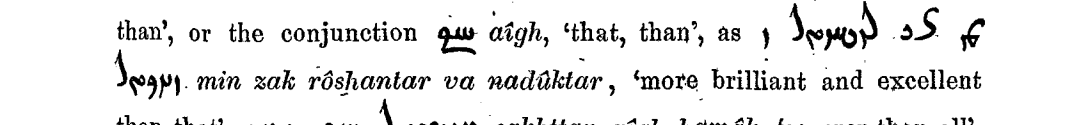
[1] These Pâz. forms are also very rare in Pahlavî.

[2] This Pâz. preposition has not been found in Pahlavî.

 in Vend. 22, 9. Yas. 2, 49., in Yas. 13, 28., in Yas. 2, 22., in Vend. 19, 127., and in Yas. 2, 49.

The comparative is formed with the suffix  *-tar*, as *zîshtar*, 'uglier', *shamgûntar*, 'more frightful', *sarḍtar*, 'colder', *sarîtar* 'worse'. When the comparison is definite, the comparative is construed either with the preposition *min*, 'from, than', or the conjunction *aîgh*, 'that, than', as *min zak rôshantar va nadûktar*, 'more brilliant and excellent than that', *sakhttar aîgh hamâk*, 'severer than all'. Sometimes the comparative is used indefinitely, like a superlative, as *maman garmtar?* 'what is the hotter?' The Huz. adjective *shapîr*, 'good', and its Pâz. syn. *vêh*, are often used in a comparative sense ('better') without the suffix.

The superlative is formed with the suffix  *-tûm*, as *sahmgûntûm*, 'most frightful', *barâzishaktûm*, 'most embellished', *saryâtûm*, 'worst'. It is construed with the preposition *min*, 'from, of', as *min mînavadân afzûnîktûm*, 'the most munificent of spirits'.

The adjective, like the genitive, can either precede, or follow, its substantive, but in the latter case it also requires the relative particle  *i*, 'that', to connect it with the substantive; thus we find *rabâ hanjaman*, 'a great assembly', *shapîr dînô*, 'the good religion', and *bôî-i basîm*, 'a pleasant scent' (lit. 'a scent that is pleasant'), *dînô-i shapîr*, 'the good religion' (lit 'the religion that is good'). When several adjectives follow a substantive, they are connected together either by the conjunction *va* repeated before each adjective after the first, or by a similar repetition of the relative particle *i*.

Many adjectives can be used adverbially without change, but most Pâz. adjectives are converted into adverbs by adding the suffix -yîsh, equivalent to *-ly* in English, as in nihânyîsh, 'secretly', drûstyîsh, 'perfectly', tag-dilîryîsh, 'courageously'.

IV. Numerals.

Pahlavî numerals are usually expressed by ciphers; but when words are used, the numerals 1, 2, 3, 10 are generally written in Huz., 5, 6, 7, 8 in Pâz., and 4, 9 in either. Numerals above 10 have no Huz. form in ordinary use.

Pahlavî ciphers consist chiefly of three elements: first, the unit which is sometimes written , and is reduced in size to when joined to other units; second, the ten which is also often reduced to when joined with units; third, the score which is always reduced to , or , when more scores than one are written together. All numerals below 100 are expressed by a combination of these three elements, and 100 and 1000 are represented by the score cipher with special additions.

The whole series of numerals and ciphers, with their variants, is contained in the following list, in which the Huz. form (of the first ten numerals only) is given first, then the Pâz., and finally the various forms of cipher.

1. *khadûk*, [1] *khad*, or *aĉ*; [2] *ak*; [3], [3].

[1] Always follows it substantive, sometimes written , and may be either Huz., or Pâz.

[2] Only in compounds, as *akbrîḍ*, *akvîn*.

[3] These ciphers follow their substantives.

2. 𐬠𐬭𐬀𐬯 *trên*, 𐬛𐬀 *dô*; 𐬛𐬀[1], 𐬛, 𐬛𐬛.

3. 𐬯𐬭𐬀𐬠𐬀𐬭 *telatâ*, 𐬛𐬛 *sî*; 𐬛𐬀, 𐬛𐬀, 𐬛𐬛.

4. 𐬀𐬭𐬯 *arbâ*, 𐬀𐬯𐬭𐬀𐬵 *chahâr*[2]; 𐬛𐬀[1], 𐬛𐬛, 𐬛𐬛𐬛.

5. 𐬵𐬀-𐬵𐬀𐬴𐬯 *khômshyâ*, 𐬐𐬀𐬙 *panch*; 𐬛𐬀𐬛𐬀[3], 𐬛𐬀𐬛𐬀, 𐬛𐬛, 𐬛𐬛𐬛.

6. 𐬯𐬀𐬙𐬙 *shitâ*, 𐬵𐬀-𐬵𐬀 *shash*; 𐬛𐬀𐬛𐬀, 𐬛𐬛, 𐬛𐬛𐬛.

7. 𐬯𐬀𐬙 *shibâ*, 𐬠𐬀𐬙 *haft*; 𐬛𐬀𐬛𐬀[3], 𐬛𐬛, 𐬛𐬛𐬛.

8. 𐬵𐬀𐬐𐬀𐬠 *tômanyâ*, 𐬀𐬙𐬀𐬯 *hasht*: 𐬛𐬀𐬛𐬀, 𐬛𐬛, 𐬛𐬛𐬛.

9. 𐬵𐬀-𐬵𐬛𐬠 *tîshgâ*, 𐬐𐬁 *nâv*[4]; 𐬛𐬀𐬛𐬀, 𐬛𐬛, 𐬛𐬛𐬛.

10. 𐬵𐬀𐬛𐬛𐬯 *asryâ*, 𐬵𐬀, or 𐬛𐬀[5], *dah*; 𐬛[5] 𐬛, [5].

11. 𐬵𐬀𐬙𐬙 *yâzdah*; 𐬛𐬀[5].

12. 𐬵𐬀𐬙𐬭𐬀 *dvâzdah*[6]; 𐬛𐬀[5], 𐬛𐬀[5], 𐬛𐬛[5].

13. 𐬵𐬀𐬙𐬛𐬛 *sîzdah*; 𐬛𐬀, 𐬛𐬀, 𐬛𐬛.

14. 𐬵𐬀𐬀𐬯𐬭𐬀𐬵 *chahârdah*; 𐬛𐬀, 𐬛𐬀, 𐬛𐬛,.

15. 𐬵𐬀𐬐𐬀𐬙 *pânzdah*[7]; 𐬛𐬀, 𐬛𐬀, 𐬛𐬛.

16. 𐬵𐬀𐬙𐬙[8] *shâzdah*; 𐬛𐬀, 𐬛𐬀, 𐬛𐬛.

17. 𐬵𐬀𐬠𐬙 *haftdah*; 𐬛𐬀, 𐬛𐬀, 𐬛𐬛.

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[1] These and similar ciphers have their tails sometimes reversed, as in 𐬛 for 𐬛.

[2] 𐬯𐬀𐬛 *tasû* also occurs in the compound 𐬛𐬀𐬀𐬯𐬛 *tasûbrîḍ*.

[3] Either cipher may be placed first, but this position is the most usual.

[4] Or 𐬐𐬁 *nâvô*, but this Pâz. numeral and all the following, as far as 19, are rarely used, except with the ordinal suffix.

[5] Generally circumflexed here and elsewhere.

[6] Also 𐬵𐬀𐬙𐬭𐬀 *dûbâzdah*, or 𐬵𐬀𐬙𐬭 *dubâzdah*.

[7] Also 𐬵𐬀𐬐𐬀𐬙 *panchdah*.

[8] Also 𐬵𐬀𐬵𐬀𐬙.

18. هشتدہ *hashtdah;* ہ‌ددہ, ہ‌سہ‌ددہ, ہ‌ددہ ددہ ہ‌ددہ.

19. نہ‌ؤزدہ *nâûzdah;* ہ‌ددہ, ہ‌سہ‌ددہ, ہ‌ددہ ددہ ددہ ہ‌ددہ.

20. ویست *vîst*, ا[1].

30. سی *sî;* لو.

40. چہل *chihal*, or چہارل *châhal;* ہ‌ن.

50. پنجاہ *panjâh;* ہ‌ن‌و, ہ‌ددو.

60. شصت *shast;* ہ‌ن‌د, ہ‌ددد.

70. ہفتاد *haftâd;* ہ‌ن‌د‌و, ہ‌ددد‌و.

80. ہشتاد *hashtâd;* ہ‌ن‌د, ہ‌ددد, ہ‌ن‌ن, ہ‌ن‌ن.

90. نود *navad;* ہ‌ن‌د‌و, ہ‌ددد‌و, ہ‌ن‌ن‌و, ہ‌ن‌ن‌و.

100. صد *sad*, or ستہ *satô;* ک‌ا, ک‌ط.

1000. ہزار *hazâr;* ل‌ا, ل‌ط.

10,000. بیور *bêvar;* ل‌ا‌و.

The ciphers for the hundreds and thousands are ک‌ا‌د, or ک‌ر‌ا, *200;* ک‌ا‌س, or ک‌ر‌ا, *300;* ک‌ا‌سد, or ک‌ر‌ا‌سد, *400;* ک‌ا‌سر‌د, or ک‌ر‌ا‌سر‌د, *500*; etc. ل‌ا‌د, or ل‌ر‌ا, *2000;* ل‌ا‌س, or ل‌ر‌ا‌س, *3000*; etc. In all intermediate numbers, the component ciphers are generally (but not always) connected by the conjunction ا *va*, 'and', as ا‌د ا ا *20 va 2* (= *22*), ا‌س ا لو *30 va 4* (= *34*), ک‌ا‌سر‌د ا ن‌و ا س *500 50 va 4* (= *554*).

The ordinal numbers are Huz. اولہ *avlâ*, 'first', Pâz. فراتوم *fratûm*, 'foremost, first', نخوست *nakhûst*, 'first', نزدیک *nazdist*, 'nearest,

[1] Probably for ا‌ر 'one score', which would be read *21* if the ر were not reduced in size.

first'; Huz. 𐬀𐬌𐬥 *tanid* [1], 'second, another', Pâz. 𐬛𐬀𐬙𐬌𐬒𐬀𐬭 *dadîgar*, 'second'; 𐬯𐬀𐬙𐬌𐬒𐬀𐬭 *sadîgar*, 'third'; 𐬙𐬀𐬵𐬀𐬙𐬌𐬒𐬀𐬭𐬎 *chahârûm*, 'fourth', 𐬙𐬀𐬯𐬎 *tasûm*, 'fourth'; and all other ordinals are formed by adding the suffix 𐬙 *-ûm* to the numerals; and the same suffix is also added to the numeral ciphers for the same purpose, as 𐬙𐬁𐬀 2d, 𐬙𐬁𐬯 3d, etc.

V. Pronouns.

Pahlavî pronouns admit of no variation, except that the personal pronouns and one, or two, others have a plural form. All distinctions of case are indicated by the position of the pronoun, or by the use of particles, as with substantives; and adjective pronouns are treated as adjectives, but generally precede their substantives.

a) The personal pronouns are of two classes: independent and suffixed. The independent personal pronouns are Huz. 𐬀 *li*, 'I, me, my', pl. 𐬙𐬀 *lanman*, 'we, us, our'; 𐬀𐬵 *lak*, 'thou, thee, thy', pl. 𐬙𐬀𐬵 *lekûm*, 'you, your'; and their Pâz. equivalents, which are very rare in Pahlavî, are 𐬙 *man*, pl. 𐬯𐬁𐬀𐬯 *amâ*; 𐬵 *tû*, pl. 𐬯𐬵𐬀𐬯 *shûmâ*. In some cases the verb 𐬙𐬀𐬙𐬯 *hômanam*, 'I am', or its variant 𐬯𐬙𐬯, or 𐬙𐬯, is used for the first personal pronoun (see glossary, p. 55, note). The third person is expressed by the demonstrative pronouns Huz. 𐬛𐬀𐬥 *valman*, 'that one, he, she, it', etc. pl. 𐬛𐬀𐬥𐬯𐬀𐬯𐬀𐬯 *valmanshân*, 'those, they, them, their'; Pâz. (rare in Pahl.) 𐬀𐬯 *avŏ*; and the Huz. 𐬛𐬀𐬥 *val*, or 𐬌𐬱 *ghal*, which is sometimes substituted for 𐬛𐬀𐬥 *valman*.

The suffixed personal pronouns are used only for oblique cases of the pronouns, and include the meaning of any preposition (such as 'of, to, for, by, through', etc.) necessary to complete the sense; these suffixes are 𐬙 *-am*, 'me', 𐬵 *-at*, 'thee', 𐬱 *-ash*, 'him, her, it', with their

[1] Used more as a pronoun than as a numeral.

plurals 𐬨𐬀𐬥 *-mân*, 'us', 𐬨𐬀𐬌 *-tân*, 'you', 𐬨𐬀𐬱 *-shân*, 'them'. They are suffixed either to certain adverbs, conjunctions, and relatives, which usually begin a clause in the sentence (see 𐬵𐬀𐬌 *hat*, 𐬀 *af-*, 𐬨𐬀𐬛 *adîn*, 𐬀𐬨𐬌 *amat*, 𐬀𐬎 *aîgh*, 𐬨𐬀𐬎 *chîgûn*, 𐬎𐬀 *zy-*, 𐬨𐬥 *maman*, 𐬥 *mûn*, 𐬛 *vad*, in the glossary), or to certain prepositions in the midst of the sentence (see 𐬀 *az*, 𐬨𐬁 *aûb-*, 𐬵𐬌 *pad-*, 𐬨 *min*, in the glossary); also occasionally to other adverbs and conjunctions, as in 𐬀𐬵𐬀𐬭𐬀𐬉𐬱 *akharich-ash* in Vend. 5, 48., 𐬀𐬌𐬀𐬉𐬱 *ayûf-ash* in Vend. 3, 138, 139. 5, 41.; and even to verbs, substantives, and adjectives, beginning a clause in the sentence, as in 𐬜𐬌𐬀𐬉𐬱 *gûft-ash* in Vend. 4, 1., 𐬀𐬨𐬀𐬌 *aît-am*, 𐬀𐬨𐬀𐬎𐬌 *aîtŏ-am*, 𐬀𐬨𐬀𐬎 *lôîtŏ-am* in Vend. 4, 2., 𐬨𐬀𐬉𐬱 *mayâ-ash* in Vend. 5, 26., 𐬜𐬀𐬵𐬀𐬉𐬱 *fratûm-ash* in Vend. 5, 150. These pronominal suffixes are also found unattached, at the beginning of a clause, when there is no adverb, or particle, to which they can be suffixed, but in this case they generally take the forms of 𐬀𐬨 [1] *am*, 𐬵𐬀 *at*, 𐬀𐬱 *ash*, 𐬀𐬨𐬥 *amân*, 𐬵𐬀𐬥 *atân*, 𐬀𐬱𐬥 *ashân*.

b) The demonstrative pronouns, which are used either substantively, or adjectively, are Huz. 𐬛𐬀𐬥 *valman*, 'that', (for which 𐬛 [2] *val*, or 𐬜 [2] *ghal*, is sometimes substituted) pl. 𐬛𐬀𐬥𐬱𐬀𐬱 *valmanshân*, 'those', Pâz. (rare in Pahl.) 𐬀𐬥 [2] *avŏ*, 'that'; Huz. 𐬎𐬀 *zak*, 'that, these', Pâz. (rare) 𐬀𐬥 *ânŏ*, 'that, those'; Huz. 𐬵𐬀𐬥𐬀 *hanâ*, 'this, these', Pâz. 𐬀𐬱, or 𐬀𐬎, *aê*, 'this, these', (sometimes written 𐬀𐬌 *ae*, or 𐬀 *ê*); Huz. 𐬛𐬌 *denman*, 'this, these', (occasionally 𐬜𐬛𐬌 *le-denman*), Pâz. (very rare in Pahl.) 𐬀 *în*, 'this, these'.

c) The relatives 𐬨𐬥 *mûn*, 𐬎𐬀 *zy-*, 𐬛 *-i*, 'that, who, which', are rather conjunctions than pronouns, for when used with a preposition,

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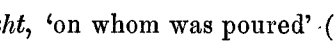
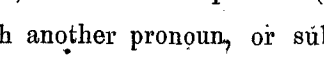
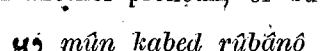
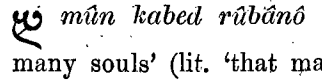
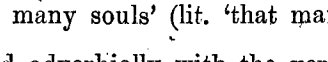
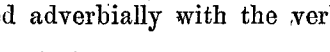
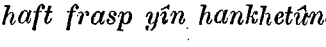
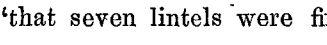
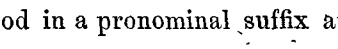
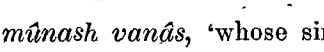
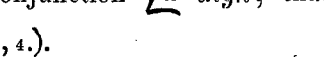
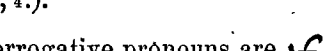
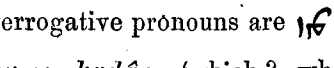
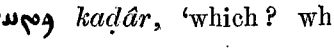
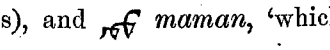
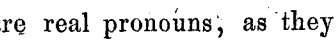
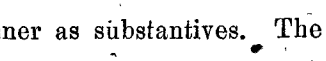
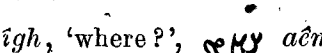
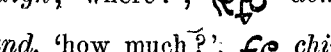
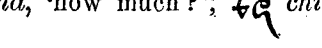
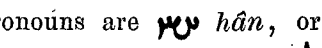
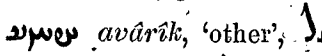
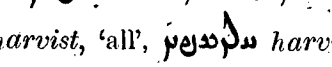
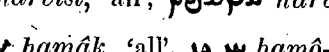
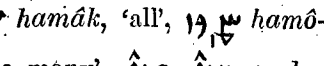
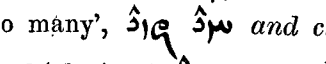
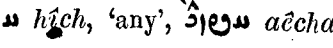
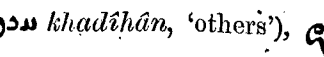
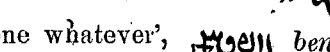
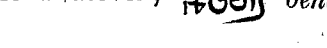
[1] Rarely written 𐬨, except by modern writers.

[2] These words are more commonly prepositions meaning 'to, for, at'

the latter does not precede the relative, but is either combined with a pronominal suffix in the midst of the sentence, as  *mûn paḍash rîkht*, 'on whom was poured' (lit. 'that on him was poured'); or it is used with another pronoun, or substantive, as  *mûn kabed rûbânô yîn zak rûḍ yehevûnḍ*, 'in which river were many souls' (lit. 'that many souls were in that river'); or it may be used adverbially with the verb, as  *mûn haft frasp yîn hankhetûnâḍ*, 'in which seven lintels were fixed' (lit. 'that seven lintels were fixed in'); or the preposition may be understood in a pronominal suffix attached to the relative itself, as  *mûnash vanâs*, 'whose sin' (lit. 'that the sin of him'). Sometimes the conjunction  *âîgh*, 'that', is used as a relative (see AV. 86, 8. GF. 1, 4.).

d) The interrogative pronouns are  *mûn*, 'who? which? what?',  *kaḍâm*, *kaḍâr*, 'which? what?' (all applied to either persons, or things), and  *maman*, 'which? what?' (applied only to things); these are real pronouns, as they are used with prepositions in the same manner as substantives. The other interrogatives are adverbs, as  *aîgh*, 'where?',  *aĉmat*, 'when?', *chîgûn*, 'how?',  *chand*, 'how much?', *chim*, or *chîm*, 'why?'.

e) Other pronouns are  *hân*, or *hânŏ*, 'other',  *aḍâr*, 'whoever',  *avârîk*, 'other',  *har*, 'every',  *harvisp*, or *harvist*, 'all',  *harvispîn*, or *harvistîn*, 'every kind',  *hamâk*, 'all',  *hamô-kun*, 'every kind',  *khûḍ*, 'self',  *and*, 'so many',  *and chand*, 'as much as',  *khvêsh*, 'own',  *hĉh*, 'any',  *aĉchand*, 'several',  *khadîh*, 'anyone', (pl.  *khadîhân*, 'others'),  *khadîhich*, or  *khadîhîch*, 'anyone whatever',  *benafshman*, 'self', *tanid*,

'another', *chânch*, 'whatever', *chish*, 'something', *chand*, 'some', *chîgâmchâî*, 'whatsoever' (also written), *zak-aê*, 'other' (also written *zak-ê*, and); *kaḍârchâî*, *kaḍâmchâî*, or *kanâmchâî*, 'any whatever', *kolâ*, 'every', *kolâ-2*, 'both', *kolâich*, or *kolâ maman*, 'whatsoever', *mindavam*, 'something', *mindavamîch*, 'anything whatever', *nafshman*, 'own'. Several of these pronouns are, however, oftener used as adjectives, or adverbs.

VI. Verbs.

1. The CRUDE FORM of the Pahlavî verb occurs as the last member of certain compound adjectives and substantives, where it has the meaning of a present participle, as in *âshtîh-bavîhûn*, 'peace-seeking', *anâmûrz*, 'unforgiving', *rist-âkhêz*, 'dead-arising', *mitrô-drûj*, 'promise-breaking'. In Huz. verbs the crude form always ends in *-ûn*, but in Pâz. its terminations are various. All other verbal forms are constructed by adding suffixes to the crude verb, but when the suffix begins with *t*, *ḍ*, it often occasions a change in the final of the crude form.

2. The INFINITIVE MOOD is formed by adding the suffix *-tanŏ*, (anc. Pers. *tanaiy*, mod. Pers. تن) to all Huz. crude verbs, excepting some which adopt the infinitive terminations *-astanŏ* and *-âḍanŏ* from their Pâz. equivalents. The Pâz. infinitive suffix is generally *-îḍanŏ*, or *-tanŏ*, *-ḍanŏ*, and sometimes *-astanŏ*; but the final of the crude Pâz. verb is generally altered before the suffix *-tanŏ*, *-ḍanŏ*; thus the finals *-âh*, *-âr*, *-ây*, *-b* (or *-v*), (or) *-j* or *-z*, *-and*, *-în*, usually become *-âs*, *-ash*, *-û*, *-f*, *-kh* (sometimes *-sh*), *-as*, *-î*,

respectively, as in 𐬵𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *khvâstanŏ* from 𐬵𐬀𐬎 *khváh*, 𐬛𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *dâshtanŏ* from 𐬛𐬀𐬎 *dâr*, 𐬯𐬀𐬨𐬌𐬌 *numûḍanŏ* from 𐬯𐬀𐬨 *numây*, 𐬜𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *gûftanŏ* from 𐬜𐬀𐬎 *gûb*, 𐬞𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *tâftanŏ* from 𐬞𐬀𐬎 *tâv*, 𐬭𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *rîkhtanŏ* from 𐬭𐬀𐬎 *rêj*, 𐬀𐬨𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *âmûkhtanŏ* from 𐬀𐬨𐬀𐬎 *âmûz*, 𐬵𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *yashtanŏ* from 𐬵 *yaz*, 𐬛𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *bastanŏ* from 𐬛𐬀𐬎 *band*, 𐬨𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *chîḍanŏ* from 𐬨𐬀 *chîn*. Other more exceptional changes of the crude form (or rather that of the present tense) occur in 𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *ârâstanŏ* from 𐬀𐬎𐬎 *ârây*, 𐬭𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *rôstanŏ* from 𐬭𐬀𐬎 *rôd*, 𐬵𐬀𐬎𐬎 *zaḍanŏ* from 𐬵 *zan*, 𐬛𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *dâḍanŏ* from 𐬛𐬀 *dah*, 𐬵𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *shûstanŏ* from 𐬵𐬀 *shûy*, 𐬵𐬀𐬨𐬎 *karḍanŏ* from 𐬵𐬎 *kûn*, 𐬯𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *mûrḍanŏ* from 𐬯𐬀𐬎 *mîr*, 𐬯𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *nishastanŏ* from 𐬯𐬀𐬎 *nishîn*, 𐬜𐬀𐬎𐬎𐬀𐬯𐬌𐬌 *gereftanŏ* from 𐬜𐬀𐬎 *gîr*, etc. The crude forms 𐬞𐬀𐬨𐬀𐬵 *tûbân*, 𐬵𐬀𐬎 *zîv*, 𐬵𐬀𐬵 *sah*, 𐬛𐬀 *dân*, 𐬨𐬀𐬵 *kâm*, 𐬀𐬭 *varô*, 𐬞𐬀𐬨𐬀𐬎 *dûbâr*, take the infinitive suffix 𐬵𐬀𐬎𐬎 *-astanŏ*, *-istanŏ*, or *-stanŏ*. The infinitives 𐬯𐬀𐬨𐬎 *maḍanŏ* and 𐬛𐬀𐬎𐬎 *dîḍanŏ* have no crude (presential) forms extant, and the crude form 𐬨𐬀 *vên* has no infinitive in use. When a final 𐬯 *n* remains in the crude form of Pâz. verbs, the infinitive suffix 𐬯𐬎 *-ḍanŏ* is usually changed into 𐬞 *-danŏ*, or 𐬞 *-dan*, as in 𐬞𐬀𐬨𐬎 *kandanŏ*, 𐬞𐬀𐬯𐬵𐬨 *mândanŏ*, 𐬞𐬀𐬨𐬀𐬎 *nakandanŏ*, and often in 𐬀𐬞𐬵𐬀𐬯𐬵𐬛 *afshândanŏ*, 𐬀𐬞𐬜𐬀𐬛 *afgaṇdanŏ*, 𐬵𐬀𐬞𐬯𐬵 *khvândanŏ;* this rule does not, however, apply to Huz. verbs. The infinitive is generally used merely as an abstract substantive, unless it be connected with another verb. When connected with the verbs 𐬀𐬵𐬀𐬛𐬵𐬀𐬵𐬌𐬌 *avâyastanŏ*, 𐬵𐬀𐬵𐬵 *sazîḍanŏ*, and 𐬵𐬀𐬛𐬵𐬀𐬵𐬌𐬌 *shâyastanŏ* (which are generally used impersonally) the infinitive is occasionally contracted into the same form as the past participle.

3. The PAST PARTICIPLE is formed by adding the suffix 𐬛 *-ḍ*, or 𐬞 *-tô*, to all Huz. crude verbs, excepting some which adopt the suffixes 𐬵𐬀 *-ast*, 𐬵𐬀𐬵 *-astô*, 𐬀𐬛 *âḍ*, 𐬀𐬛𐬎 *-âḍŏ*, from the past participles

of their Pâz. equivalents. The past participles of Pâz. verbs end in 𐭩𐭭 *-îḍ* (or 𐭩𐭭𐭣 *-îḍŏ*, 𐭬 *-t*, *-ḍ* (or 𐭬𐭥 *-tô*, *-ḍŏ*) and 𐭮𐭮𐭭 *-ast* (or 𐭮𐭮𐭭𐭣 *-astô*) precisely in the same manner as their infinitives end in 𐭩𐭭𐭲 *-îḍanŏ*, 𐭬𐭲 *tanŏ*, *-ḍanŏ*, and 𐭮𐭮𐭭𐭲 *-astanŏ*; so that, practically, the past participles of all Pahlavî verbs differ from the infinitives merely by the loss of the final 𐭲 *-anŏ*, or its alteration into 𐭥 *ô*, or *ŏ*; and when the past participle is used as an adjective, it takes the additional adj. suf. 𐭪 *-ak* instead of the optional final 𐭥 *-ô*, or *-ŏ*.

4. The PRETERIT is identical with the past participle, and is used without change for all persons and numbers.[1]

5. A FUTURE PARTICIPLE is formed by adding the suffix 𐭮𐭭 *-ishn*, or 𐭮𐭭𐭩 *-îshn*, to the crude verb, as in 𐭭𐭩𐭣𐭮𐭭 *yedrûnishn*, 'to be carried', 𐭣𐭩𐭮𐭭 *dahîshn*, 'to be given'; this form is, however, like the infinitive, mostly used as an abstract substantive. Such abstract substantives will often be found with the additional abstract suffix 𐭩𐭭 *-îh*; this occurs when they have become the final members of compound adjectives, such as 𐭠𐭩𐭰𐭮𐭭 *ayazishn*, 'non-worshiping', 𐭥𐭮𐭣𐭩𐭭 *bisrâyâ-khûrishn*, 'meat-eating', 𐭥𐭮𐭣𐭩𐭭 *barâ-ûzdahîshn*, 'uplifting', 𐭥𐭮𐭣𐭩𐭭 *frâz-khûrishn*, 'devouring', 𐭥𐭮𐭣𐭩𐭭 *pêḍâk-râyînishn*, 'publicly urging', etc. which are converted into compound abstract substantives, by the addition of the abstract suffix 𐭩𐭭 *-îh*.

6. PRESENT PARTICIPLES are rare, but are generally formed by the suffix 𐭮 *-ân* (see the glossary), and occasionally by the suffix 𐭠𐭭𐭣 *-and* which, with the addition of the adj. suf. 𐭪 *-ak*, forms the participial adjective 𐭦𐭩𐭫𐭠𐭭𐭣𐭪 *zîvandak*, 'living'. Adjectives with the meaning of present participles are formed from the crude verb by the suffix 𐭮𐭥 *-âk* (see the glossary).

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[1] The verb 𐭠𐭮𐭩𐭫𐭠𐭭𐭣 *yekavîmûnând* in AV. 70,1. seems an exception to this rule, but it may probably be taken as the conjunctive 3d pl.

7. The IMPERATIVE 1st sing. and pl. are formed by the suffix 𐬀𐬌𐬥 *-âni*, or 𐬀𐬌𐬥 *-ênî*; the 2d sing. is the same as the crude form, and the 2d pl. takes the suffix 𐬌𐬥 *-êd*. In Huz. verbs the imperative 2d sing. sometimes takes the suffix 𐬌𐬥 or 𐬌𐬥.

8. The PRESENT TENSE is formed by the following suffixes: 1st sing. 𐬌 *-am*, (𐬌 *-ôm* in most Pâz. verbs, and occasionally 𐬌 *-êm*), pl. 𐬌 *-êm*; 2d sing. 𐬌, or 𐬌, *-ih* (occasionally 𐬌 *-îh*, 𐬌 *-îh*, or 𐬌 *-yîh*), pl. 𐬌 *-êd*; 3d sing. 𐬌 *-êd* (sometimes 𐬌 *-d*, or *-ed*, in a few Pâz. verbs after 𐬌 *r*, 𐬌 *n*, 𐬌 *z*, or 𐬌 *v*, as 𐬌 *burd*, 𐬌 *dâned*, 𐬌 *tazed*, 𐬌 *yazed* and *dazed*, 𐬌 *raved*), pl. 𐬌 *-d* in Huz. verbs and 𐬌 *-end*, or 𐬌 *-ênd*, in Pâz. verbs.

9. A FUTURE signification is given to the present tense by prefixing the particle 𐬌 *barâ* (see the glossary), though the object, especially if it be in the dative, often intervenes between it and the verb. As this particle is likewise often used with all forms of certain verbs, to intensify their meaning, its presence before a present tense does not always indicate the future.

10. A CONTINUATIVE meaning is given not only to the present tense, but also to the preterit, past participle, and perfect tense, by prefixing the adverb 𐬌 *hamâî*, 'ever'.

11. A POTENTIAL, or CONDITIONAL meaning sometimes attaches to the present tense after certain adverbs, as in AV. 1, 24. 5, 7. 10, 12. GF. 1, 12. after 𐬌 *vad*, in GF. 2, 41, 47. after 𐬌 *aîgh*, and in GF. 3, 21. after 𐬌 *adîn*.

12. CONJUNCTIVE suffixes are: 3d sing. 𐬌 *-âd*, as in 𐬌 *khûrâd*, 𐬌 *tajâd*, 𐬌 *vazlûnâd*, 𐬌 *yemûlelûnâd*, 𐬌 *yedrûnâd*; 3d pl. 𐬌 *-ând*, or 𐬌 *-âñd*, as in 𐬌 *patând*, 𐬌 *rôdând*, 𐬌 *yâtûnând*, 𐬌 *shedkûnâñd*, 𐬌 *ketrûnând*, 𐬌 *vakhshîând*, 𐬌 *varzând*.

13. Optative suffixes are: 2d sing. [1], or [2], *-êsh*, as in *burêsh*, *yezbekhûnêsh*, *yedrûnêsh*; 3d pl. [2] *-yên*, as in *shedkûnyên*, *vâdûnyên*, *vazlûnyên*, *yansegûnyên*, *yedrûnyên*.

14. Compound tenses are formed by the addition of the auxiliary Huz. verbs *hôman*, *yehevûntanŏ*, 'to be', *yekavîmûnâdanŏ*, 'to remain', and occasionally by their Pâz. equivalents; these verbs occur in the following forms:

Present tense: 1st sing. *hômanam*, *hômanôm*, 'I am', pl. *hômanêm*; 2d sing. *hômanih*, *hômanyîh*, *hômanŏîh*, pl. *hômanêd*; 3d sing. *aît*, *hômand*, pl. *hômand*, *hômanend*. Conjunctive 3d sing. *hômanâd*, pl. *hômanând*. Conditional for all persons and numbers *hômanâe*, *hômanâê*, *hômanyâê*. Regarding the optative 2d sing. *hômanêsh*, *hômanesh*, it may be doubted if it can be distinguished from the pres. 2d sing., or the conditional. All these forms are used as independent verbs, as well as auxiliaries, especially the pres. 3d sing. which is very rarely used as an auxiliary. Their Pâz. equivalents are rarely used, being sometimes suffixed to substantives as independent verbs, and more rarely to verbs as auxiliaries; they are: Present 1st sing. *am*, *-am*, *-ôm*, pl. *-êm*; 2d sing.

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[1] There is some doubt about this suffix which is generally written [3] in the old MS. L_4.

[2] The reading and uses of this suffix require further investigation; it appears to occur only in some Huz. verbs, and it is found sometimes also in their imperatives, past participles, and present tenses; in some cases it is probably a miswriting for [4]. The Pâz. verb [5] in Z.-Pahl. Glos. 3, 5, 6. is written [6] *tôjênd* in both the old MSS. H_6 and K_{20}.

-ih, (sometimes -ووی), pl. -êḍ; 3d sing. *hast*, pl. *and*. Conjunctive 3d sing. *yâḍ*. Conditional for all persons and numbers -âe, -âê, -yâê (sometimes -ووی).

Infinitive *yehevûntanŏ*, 'to be'; past participle and preterit *yehevûnḍ*. Imperative 2d sing. *yehevûnâsh* [1], pl. *yehevûnêḍ*. Present 1st sing. *yehevûnam*, pl. *yehevûnêm*; 2d sing. *yehevûnih*, etc. pl. *yehevûnêḍ*; 3d sing. *yehevûnêḍ*, pl. *yehevûnd*. Conjunctive 3d sing. *yehevûnâḍ*, pl. *yehevûnând*. Their Pâz. equivalents, which are rarely used, are: Infinitive *bûḍanŏ*, past participle and preterit *bûḍ*. Imperative 2d sing. *bâsh*, pl. *bêḍ*. Present 1st pl. *bêm*; 2d pl. *bêḍ*; 3d sing. *bêḍ*, pl. *bend*, *bênd*. Conjunctive 3d sing. *bâḍ*, pl. *bând*.

Infinitive *yekavîmûnâḍanŏ*, 'to remain'; past participle and preterit *yekavîmûnâḍ*. Imperative 2d sing. *yekavîmûn*, pl. *yekavîmûnêḍ*. Present 1st sing. *yekavîmûnam*, pl. *yekavîmûnêm*; 2d sing. *yekavîmûnih*, etc. pl. *yekavîmûnêḍ*; 3d sing. *yekavîmûnêḍ*, pl. *yekavîmûnd*. Conjunctive 3d sing. *yekavîmûnâḍ*, pl. *yekavîmûnând*. Their Pâz. equivalents, which are rarely used, are: Infinitive *îstâḍanŏ*, or *astâḍanŏ*; past participle *îstâḍ*. Imperative 2d sing. *îst*, pl. *îstêḍ*. Present 1st sing. *îstôm*, pl. *îstêm*; 2d sing. *îstih*, etc. pl. *îstêḍ*; 3d sing. *îstêḍ*, pl. *îstend*. Conjunctive 3d sing. *îstâḍ*, *îstând*.

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[1] This exceptional form of the imperative 2d sing. is derived from the Pâz. of this particular Huz. verb.

15. These auxiliaries are also used very frequently as independent verbs, and 𐬌𐬀𐬵𐬀𐬥𐬀𐬌𐬀𐬥𐬀𐬌 *yehevûntanŏ*, 𐬌𐬀𐬵𐬀𐬥𐬀𐬌𐬀𐬥𐬀𐬌𐬀𐬥𐬀𐬌 *yekavîmûnâḍanŏ*, and their Pâz. syn. form compound tenses with the various forms of 𐬵𐬀𐬥𐬀𐬌 *hôman*, and with each other, in the same manner as other verbs.

16. Perfect tenses of apparently identical meaning, are formed by adding the present of any of the auxiliaries to the past participle of the verb, as 𐬵𐬀𐬥𐬀𐬌 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *yehevûnḍ hômanam*, 'I have been', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *rasîḍ-ôm*, 'I have arrived', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *maḍ bêḍ*, 'has come', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *karḍ yekavîmûnêḍ*, 'has done', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *maḍ îstêḍ*, 'has come'.

17. Passive present tenses are formed in the same manner, as 𐬵𐬀𐬥𐬀𐬌 *karḍ hômanam*, 'I am made', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *stâyiḍ yehevûnd*, 'they are praised', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *andôkht yekavîmûnêḍ*, 'is acquired', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *gûft îstêḍ*, 'is said'.

18. Pluperfect tenses are formed by adding the preterit of any of the auxiliaries (except 𐬵𐬀𐬥𐬀𐬌 *hôman* and its Pâz. syn.) to the participle of the verb, as 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *maḍ yehevûnḍ*, 'had come', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *karḍ yekavîmûnâḍ*, 'had performed'.

19. Passive preterits are formed in the same manner as 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *pardâkht yehevûnḍ*, 'were consumed', 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *yedrûnḍ yekavîmûnâḍ*, 'was carried'.

20. Passive perfect tenses are formed by adding the perfect tenses of the same auxiliaries to the past participle of the verb, as 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *dâsht yekavîmûnâḍ hômanam*, 'I have been considered'.

21. Passive pluperfect tense may perhaps be formed by adding the pluperfect tenses of the same auxiliaries to the past participle of the verb, similarly to 𐬌𐬀𐬵𐬀𐬥𐬀𐬌 *maḍ yekavîmûnâḍ yehevûnḍ*, in AV. 89, 8. which however, can hardly have a passive meaning.

22. Conjunctive perfect tenses are formed by adding the conjunc-

tive of any of the auxiliaries to the past participle of the verb, as 𐬬𐬀𐬹𐬎 𐬬𐬀𐬵𐬌𐬎 *yehevûnḍ hômanâḍ*, 'may, or shall, have become', 𐬬𐬀𐬹𐬎 𐬌𐬎 𐬌𐬎 *maḍ yekavîmûnâḍ*, 'may, or shall, have come'.

23. Passive conjunctives are formed in the same manner, as 𐬬𐬀𐬵𐬌𐬎 𐬬𐬀𐬹-𐬯𐬎 *vakhshîḍ hômanâḍ*, 'may it be increased', 𐬬𐬀𐬹𐬎 [1] *yedrûnyên yâḍ*, 'shall be borne', 𐬬𐬀𐬵𐬌𐬎 𐬬𐬀𐬹𐬎𐬎 *makhîtunḍ yehevûnâḍ*, 'may he be destroyed', 𐬬𐬀𐬹𐬎 𐬌𐬎 𐬌𐬎 *karḍ yekavîmûnâḍ*, 'may be done'.

24. A conditional-present tense is formed by adding the auxiliary conditional-𐬀, 𐬁, *-âe*, 𐬀, 𐬁, *-âê*, to the present tense of the verb, as 𐬬𐬀𐬹𐬎 *vâdûnêm-âe*, 'we shall make', 𐬬𐬀𐬹𐬎 *yedrûnêm-âe*, 'we shall carry'.

25. Conditional preterits are formed by adding any of the auxiliary conditionals 𐬬𐬀𐬵𐬌𐬎, 𐬬𐬀𐬵𐬌𐬎, *hômanâe*, 𐬬𐬀𐬵𐬌𐬎, 𐬬𐬀𐬵𐬌𐬎, *hômanâê*, 𐬬𐬀𐬵𐬌𐬎 *hômanyâê*, 𐬀, 𐬁, *-âe*, 𐬀, 𐬁, *-âê*, 𐬌 *-yâê*, to the past participle of the verb, as 𐬬𐬀𐬵𐬌𐬎 𐬌𐬎 *karḍ hômanâe*, 'would have caused', 𐬬𐬀𐬵𐬌𐬎 𐬬𐬀𐬹𐬎 *yehabûnḍ hômanâe*, 𐬬𐬀𐬵𐬌𐬎 𐬬𐬀𐬹𐬎 *dâḍ hômanâê*, 'should have created', 𐬬𐬀𐬵𐬌𐬎 𐬬𐬀𐬹𐬎 *yehevûnḍ hômanyâê*, would have been', 𐬬𐬀𐬵𐬌𐬎 *kûshtô-âê*, 'would have slaughtered', 𐬬𐬀𐬹𐬎 *yemalelûnîḍ-âê*, 'would have said'. These forms, like the other preterits, are used for all persons without change. And it is probable that similar forms may sometimes be used in a passive conditional sense.

26. A verbal form with the meaning of the passive present 3d

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[1] This form seems to be used here (Vend. 15, 93, 101.) for the past participle.

[1] Vend. 15, 55, 62, 69. the passive present is used in the same connection, instead of the passive conjunctive, and in Vend. 55, 77, 83, 85, 109, 114 some MSS. use one form and some the other.

sing., is constructed by adding 𐬀𐬌𐬙 *aît*, 'it is' (or its Pâz. syn. 𐬀𐬌𐬙 *hast*) to an abstract substantive consisting of the crude verb with an abstract suffix 𐬌 *-î*, as 𐬀𐬌-𐬉𐬎𐬌𐬥 *yemalclûnî-aît*, 'it is said' (lit. 'there is a saying'), 𐬀𐬌-𐬉𐬛𐬌𐬥 *yedrûnî-aît*, 'is borne', 𐬀𐬌-𐬉𐬌𐬥 *rêjî-aît*, 'is poured', 𐬀𐬌-𐬉𐬛𐬌𐬥 *frîvî-hast*, 'is deceived'. Similar forms are constructed from abstract substantives consisting of an adjective with the abstract suffix 𐬌 *-î*, as 𐬀𐬌-𐬛𐬀𐬎𐬌𐬥 *pêdâkî-aît*, 'is manifested', 𐬀𐬌-𐬉𐬌𐬥 *âzvarî-hast*, 'is coveted'.

27. A form with the meaning of a passive infinitive (but always used as an abstract substantive) is similarly constructed by using the termination 𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *hastanŏ*, instead of 𐬀𐬌𐬙 *aît*, or 𐬀𐬌𐬙 *hast*, as in 𐬉𐬀𐬎-𐬉𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *khadîtûnî-hastanŏ*, 'to be seen', 𐬉𐬀𐬎-𐬛𐬀𐬎𐬙𐬀𐬌𐬥 *pêdâkî-hastanŏ*, 'to be manifested'.

28. Causal verbs have their crude forms constructed by adding the syllable 𐬌𐬥 *-în* to the crude form of the primitive verb and they always take the infinitive suffix 𐬉𐬀𐬎 *îdanŏ*, even when the primitive verb is Huz., as 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *sâtûnînîdanŏ*, 'to make go', 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *yâmtûnînîdanŏ*, 'to make happen', 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *afrâsînîdanŏ*, 'to make exalt', 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *sôjînîdanŏ*, 'to make burn'.

29. Denominative verbs are formed by adding the same syllable 𐬌𐬥 *-în* to substantives, or adjectives, to make a crude verb which likewise takes always the suffix 𐬉𐬀𐬎 *-îdanŏ* for its infinitive, as 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *pêmînîdanŏ*, 'to give milk, suckle, foster', from 𐬛𐬀𐬙 *pêm*, 'milk'; 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *sûdînîdanŏ*, 'to cause profit', from 𐬉𐬀𐬎 *sûd*, 'profit'; 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *pêdâkînîdanŏ*, 'to manifest', from 𐬛𐬀𐬎𐬙𐬀𐬌𐬥 *pêdâk*, 'evident'; 𐬉𐬀𐬎𐬌𐬥𐬉𐬀𐬎𐬙𐬀𐬌𐬥 *rûbâkînîdanŏ*, 'to circulate', from 𐬉𐬀𐬎𐬙 *rûbâk*, 'current'.

30. All the regular verbal forms, detailed above, are here collected in the conjugation of the Pâz. verb 𐬉𐬀𐬎𐬙𐬀𐬌𐬥𐬉𐬀𐬎 *pûrsîdanŏ*, 'to ask'; and

examples of the special Huz. forms are added, from the Huz. verb 𐬬𐬀𐬌𐬌𐬀𐬯𐬀𐬙𐬀𐬥𐬎 *vâdântanŏ*, 'to do'; but it will be necessary to refer to the above notes for all irregular forms.

The regular Pâzand verb 𐬬𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍanŏ*, 'to ask'.

Crude verb: 𐬬𐬀𐬥𐬎 *pûrs* (used as a final in compound adjectives).

Infinitive: 𐬬𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍanŏ* (used as an abstract substantive).

Past participle, or preterit: 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ*.

Future participle: 𐬱𐬎𐬬𐬀𐬥𐬎 *pûrsishn* (used as an abstract substantive).

Present participle: 𐬱𐬬𐬀𐬥𐬎 *pûrsân*, or 𐬀𐬎𐬬𐬀𐬥𐬎 *pûrsand*.

Imperative: sing. 1st 𐬀𐬱𐬬𐬀𐬥𐬎 *pûrsânî*, or 𐬀𐬬𐬎𐬬𐬀𐬥𐬎 *pûrsêñî*, 2d 𐬬𐬀𐬥𐬎 *pûrs*. Pl. 2d 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsêḍ*.

Present: sing. 1st 𐬍𐬬𐬀𐬥𐬎 *pûrsam*, 𐬍𐬎𐬬𐬀𐬥𐬎 *pûrsôm*, or 𐬍𐬬𐬀𐬥𐬎 *pûrsêm*; 2d 𐬱𐬬𐬀𐬥𐬎, or 𐬬𐬀𐬥𐬎, *pûrsih*, 𐬱𐬬𐬀𐬥𐬎, 𐬬𐬀𐬥𐬎, or 𐬎𐬬𐬀𐬥𐬎 *pûrsîh*; 3d 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsêḍ*. Pl. 1st 𐬬𐬍𐬀𐬥𐬎 *pûrsêm*; 2d 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsêḍ*; 3d 𐬀𐬎𐬬𐬀𐬥𐬎 *pûrsand*, or 𐬀𐬎𐬬𐬀𐬥𐬎 *pûrsênd*.

Future: 𐬱𐬀𐬥 *barâ* + present.

Conjunctive: sing. 3d 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsâḍ*; pl. 3d 𐬀𐬎𐬱𐬬𐬀𐬥𐬎 *pûrsând*.

Optative: sing. 2d 𐬎𐬬𐬀𐬥𐬎 *pûrsêh*.

Perfect, or passive present: sing. 1st 𐬍𐬱𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ hômanam*, 𐬍𐬎𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ-ôm*, 𐬍𐬬𐬱𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ yehevûnam*, 𐬌𐬎𐬬𐬀𐬥𐬎 𐬍𐬬𐬀𐬥𐬎 *pûrsîḍ yekavîmûnam*, or 𐬍𐬬𐬱𐬱𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ îstôm*; and similarly with the other persons.

Pluperfect, or passive preterit: all persons 𐬱𐬬𐬬𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ yehevûnḍ*, 𐬱𐬬 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ bûḍ*, 𐬌𐬎𐬬𐬀𐬥𐬎 𐬍𐬬𐬀𐬥𐬎 *pûrsîḍ yekavîmûnâḍ*, or 𐬌𐬎𐬱𐬱𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ îstâḍ*.

Passive perfect: sing. 1st 𐬍𐬱𐬌𐬎𐬬𐬀𐬥𐬎 𐬱𐬬𐬬𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ yehevûnḍ hômanam*, 𐬍𐬱𐬌𐬎𐬬𐬀𐬥𐬎 𐬱𐬬 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ bûḍ hômanam*, 𐬌𐬎𐬬𐬀𐬥𐬎 𐬍𐬱𐬌𐬎𐬬𐬀𐬥𐬎 𐬌𐬎𐬬𐬀𐬥𐬎 *pûrsîḍ yekavîmûnâḍ hômanam*, etc.

Passive pluperfect: all persons 𐬞𐬀𐬭𐬵𐬌𐬌 𐬌𐬀𐬵𐬀𐬯𐬀𐬌 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ ychevûnḍ yekavîmûnâḍ.*

Conjunctive perfect, or passive conjunctive: sing. 3d 𐬞𐬀𐬭𐬵𐬌𐬌 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ hômanâḍ*, 𐬞𐬀𐬭𐬵𐬌𐬌 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ yehevûnâḍ*, 𐬞𐬀𐬭𐬵𐬌𐬌 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ yekavîmûnâḍ*, etc. Pl. 3d 𐬞𐬀𐬭𐬵𐬌𐬌 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ hômanânḍ*, 𐬞𐬀𐬭𐬵𐬌𐬌 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ yehevûnânḍ*, 𐬞𐬀𐬭𐬵𐬌𐬌 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ yekavîmûnânḍ*, etc.

Conditional present: sing 1st 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsôm-âe*, 2d 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsih-âe*, 3d 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsêḍ-âe*; pl. 1st 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsêm-âe*, 2d 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsêḍ-âe*, 3d 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsênd-âe.*

Conditional preterit, or passive conditional: all persons 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ hômanâe*, 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ hômanâê*, 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsîḍ-âe*, or similar forms.

Passive present phrase: 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsî-aît*, or 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsî-hast.*

Passive infinitive phrase: 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsî-hastanŏ* (abst. sub.).

Causal infinitive: 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsînîḍanŏ.*

Denominative infinitive: 𐬞𐬀𐬭𐬵𐬌𐬌 *pûrsâkânîḍanŏ*, 'to make inquiry'.

31. The Huzvâresh verb 𐬯𐬀𐬛𐬌𐬵𐬀𐬯 *vâdûntanŏ*, 'to do', differs from the regular Pâzand verb only in the following forms:

Crude verb: 𐬯𐬀𐬛𐬌 *vâdûn.*

Infinitive: 𐬯𐬀𐬛𐬌𐬵𐬀𐬯 *vâdûntanŏ.*

Past participle, or preterit: 𐬯𐬀𐬛𐬌𐬵 *vâdûnḍ.*

Imperative: sing. 2d 𐬯𐬀𐬛𐬌 *vâdûn.*

Present: sing. 1st 𐬯𐬀𐬛𐬌 *vâdûnam*; pl. 3d 𐬯𐬀𐬛𐬌 *vâdûnd.*

Optative: pl. 3d 𐬯𐬀𐬛𐬌 *vâdûnyên.*

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